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Early English Text Society.

EXTRA SERIES. XCVI.

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Mirk's Festial:  
A Collection of Homilies,

BY

JOHANNES MIRKUS (JOHN MIRK).

EDITED FROM BODL. MS. GOUGH ECCL. TOP. 4,  
WITH VARIANT READINGS FROM OTHER MSS.,

BY

THEODOR ERBE, PH.D.

*Rhodes Scholar, Merton College, Oxford.*

PART I.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,  
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.

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Mirk's Festial:  
A Collection of Homilies  
Part I

Extra Series

XCVI.



So þi for wond<sup>r</sup> þof þi mā þi made þi þyssen and tued, to the  
 fuyr þi a non wnat don to dy þi qyt þi sale. **¶** The þi  
 next aft<sup>r</sup> do George was i þon praying to god, god, com  
 to hym w gret lycht and bade hym be of good cōfort for  
 i þi moztu he schuld make an end of hys passyon and com  
 to hym i to þi joy þi eu schall last. **¶** When he had set a gald  
 of gold apon hys hed, he zaf hym his blessing and stegh  
 i to henn. **¶** Then a non on þi moztu for he wold not do  
 iugfice to þi empour þi sale godd he made to smyte  
 of hys hed and passed to god. **¶** The þi empour wold  
 hane gon to hys palys þi layte fye hent hym and; all h  
 fuyntes schallid yu a stoy of Antioch þi wyrtou pat  
 when quite me be set Jerusalem a faye zong fuyt  
 apunt to a yest and faye þi he was saynt George and ledy of  
 quene me and gnamid þi he schuld be i hom hys  
 ledy and com to þi segell. **¶** When pay come to þi wal  
 of Jerusalem þi sayce no wepen so strong w m pat  
 quene wen duft not clymbe up hys laddys. **¶** The com  
 saynt George cloydy yu whete and a yed gosse on hys  
 hest and zode up þi laddys and bade þi quene me com aft<sup>r</sup>  
 hym and w þi helpe of saynt George þi wane þi fye  
 and sloth all þi fure synd þi fouden þi yu and þi  
 for þi w to saynt George pat he wold be on helpe  
 it onse uede and fane þi seem to þi w: schyp of god and his  
 moztu may þi all þi company of henn Amen. Do

Sto Marto. Smo homo

**G**od mē wynnē such a day ze schall hane seþ  
 anoy day þi was on of þi faye þi wyrtou þi zof  
 þi schallid yu a stoy of Antioch þi wyrtou pat  
 when quite me be set Jerusalem a faye zong fuyt  
 apunt to a yest and faye þi he was saynt George and ledy of  
 quene me and gnamid þi he schuld be i hom hys  
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 hym and w þi helpe of saynt George þi wane þi fye  
 and sloth all þi fure synd þi fouden þi yu and þi  
 for þi w to saynt George pat he wold be on helpe  
 it onse uede and fane þi seem to þi w: schyp of god and his  
 moztu may þi all þi company of henn Amen. Do



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# Mirk's Festial:

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A COLLECTION OF HOMILIES,

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JOHANNES MIRKUS (JOHN MIRK).

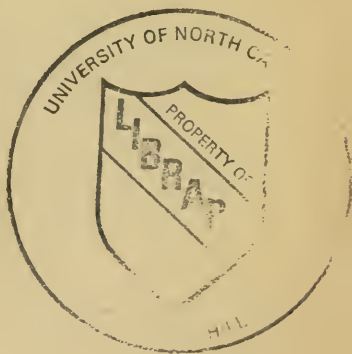
*EDITED FROM BODL. MS. GOUGH ECCL. TOP. 4, WITH  
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RHODES SCHOLAR, MERTON COLLEGE, OXFORD.

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## PROVISIONAL PREFACE

THIS first part contains only the text and a glossary. In the second part, with Introduction, Notes, &c., I hope to give all the necessary information concerning the MSS. and the arrangement of the text, &c. I may, therefore, here confine myself to a very few remarks.

In addition to the ordinary contraction signs the scribe of the *Gough* MS. frequently makes a stroke over or otherwise adds a stroke to the last letter of the words.

1. A thin horizontal stroke over the last letter (especially over *m* or *n*), where on the whole they cannot mean anything<sup>1</sup>: facsim. l. 1, *poyseñ*; l. 2, *doñ*; l. 4, *hyñ*; l. 5, *passyoñ*, *comñ*; l. 8, *Theñ*; l. 17, *Ierusalemñ*.

Very rarely this stroke is found over the middle of a word, *boñdage*.

As in every line a number of these meaningless strokes occur, which would impair the legibility of the text if reproduced in print, it was thought advisable to leave them out.

2. *tl* at the end of a word regularly shows a bar through the upper part: facsim. l. 6, *schattl*; l. 11, *atl*; l. 23, *wyttl*; l. 27, *schutt*; l. 29, *peputt*; l. 31, *futt*. Owing to the constant use of this bar throughout the whole of the MS., I did not give it in the text.<sup>2</sup>

3. The same is the case with the flourish after a final *g*, which is used regularly in the MS.: facsim. l. 3, *prayng̃*;

<sup>1</sup> These lines differ from the more rounded contraction signs for *m*, *n*, and *y*: facsim. l. 1, *mâ*, *anô*; l. 2, *Thê*; l. 4, *côfort*; l. 13, *cristê mê* (some for *y*) *concepcon*; facsim. l. 2, *anoñ* is an exception, the scribe putting the stroke apparently under the influence of *anô* in the preceding line, where he omits the *n*.

<sup>2</sup> When a plural is needed, *castell* = *castelles*.—F.J.E.

l. 7, *blessynġ, tonġ, lonġ*. Also after a final *r*, although the use is not regular here: *huṛ, aftyṛ, butleṛ, hedyṛ, offyṛ, watyṛ, chyldyṛ*. In either case the flourish has been ignored.

4. In the same way the usual stroke across an *h* is disregarded: facsim. l. 7, *stegħ*; l. 22, *slogħ*; l. 27, *suchħ*.

In MS. *Claudius A. II*, from which the appendix is taken, the various kinds of marks as mentioned above are hardly used at all with the exception of an occasional flourish after a final *r* and in a very few other cases, and their use here seems to prove that they are meant to represent a final *e*, which I consequently put in the print.

As in many late MSS. the distinction between *e* and *o* and between *t* and *c* is not clearly marked, I have ventured in some instances to put an *o* or *c*, although the letter looks rather like an *e* or *t*, and vice versa.

As regards the glossary, I have endeavoured to record one instance of each of the different spellings occurring in the text with the following exceptions. I disregard the difference in spellings which vary only (1) in having *a, e, i, o, u, or y* in the unaccented syllable (e. g. *after, aftyṛ, aftir*); (2) in placing or omitting a final *e*; (3) in the use of final *d* or *t* in the pl. and pp.

In the case of the nouns the gen. sg. and plural forms, and in the case of the adjective the adverb, comparative, and superlative forms are omitted.

I have to acknowledge gratefully the help of Professor Napier in revising the text and in other ways.

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## LIST OF MSS. USED FOR THE TEXT

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- d.* = MS. Douce 60, Bodl.
- D.* = MS. Douce 108, Bodl.
- C.* = MS. Claudius A. II, Brit. Mus.
- H.* = MS. Harleian 2403, Brit. Mus.
- L.* = MS. Lansdowne 392, Brit. Mus.



# FESTIAL

BY IOHANNES MIRKUS

(MS. Gough Eccl. Top. 4, Bodl.)

GOD, maker of all þyng, be at our begynnyng, and ȝif vs all  
fol. 1 a his blessing, and bryng vs all to a good endyng. Amen.

Hic incipit liber, qui vocatur festiualis <sup>1</sup>.

1.

ADVENT SUNDAY.

4

Good men and woymen, þys day, as ȝe knowen well, ys cleped  
Sonenday yn þe Aduent; þat ys, þe Sonenday of Cristys comyng.  
Wherfor þys day holy chyrch makyth mencyon of two comyngys  
of Crist, Godys sonne, ynto þys world, forto by mankind out 8  
of þe deueles bondage, and to bryng hym and weldoers to þe  
blys þat euer schall last. And his oper comyng, þat schall be  
at þe day of dome, forto deme all wickydoers ynto þe pyt of  
hell for euermor. But þe for[m]e comyng of Cryst ynto þys world 12  
brought ioy and blysse wyth hym; þerfor holy chyrch vsyth  
summe songes of melody, as *Alleluia* and oper. And for þe co-  
myng of Cryst to þe dome schall be so jrus and so cruell, þat  
no tong may tell, þerfor holy chyrch layth downe sum songes 16  
of melody as: '*Te Deum laudamus*,' '*Gloria in excelsis*,' and  
'Weddyng.' For aftyr þat day schall weddyng neuer be. þus  
holy chirche layþe downe songys of melody befor, yn tokenyng  
of vengans þat woll come aftyr. 20

Then of þe fyrst comyng of Cryst into þys world, þus sayth  
Seynt Austyne: 'þer ben þre þyngys þat ben ryuet yn þys  
world: burth, trauell, and deþe.' þys ys þe testament þat  
Adam, our formast fadyr, made to all his ospryng aftyr hym, þat 24  
ys: forto be borne yn sekenes, forto lyuen yn trauayle, and forto  
dye yn drede. But Crist—blessyt most he be!—he come forto  
be executure of þys testament: and was borne, and trauayld,  
and dyet. He was borne to bryng man out of sekenes ynto 28  
euerlastyng hele; he trauaylde forto bryng man ynto euer-

<sup>1</sup> MS. festiuale.

lastyng reste; he was ded forto || bryng man ynto þe lyfe þat 1 b  
 neuer schall haue ende. Þys was þe cause of Crystys fyrst comyng  
 ynto þys world. Werfor he þat wyll scape þe dome þat he  
 4 wyll come to at þe second comyng, he most lay downe all maner  
 of pride and heyne of hert, and know hymselfe þat he ys not  
 but a wryche and slyme of erth, and soo hold mekenes yn his  
 hert. He most trauayl his body yn good werkes, and gete his  
 8 lyfe wyth swynke, and put away all ydylnes and slewth. For  
 he þat wyll not trauayle here<sup>1</sup> wyth men, as Seynt Barnard  
 sayth, he schall trauayle ay wyth þe fendes of hell. And for  
 dred of deth he mot make hym redy to his God, when he woll  
 12 send aftyr hym, þat ys: schryuen of his synnys, and allway  
 kepe his concyens clene not forto abyde from lenton to lenton,  
 but as sone as he feleþe þat he hath synnet, anon goo schryue  
 hym, and mekly take þe dome of his schryft-fadyr: þen schall  
 16 he haue yn þe day of dome gret remedy and worschip. For  
 ryght as a knyght scheweth þe wondys þat he hape yn batayle,  
 yn moche comendyng to hym; ryght so all þe synnys þat  
 a man hath schryuen hym of<sup>2</sup>, and taken hys penans for, schull  
 20 be þer yschewet yn moche honowre to hym, and moche confucon  
 to þe fende. And þose þat haue not schryuen hom, hit schall be  
 schowet to all þe world yn gret confusyon and schenschyp. Þys  
 ys sayde for þe fyrst comyng of Cryst ynto þys world.  
 24 The secunde comyng of hym to þe dome schall so cruell be,  
 and ferdfull, and horrybull, þat þer schal com befor xv dayes of  
 gret drede; so by þe drede of þes dayes þat comen befor, a man  
 may know aparty the horobylyte þat schall be yn þe dome, þat  
 28 comyth aftyr.

The fyrst day, as Saynt Jerom sayth, þe see schall aryse  
 vp yn hyr styd, soo þat þe watyr schall be hear || then ayny hyll, 2 a  
 by xlti cubytys, stondyng styll yn her styd, as hit wer a wall.

32 The ij. day hit schall fall downe, so þat vnneþe hit schall be  
 yseyne.

The iij. day þe seeswyne and þe cloppys of þe see schull

[G. = MS. Gough Eccl. Top. 4. D. = MS. Douce 108. d. = MS. Douce 60.  
 C. = MS. Claudius A. II.]

<sup>1</sup> here *d. D.* herere *G.*

<sup>2</sup> hym of *d. D. C.* of his synnys (his synnys *crossed out*) *G.*

stond on þe see and make roryng noyse so hyddous, þat no man can tell hit but<sup>1</sup> God hymselfe.

The iiij. day þe see and all watyrs schull bren.

The v. day treus and herbys schull swete blode, and all<sup>4</sup> fowles schull come togedyr and noþer ete ne drynke for ferd of þe dome comyng.

The vj. day all byldyngys and castelles<sup>2</sup> schull fall adowne to þe grownde, and an horrybull fyre schall aryse at þe sonne goyng 8 downe, and þen azeine at þe vprysyng of hym.

The vij. day all stons and rockes schull vche all tobeton oþer wyth a hydwes noyse, whch noyse God hymselfe schall know and vndyrstond.

12

The viij. day þe erpe schall quake so horribuly, þat no best schall stond on hit, but all schall fal to þe grownd.

The ix. day all hyllys and mowntaynys schull turne ynto powdyr, and þe erpe schall be made playne and euen.

16

The x. day men schull goo out of hur dennys þer þay daret for drede so amated for fer, þat non schall speke to oþer.

The xj. day all þe bones of þe ded men schull ryse and stond vp on hor graues, and þat day all graues schull opyn.

20

The xij. day sterres schull fall from heuen and spred out of hom brennyng lemes.

The xiiij. day all men schull be redy to aryse þat haue ben ded befor.

24

The xiiij. day heuen and erpe schull bren so horrybly, þat no man may tell hit.

2 b The xv. day || heuen and erþ schull be made newe, and all men and woymen and chilydyrne schull aryse vp yn þo age of xxx<sup>ti</sup> 28 3ere and come to þe dome.

Then schal Ihesu Crist, veray God and man<sup>3</sup>, come to þe dome, and al seyntys wyth hym, and schow all his wondys all fresch, and newe, and bledyng, as þat day þat he deyet on þe 32 crosse. And þer þe crosse schall be schewet all bloody, and all oþer ynstrumentys of his passyon. Then sory may þay be þat haue ben wont to swer by his hert, by sydes, by blod and bones of hym; þat schall be to hym a hygh fure and a hygh confusyon, 36 but þay wer sory þerof befor.

<sup>1</sup> but *d. D.* so *G.*    <sup>2</sup> castelles *d. D.* castell *G.*    <sup>3</sup> man *d. D.* man and *G.*

Then schall Cryst heghly þonke hom, and prayse hom þat han don mercy to hor euen-cristyn, and schall say þus to hom: 'My fadyrs blessyd chyldyrne comeþe ynto þe joy þat euer schall last.  
 4 For when I was hongry, 3e fedden me; when I was thursty, 3e gaf me dryngke; when I was naket, 3e clopet me; when I was herberles, 3e herbert me; when I was seke, 3e vyset me, 3evyng me þat þat was nedfull to me; when I was yn pryson, 3e come to  
 8 me and confortet me. <sup>1</sup> For when 3e dyddyn þus for my loue, 3e dydden hyt to me and as moche þonke I kan you for þat 3e dydden to þe lest of myn, as 3e hadden don hit to myn owne selfe; wherfor goo 3e now ynto þat ioie þat euer schall last<sup>1</sup>.'

12 Then schall he horrubly rebuken ryche men þat han don no mercy, and say to hom spytwysly þus: 'Goo 3e curset lystes ynto þe payne of helle, for 3e hadden ynogh wherof to haue fed me and my *seruantys*, and 3eue me dryngke, yclopet me, and  
 16 herbert me, and holpen me yn my sekenes, and vyset me yn my dyses, and 3e wold not, but louet your good and not me. Wherfor goo 3e now ynto þe fyre of helle þat ys ordeynt to þe fendys of hell wythout any mercy; for 3e wold do no mercy, and þerfor 3e  
 20 schull haue no mercy.'

Then woo schall be to hom þat schall here þys rebuke yn þat day; *per* schall<sup>2</sup> no pleder helpe, ne gold, ne syluyr, ne othyr|| yftes; but as a man hath don, he schall haue. He schall haue 3 a  
 24 accusars aboue hym, *wythyn* hym, on aythyr syde hym, and vndyr hym, þat he schall no way scape. Aboue hym schall be Crist his domes-man so wrope, þat no tong con tell, for he dyt no mercy; *wythyn* hym his on concyens accusyng hym of þe lest þoght þat  
 28 euer he dyd amys; hys angyll on þat on syde tellyng hym redely wher and how oft he haþe don amys; on þat *oper* syde fendes chalenchyng hym horres as by ryght; vndyr hym helle 3eonyng, and galpyng, and spytyng fyre and stench redy forto swolon hym  
 32 ynto þe payne þat neuer schall haue ende.

Thys, good men, 3e schull know well þat yn þe day of dome pore men schull be domes-men wyth Cryst, and dome þe ryche. For all þe woo þat pore men hauen, hit ys by þe ryche men;

<sup>1</sup> For . . . last.] And as moche thonke I coude you for that ye didde to þe lest of myn, as ye hadde done hit for me. *d. D.*

<sup>2</sup> schall *C. d. D.* schall be *G.*

and þogh þay haue moche wrong, þay may not gete amendes, tyll þay come to þat dome; and þer þay schall haue all hor one lust of hom. For when þay haue wrong, and mow gete non amendys, þen þay pray ful hertely to God forto qwyte hom yn <sup>4</sup> þe day of dome; and woll he truly. For þus he sayth by his profyt: 'Kepytt your veniauns to me, and I wyll qwyte you.' Wherfor, syrs, for Goddys loue, whyll ȝe byn here, makyth amendes for your mys-dedys, and makyȝe hom your frendes <sup>8</sup> þat schall be our domes-men, and tryste ȝe not to hom þat schall com aftyr you, lest ȝe ben deseynet, and dredyth þe payne of hell þat schall last wythouten any ende.

Seynt Bede telleþe þat þer was a husbond-man here yn Englonde <sup>12</sup> þat fell seke, and lay as for ded from þe euentide tyll þe morow. Þen aros he, and departed his gedys yn þre partyes, and his partye he gaf to pore men, and ȝede and was made a monke yn an abbay þat stod by a watyr syde. Ynto þe whech watyr ych nyght he ȝede <sup>16</sup> yn, wer hyt neuer soo coold forste, and stod ther long tyme of þe nyght. And when he was asket, why he put hymselfe ynto so moche penaunce, he vnswered: 'For to eschoyn þe more payne þat I haue seyn,' and ete barly-bred, and dranke watyr all his <sup>20</sup> lyfe aftyr. And he wold tell to relygyous men þe payne þat he <sup>3 b</sup> segh, þat was soo gret, || þat he cowthe not tel hit openly. He sayde þat an angyl lad hym ynto a place þat on þe toon syde was suche a colde, that no tong myght tell þe payne þerof; and <sup>24</sup> on þat oper syde was suche a hete, þat no man myght tell þe payne þerof, ny of þe hete: and sowles wern cast out of þat won into þe toper. And so þat angyl schewet hym þe fyre þat come out at þe mowþe, þat was þe fyre of hell; þat was so hote, þat als <sup>28</sup> ferre as he myght seen hit, hym þoght he brennet for hete. And yn þe lees þerof he segh sowles bulmyng vp and don, cryyng horrybuly, and a noyse of fendes cryyng: 'Sle, sle, sle, sle, sle, sle, opon þe broche, rost hote, cast ynto þe cawdren, sethe fast <sup>32</sup> yn pyche, and cood, and brymston, and hot leed!' Þus þay þat ben dampnet to hell, þay styntyn neuer to cry and ȝelle: 'Woo ys hym þat þedyr schall goo.' God hymselfe scheld vs þerfro, and bryng vs to þe blys he boght vs to. Amen.



## 2.

DE FESTO SANCTI ANDREE  
ET EIUS SOLEMPNITATE SERMO BREUIS.

Good men and weymen, such a day 3e schull haue Seynt  
 4 Andrawys daye, and fast þe euen. Þe whcch dey 3e schull come  
 to þe chyrch to serue God, and forto worschip the holy apostoll  
 for þe speciall uertues þat he hade: an for his hygh holynes of  
 lyvyng, anoper for gret myracles doying, the thrid for gret pas-  
 8 syon suffryng. He was a man of holy lyuing; for when he herd  
 þat Seynt Ion Baptyst prechet yn deserte, he las[t] al his worldes  
 occupacyon, and 3ede to hym, and was his descypull. Then  
 befell hit apou a day Crist come walkyng, and when Seynt Ion  
 12 segh hym walkyng, he sayde þys to his dyscypull: 'Lo, 3onde  
 ys Godys lombe þat schall do away þe syn of þe world.' And  
 when Seynt Andrew herd þat, anon he last Ion and suet Cryst.  
 And when he herd Crist preche, hym lyket soo well þat he fatte  
 16 Seynt Petyr, his broþer, to Crist forto here his prechyng. And  
 þen þay boþe casten such a loue to Cryst, þat ou a day sone  
 aftyr, as<sup>1</sup> þay wer yn þe see of Galyle fyschyng, Cryst come by  
 hom, and callet hom. Þen þay boþe anon lasten hor schippe,  
 20 and hor nettys, and all þat þay hadden, and sewet Crist forþe ay,  
 tyll he stegh ynto Heuen. And when he was gon ynto Heuen, ||  
 Andraw prechet Goddys worde to þe pepull.

4 a

Among þe wheche was ou, callad Nicol, þat lyvet lxti wyntyr and  
 24 more yn lechery. But by grace of God he þoght to amende his lyfe,  
 and let wryte a gossell ou a boke, and had þat wyth hym yn hopyng  
 þat þe vertu of Cryst schull put away his temptacyon. And soo,  
 by þe vertu of Goddys worde, he abstaynet hym of his synne a  
 28 while; but 3et hy entysyng of þe fend, ou a day, he forzet hymselfe,  
 and 3ede to þe bordell-hous, as he was wont to do. And when he  
 come þedyr, þe womon criet vpon hym, and sayde: 'Vnsley old  
 man, goo heþen! for I se apou þe mony meruayles.' Þen þys  
 32 Nycol byþoght hym þat he hade Goddys gossell ou hym. And  
 anon he 3ede to Seynt Andraw, and told hym þys caas, and  
 prayde hym forto pray for hym to God þat his sole wer not  
 forlorne. Then Seynt Andraw sayde þat he wold neuer ete ne

<sup>1</sup> as C. om. G. d. D.

dryng, tyll he wyst wheper he schuld be saued or noo. Þen he fast fyf dayees prayng and bysechyng for hym. Þen, at þe fyuet dayes ende, þer come a voyce to hym, and sayde: 'As þou fastes and prayes to God, make Nycol forto don; and þen he schall<sup>4</sup> be sauet.' Þen callet he þis Nicol to hym, and bade hym fast fourty dayes bred and watyr, and pray bysily to God; and soo he dyd. And when þe fourty dayes wer done<sup>1</sup>, sone after þys Nicol deyde. Þen<sup>2</sup> come þer a voyce to Andraw, and sayde: 'By þe prayer I haue wonen Nicoll þat was lost.'

## Narracio.

Also a 3ong man com to Seynt Andraw, and preuely sayde to hym: 'Syr, my modyr haþe besoght me forto lye by hure; but<sup>12</sup> for I wold not, hoo hath accuset me to þe justyce. Whefor well I wot y schall be ded. And zet I haue leuer take þe deth þen sclaunder my modyr soo fowle. Werfor, syr, for Godys loue pray for me þat I may take my deth mekely.' Þen sayde<sup>16</sup> Saynt Andraw: 'Sonne, goo forth to þy dome, and I wyll goo  
4 b wyth þe.' Þen anon comme men, and || fatten hym to þe<sup>3</sup> justyce. And his modyr accusyt hym styfly to þe justice; and he held his tong, and sayd naght. Then spake Seynt Andraw and sayde to<sup>20</sup> hys<sup>4</sup> modyr: 'Þou wyket woman, þat for last of þi lechery art aboute to do þi sonne to deth; veniaunce wol fall apon the!' Þen seyde ho to þe justyce: 'Syr, syþen my sonne wold haue done þys orybull dede, and myght not spede, he has drawen to þys man<sup>24</sup> for socowr.' Þen þe justyce commaundet to put þe sonne yn a fet, and cast hym yn a watyr forto drowne hym, and Andraw ynto prison, tyll he wer aviset on what deþe he schuld sle hym. Then Saynt Andraw pra[y]de bysily to God for help. Þen anon<sup>28</sup> com a hydewes pondyr þat made all hom aferde, þat þay wern all fayne to fache Andraw out of pryson. And þerwyth com a bolt of layte, and brant þe modyr to colys yn syght of all men. And þus he sauet þe man fro þe deth, and turnet þe justyce and<sup>32</sup> all þe pepull to þe faythe of Crist. Herby 3e may vnderstand þat he was a man of holy lyvyng.

He was also gret yn myracles doying. For on a day, as he walket on þe see-warth, he segh a drownet man cast vp on þe<sup>36</sup>

<sup>1</sup> done *C. d. D.* comen *G.*    <sup>2</sup> þen *d. D.* þer *G.*    <sup>3</sup> þe *d. D.* om. *G.*

<sup>4</sup> hys inserted above the line in red ink *G.*

watyr. Þen he prayde to God to reysen hym to lyue. Þen anon þys body ros to lyue. And when he was rayсед to lyue, Seynt Andraw askyt hym how he was drownet. Þen he vnsward and  
 4 sayd þus: 'We wer fourty ȝeong men ynſere, and herden of a holy man þat was yn þys contre, and wolden haue<sup>1</sup> gon to hym to haue herd his prechyng. But when we wern yn þe see, a tempest comme on vs, and drownet all ynſere. But wold God þat we haden  
 8 ben cast vp all ynſere, þat we myghten haue ben rayset all togedyr!' Then, at þe prayer of Seynt Andraw, all þe bodyes wern cast to lond on dyuerse partyes. Then Seynt Andraw made to gedyr hom togedyr, and knelet adon, and prayde longe  
 12 for hom, tyll þay werne rayset all. Then Seynt Andraw prechet hom þe fayth of Cryst, and || folowed hom all; and when þay werne 5 a stedfast yn þe fayþe, he send hom to hor contray aȝeyne wyth moche ioye and myrþe.

16 Many oper myracles he dyd þat wer to long to tell; but hereby ȝe may know þat he was myghty yn makyng of myracles, þat þus rayset fourty drowned bodyes infere.

He sufferd also gret passyon for Cristis loue. For when he  
 20 was yn þe cite of Patras, he turnet to þe fayth a wyf of þe iustyce, þat was called Egeas: he made men to do<sup>2</sup> mawmetry, þat ys, to offerne to fendys. But for Saynt Andraw repreuet hym þerof, anon he made to take hym, and constrayne hym forto  
 24 haue done þe same. But for he stedfastly aȝeinstode hym, preuynge by many resons þat he and all oper men schulden worschyp God of Heuen, and not þe fende of hell. Then Egeas wax wod wroth, and made men to do Andraw naket, and bete  
 28 hym wyth scorgys, þat all his body ran on blod. And aftyr he commaundet to bynd hym hond and fote to a cros, þat he schuld payne þer long, or he deyet. But when Seynt Andraw come to þe place þer þe cros was made redy, he knelyd adowne, and  
 32 sayd: 'Hayl be þe cros þat my maystyr Ihesu Crist deyd on. I worschippe þe wyth all my hert, and desyre forto clyp þe. Wherfor now take me to þe, and ȝeld me to my maystyr þat deyd apon þe.' Þen he stode vp, and dyd of his cloþys, and ȝaf<sup>3</sup>  
 36 hom<sup>4</sup> to þe tormentowrs, and bade hom do, as Egeas commawndyd

<sup>1</sup> haue *d. D. om. G.*    <sup>2</sup> men to do] also men forto vndo *d. men forto vndo D.*

<sup>3</sup> ȝaf *d. D. af G.*

<sup>4</sup> hom] hem *d. D. om. G.*



hom. Then þay bonden hym to þe crosse, hond and fote, so hard and strayte, þat þe blod wrast apon yche a knot. Þus he hongyt on þe crosse twoo dayes alyue, prechyng allway þe pepull, so þat þer come to his prechyng mony a þowsand of folke.<sup>4</sup> And for þe rewþe þay hadden of hym, þay beden Egeas do hym downe of þe crosse, or ellys þay wold sle hym. Þen, for fer of þe pepull, he come forto haue taken hym downe. But þen Andraw aʒeynestode and sayde: 'Egeas wyt þou well þat þou schalt haue no myght forto take me downe; for her I woll deye ||  
 5 b on þe crosse.' Then þer come a gret lyght, so þat þer myght no man se hym half<sup>1</sup> an oure, and yn þat lyght he af vp<sup>2</sup> þe gost. Þus, when Egeas segh þat he was ded, he ʒeode homward. Þen 12 aftyr þe way he waxet wod, and sone aftyr, among all men, he stervet yn þe way. And Maximilla, his wyfe, herd þerof. Anon scho mad take Seynt Andraws body downe, and bury hit yn a tombe. Out of þe whech tombe manna and oyle walleþ out 16 yfere, so þat men of þat contre mowun know, when þay schull haue derþe, and when gret chep. For when hit schall be dere, hit walleth scarce; and when hit schall be gret schep, hit walleþe plentwysly ynogh. 20

## Narracio.

Aftyrward hit fell þat þer was a byschoppe þat<sup>3</sup> louet well Saynt Andrew, so þat all þyng þat he dyd, he commendyd hit to Saynt Andrew. Then, for þe deuell myȝt not putt hym out of 24 purpos, he come to þis byschoppe yn þe lickenes of a fayre woman, prayng þat ho most speke wyth hym yn schryft; and he graunted. Þen scho began to speke þus: 'Syr,' ho sayde, 'I am a kynges doghtyr and haue ben cheresly ynorysched; but 28 for I se þe well of þys world nys but a floure, I haue avowet chastite. And when my fadyr wold haue mariet me to a gret prince, for I wold not breke my vow, pryuely yn a nyght, I stale forþe yn pore wede. And when I hert of your gret 32 holynes, I drewe to you to<sup>4</sup> haue your helpe, and consayle, and sokur. Wherfor, syr, I pray you þat ʒe ordeyne so for me, þat I may be holpen, þat þe fende let me not of my purpos.' Then þe byschoppe confortet hur, and bade ho<sup>5</sup> schuld haue trust yn 36

<sup>1</sup> half *d. D.*    *salf G.*    <sup>2</sup> vp *d. D.*    *om. G.*    <sup>3</sup> þat *d. D.*    and *G.*

<sup>4</sup> you to *d. D.*    *om. G.*    <sup>5</sup> ho] she *d. D.*    hur *G.*

God ; for ho þat had sette soo gret a purpos yn hir hert, he<sup>1</sup> wold  
 3if hur grace wyth. ‘But, þis day, 3e schull ete wyth me ; and  
 aftyr mete, we schull be good cownseyle soo ordeyne for you, þat  
 4 3e schull be holpen.’ ‘Nay, syr, not so, lest men wold haue  
 suspessyon of euell.’ ‘þerof no charch,’ quod þe byschop. || For **6 a**  
 we schull be so fele yn company þat þer schall be no suspessyon  
 of mys. Þen ho gentylych þonket hym, and was sette yn a  
 8 chayre befor hym at mete. But euer when þe byschoppe loket  
 on hur, hym þoght hur soo fayre þat he was soo temptyd apon  
 hur, þat he had negh for3eetyn hymselfe. Then anon þer come  
 a pylgrym to þe 3eate, and put open þe 3eate so hard, þat all  
 12 þat weren yn þe halle, werne astonyet. Then sayde þe byschoppe :  
 ‘D[a]me, schall þys man com yn or no ?’ ‘Syr,’ sayde ho, ‘fyrst  
 let hym vnswar to a questyon, and þen lette hym yn.’ ‘Dame,’  
 sayde þe byschop, ‘make 3e þys questyon, for we hyn vnauyset  
 16 as now.’ Then sayde ho : ‘Let aske hym : what ys þe grettest  
 merueyll þat euer God made yn a fote of erthe ?’ Then when þe  
 pylgrym was asket þus, he vnswerd and sayde : ‘A manys face ;  
 for þat ys erþe, and but a manys one fote. For þogh all þe men  
 20 and wymen, þat euer wer borne, stonden yfere, I schuld know on  
 by anoper by summe degre.’ Then when he had made þys vnswar,  
 he was gretly commendet for his wyse vnswar. Then sayde ho :  
 ‘I se þat he ys wyse. Byd hym make anoper vnswar ; aske hym  
 24 wheþer þat erþe ys herre þen Heuen ?’ Then when þe pylgrym  
 was asket þis, þen he sayde : ‘þeras Cryst ys bodylyche. For  
 Crystys body ys of oure kynd, and oure kynd ys erþe. Wherfor,  
 þeras Crystys body ys, þer is Crystys body herre þen Heuen ; for  
 28 Crist ys herre þen any Heuen.’ Then when he had made þis  
 vnswer, he was alowet and beden come yn. Then sayde ho :  
 ‘Let him asoyle þe thryd questyon, and þen let hym com yn.  
 Late aske hym, how ferre hit ys from Heuen to hellè ?’ Then  
 32 when he was aposet of þis, he vnswerd and sayd to þe messagere :  
 ‘Goo a3eyne,’ sayde he to þe messenger, ‘and byd hur þat  
 syttype yn þe chayre byfor þe byschoppe make þis vnswar ; for  
 ho con bettyr þen I. Ho ys a fende, and haþe mette hit<sup>2</sup> ;  
 36 and so dyd I neuer. Ho fell downe, wyth Lucyfer, from Heuen

<sup>1</sup> he *d. D.* 3e *G.*<sup>2</sup> hit *d. D.* hytte hit *G.*

to helle: scho syttype þer forto tempte þe byschoþpe, and ||  
 6 b make hym les his sowle.' Þen when þe messenger herd þys, he  
 was all hevy; but he made þys v[n]swar þat all myghten here.  
 Þen anon þys fend vanechet away wyth an horrybull stenche. 4  
 Þen þe byschoppe bypoght hym of þys temptacyon, and was sory  
 yn his hert, and made send aftyr þis pylgrym. But by þat þe  
 messenger come to þe zeate, þe pylgrym was goon, and myzt not  
 be fonde. Then þe byschoppe made all men forto pray to God 8  
 forto send hom wyttyn, what þys pylgrym was þat soo godly  
 halpe hym yn his nede. Þen come þer a voyce and seyde hit  
 was Seynt Andrew, þat come forto socour hym for þe good lyfe  
 and serues þat he dyd to hym. And bade hym eft be war yn 12  
 tyme comyng, and preche þat to þe pepull yn help of hom.

Now 3e schull knele adowne, and make your<sup>1</sup> prayer to þis  
 holy apostoll, Seynt Andrew, þat he be your mediator bytwyx  
 God and you, prayng hym to 3yue you *grace* suche a lyfe to lede 16  
 here, þat hit be plesyng to hymselfe, and to our lady, and to all  
 þe company of Heuen. Amen. And also 3e schull pray for þe  
 state of all holy chyrch, and for þe pope<sup>2</sup> of Rome and all his  
 cardenalles, *et cetera*.

20

## 3.

DE FESTO SANCTI NICHOLAI  
 ET EIUS SOLEMPNITATE SERMO BREUIS.

Goode men and woymen, such a day ys Saynt Nycholas-daye.  
 Þe wheche nome ys vnderstonden þe praysyng of þe pepull; for 24  
 among all corseyntys of Heuen, Seynt Nycholas ys heghly  
 yprayset of þe pepull, and also yn holy chyrch specyaly for þre  
 vertues: for his meke lyuyng, for his heuenly chesyng, and for  
 his gret compassyon hauyng. He was meke of lyuyng; for as 28  
 we reden, he had a fadyr þat was callet Epyphanyus, and a  
 modyr þat was heton Ioon. Þe wheche yn hor zoupe geton  
 Saynt Nycholas. And when he was borne, þay auoued<sup>3</sup> chastyte,  
 and delet no mor togedyr, but hulden hom payet of þe chyld. 32  
 Þen þay maden forto cristen hym, and callet hym Nychol  
 þat ys a manys name; but Nicholas, þat ys a chyl dys name, so

<sup>1</sup> your] you *G.* not in *d. D.*<sup>2</sup> pope scratched out *G.*<sup>3</sup> auoued *d. D.* wolden *G.*

pat, || all his lyfe-dayes, he huld pat name of a chyld, and þe 7 a  
 vertues wyth þat ben mekenes, and sympulnes, and wythout  
 maleys. Also when he was yn cradull, he fast Wennysday and  
 4 Fryday; þe wheche dayes he nold sowke but ones yn þe day,  
 and soo hold hym apayde. And for he huld forþe þes vertues  
 all his lyfe-days wyth his chyldes name, 3et childyr dydden hym  
 worschyp spesyaly byfor any oþer seynt. Þus all his lyfe-dayes,  
 8 he lyued so mekly, and so simply, and soo wythout maleys, þat  
 all þe pepull hym louet and praysyd for his meke leuyng.

He was choson by a voyce, þat com from Heuen, forto be  
 byschoppe of þe syte of Myrre. For when þe byschoppe of þat  
 12 cyte was ded, þe byschoppys of þe contrey comen togedyr forto chese  
 anoþer byschoppe. Þen com þer a voyce to on of hom þat was  
 chef of hom, and bade him<sup>1</sup> goo erly yn þe morow to þe chyrche-  
 durre and make hym byschoppe þat he fond þer, 'and he ys  
 16 callet Nycholas.' Thus on þe morow þe byschoppe was erly vp,  
 and 3ede to þe chyrche-dyr, and fonde þer Nycholas, and sayde  
 to hym: 'What ys þi name?' Þan he, as he was full meke,  
 vnswerd: 'Syr,' he sayde, lowtyng downe wyth hys hed,  
 20 'Nycholas, seruant to your holynes.' Þen sayde he: 'Comme, my  
 sonne, wyth me; I haue forto speke wyth þe yn pryuety.' And  
 ladde hym to þes oþer byschoppys and seyde: 'Lo, syrres, here  
 he ys þat God haþe schowet vs before!' and sakeret hym  
 24 byschoppe. Þus was he made byschoppe by heuenly chesyng.

He had also gret compassyon to all þat werne yn woo. For  
 when his fadyr and his modyr boþe werne dede, þay lastyn hym  
 wordely good inogh, þe wheche he spende apon hom þat weren  
 28 nedy. Then fell hit soo þat þer was a ryche man, þat had þre  
 doghtren, fayre woymen and 3ong; but by myschet, he was  
 fallen yn suche pouerte, þat for gret nede he ordeynet his  
 doghtren forto becomyn woymen, and so to gete hor lyuyng  
 32 and his, boþe. But when Nicholas herd þerof, he had gret  
 compassyon of hem; and on a nyght, priuely at a wyndow, he ||  
 cast ynto þe mannys chambur a gret some of gold yn a bagge. 7 b  
 Þen yn þe mornyng, when þys mon foun[d] þys gold, he was soo  
 36 glad, þat no man cowþe tell; and wyth þis gold anon he mariet

<sup>1</sup> him *d. D.* hom *G.*



his eldyst doghtyr. Then, yn anopir nyght, Seynt Nycholas kest yn anopir *scmme* of gold ynto þe mannys chambur, as he dede er befor; and soo þe thryd tyme, tyll þay were all yweded. But þe thryt tyme, when þys man herd þe gold fall dowen, anon he 4 zede out, and ouertoke Nycholas, and knew þat hyt was he þat so holpe hym yn his nede. But Nycholas charched hym forto kepe hit counsell, whyles he lyuet.

Also anopir tyme, men weren yn þe see yn despeyre of hor 8 lyues, cryyng to Seynt Nycholas for helpe. Þen anon he com to hom, goyng on þe watyr, and sayd to hom: 'Loo, I am here redy at your callyng,' and holpe hom soo, þat þay comen sonde to hauen.

Also þat tyme was suche a derth and hongyr yn þat contrey, 12 þat all negh spylleden for defawte. Þan hit happude so, þat þer comen schyppys of þe Emperour, freght wyth whete, ynto þe hauen. Then went Seynt Nycholas to hom, prayng hom to grawnte hym of yche skynnys corn yn þe schyppe a hundered 16 boschelles, and of whete, for to releue þe pepull wyth; and he wold vndyrtake þat þay schuld want ryght noght of hor mette, when þay comen home; and so he had his askyng. And when þys schyppe-men comen home, þay had all hor mette, and wonted 20 ryght noght. And hit þat Saynt Nycholas hadde by hys holy prayer, hit was of suche fuson and plent[e], þat hit fond all þe pepull to ete and to sowe þe 3erthe aftyr.

Thre knyghtes also weren enpeched to þe Emperour of traytere 24 by fals suggestyon, and wer *commawndet* to pryson forto haue ben slayne þat nyght. But for þes knyghtys wepyng and cryyng to Seynt Nycholas, then he come þat nyght to þe Emperour, as he lay yn 8 a hys bedde, and sayde þus to || hym: 'Why hast þou soo wrongfully 28 ydampned þes knyghtes to deth? Ryse vp anon, and make forto delyuer hom, or elles I pray God þat he rayse a batayle a3eynys þe yn þe wech þou schalt be ded, and bestys schull ete þe.' Then sayde þe Emperour: 'Who art þou þat spekys so boldly to me?' 32 'I am,' he sayde, 'Nycholas, þe byschoppe of Mirre.' Then was þe Emperour soo aferd, þat anon he send aftyr þe knyghtys to hym, and sayd þus: 'What wycheecraft con 3e, þat 3e haue trow- blet me al þys nyght; know 3e a man þat hatte Nycholas, þe 36 byschoppe of Myrre?' Þen when þay herd his name, þay fellen to þe grownde on knees, and helden vp hor hondes, thonkyng

Seynt Nycholas. And whan<sup>1</sup> þay haden told þe Emperour of his lyfe, he bade hom goo to hym, and þouke hym hor lyfe, and pray hym heghly þat he schuld prete hym no more so: but pray  
4 to hym þat he pray to God for me and for my reme. And so þay dydden. Þus 3e mvn se þat he hadde gret compassyon of all þat weron yn doses.

And þan aftyr, when he wyste<sup>2</sup> þat he schuld dye, he prayde to  
8 God forto send hym an angyll and fache hys soule. And when he segh þe angell comyng, he lowtet downe wyth hys hed and sayde: 'In manus tuas, Domine, commendo spiritum meum,' and soo zelde vp þe gost. And when he was buryet, at þe hed of þe tombe  
12 sprong a well of oyle þat dyd medysyn to all seke. Þen fell hit so þat, mony 3ere aftyr, Turkes stryeden þe cyte of Myrre þer Saynt Nycholas lay. And when men of þe cyte of Barus herden þat, seuen and fourty knyghtys with<sup>3</sup> hor helpes, ordeynet hom  
16 schyppes, and 3eodyn þedyr. And when þay comen þedyr, by tellyng of four monkes þat werne lafte þer, þay knew hys tombe; and  
20 anon þay vndedyn hit, and fonden his bones swymmyng yn oyle. And þen þay token hom vp, and broghton hom ynto þe cyte of Barus wyth mekyll joye and murþe.

Then aftyr, for gret myracles þat wern || ywroght þer, hit fell  
þat a Jew lett make an ymage of Saynt Nycholas, and set hyt yn his schop among his good, and bade hym kepe well his good,  
24 whyll he wer from home, othyr ellys he schuld der abyte hit; and soo went his waye. So, when he was gon, comen theves and stelen his good, and beren hit away. Soo when þys Jew was comen home and fonde hys good ystolne, he was wod wroth wyt  
28 Saynt Nycholas, and toke and schowrget and bete þus image of Saynt Nycholas, as hyt had ben Seynt Nycholas hymselfe, and þus spake to hym: 'I toke þe my good to kepe, Nycholas, for gret tryst I had yn þe; and now þow hast þus fowle seruuet me.  
32 Þow schall bye hyt ych day, tyll I haue my good a3eyne.' Than, as þes þefes weren yfere to depart þis stolen goode, come Seynt Nycholas to hom and sayde: 'How 3e haue made me betyn for þis good?' and schowet hom hys sydys all bloody. 'Goth,' sayde

<sup>1</sup> whan *D. om. G. not in d.*

<sup>2</sup> when he wyste *C. om. G. D. not in d.*    <sup>3</sup> with *D. wer G. not in d.*

<sup>4</sup> and *D. and anon hys tombe and G. not in d.*

he, 'and beryth þis good aʒeyne, othyr elles vengeans schall falle apon you, and ʒe schull be hongyd yeh on.' Then sayde þay to hym : 'Who art þou þat þretyst vs þis?' Þen sayde he : 'I am Nycholas, Goddys seruant, þat þe Jew betoke his good to kepe.' 4 Þen wer þay sory aferd þat anon, þat same nyght, þay beren aʒeyne all þys good. Then, on þe morow, when þe Jew segh his good brogh[t] holy aʒeyne, anon he toke fologht, and was aftyr a trew crysten man, and hadde þe blysse of Heuen. To þe whech 8 blysse, þrogh þe prayer of Seynt Nycholas, God bryng vs to.

## 4.

## DE CONCEPCIONE BEATE MARIE ET [EIUS]

## FESTIUITATE.

Alsoo, good men and woymen, suche a day ʒe schull haue our Lady-day þat ys callet þe Concepcyon. Of þe wheche day holy chyrch 12 maketh mencyon of þe concepcyon of hyr for þre specyall poyntes : for hor fadyr holynes, for hor modyr goodnes, and for hyr owne 9 a choson mekenes. Scho had a fadyr þat was callet || Iohachym, þat was of such holynes þat, when he was fyften ʒere old, he departyd 16 his good yn þre partyes: on to wydows and to fadyrles chyldyrn; anopyr to þo þat wern pore and nedfull, and seruēt God nyght and day yn þe tempull; the thryd he keypd to his howswold. And when he was xx<sup>ti</sup> ʒere old, for þe gret godenesse þat he herd 20 and knew by Saynt Anne, he weddyd hur, and werne yfere xx<sup>ti</sup> ʒere. Þe wheche tyme, Anne neuer dysplesyd hym, by nyght nor be day, for þe gret godenes þat was wythyn hur. But þaʒ þay wer boþe good and holy, God gaue hom no fruyth of hor 24 body; but wern barayne boþe. Therfor þay maden a vow to God, bothe, yf he wold ʒif hom a chyld, þay wold offyr hit vp ynto þe tempull þat schuld serue hit day and nyght. Then as Iohachym, on a day, wyth hys neghtboures ʒede to þe tempull, for- 28 to bryng his offryng to þe byschop of þat contrey, þat heght Isakar, and he rebuket hym openly, and þus to hym sayde: 'Iohachym,' quod he, 'hyt fallyth not to þe þat art barayne, for- to offyr yn company wyth þes þat God hath ʒeuen fruyte yn 32 Israell.' Then was Iohachym sore aschamet of his rebuke, þat he went home wepyng, and preuely toke his schepherdus wyth his schepe, and ʒede forth yn ferre contrey among hylles, and

purposet hym forto haue lyuet per all his lyfe-dayes, and neuer  
 este haue sene Anne, his wyfe. Then was Anne sory, and prayde  
 to God and sayde þus: ‘Lord,’ scho sayde, ‘þat me ys woo, for I  
 4 am barayne, and may haue no chyldren; and now more, for my  
 husbond ys gon, and I not whethyr. Lord, haue mercy on me!’  
 Then, as scho prayde this, an angyll com to hur, and comforted  
 hur, and sayde: ‘Anne, be of good chere, þou schalt haue a chyld  
 8 suche þat neuer noon had lyke, ny neuer schall be byfore nor  
 aftyr.’ Then was Anne aferde of þys angesles worde and of þe  
 syght of hym, and lay all day yn hur prayers, as|| scho had ben 9 b  
 ded. Then went þis same angell to Iohachym, and sayde to hym  
 12 þe same wordes, and bade hym take a lombe, and offyr hit to God  
 yn sacryfyce. And soo he dyd. And when he had ydone, fro  
 mydday to euensong tyme he lay apon þe erthe yn his prayers,  
 þonkyng God wyth all hys hert and all hys myght. Then, on þe  
 16 morow, as þe angell bade, he ȝede homward on soft pace wyth hys  
 schepe. And when he come negh home, þe angell come to Anne,  
 and bade hyr goo to þe ȝeate þat was called þe gylden ȝeate, and  
 abyde hor husbond þer. Þen was scho glad and fayne, and toke  
 20 hor maydens wyth hor, and ȝede thedyr, and met þer wyth Ioha-  
 chym, hor husbond, and sayde: ‘Now, Lord, I thonke þe heghly,  
 for I was wedow, and now I am noon; I was barayne, and now  
 I schall haue a chyld; I was yn mornyng and woo, and now  
 24 I schall be yn joy and lykyng, and conseyue our lady. And  
 when scho was borne, scho called hor Mary as þe angell bade  
 before. Then aftyr, when scho was wened, þay broght hur to þe  
 tempull, and laften hyr among oper maydens to serue God day  
 28 and nyght. Then was scho so meke yn all hor doynngys, þat all  
 othyr vyrgenes called hor qwene of maydens, so þat scho was and  
 ys ȝet þe mekest seynt yn Heuen, and most redy ys ay to helpe  
 all þo þat callyth to hyr yn nede.

32

Narracio.

I rede ther was a lord þat hade a peny-reue, þe wheche hade  
 gederet hys lordes rent, and ȝede to bere hyt to hym. Þen wer  
 þer þefes set for hym yn a wod þat he most nede goo progh. But  
 36 when he come ynto þe wode, he bepoght hym þat he had not sayde  
 oure lady<sup>1</sup> sawter þat he was wont to saye ych day. Þen anon

<sup>1</sup> lady *C. H.* om *G.* not in *d. D.*



he kneled adowne, and bygan forto say. Then anon com oure lady lyke a fayre mayden, and set a garlond on his hedde; and at yche 'Aue,' scho set a rose yn þe garlond þat schon as bryght as a sterre. So by þat he had jsayde, þe garlond was made; hyt || 4  
 10 a was so bryght, þat all þe wode schon þerof. Thus when he had ydone, he kysset þe erþe, and went his way. Þen wer þes þefes redy, and broght hym to hor mayster þat hade seyn all þys doying. Þen sayde þe þef to hym: 'I wot þou art suche a 8 lordys seruant, and haues hys mone wyth þe. But tell me what woman was þat, that set þis garland apon þi hed?' 'For sothe, I seggh no woman, nor haue no garlond þat I knew. But for I hade forȝeton forto say our lady sawter and was adred of 12 you, I kneled adown and seyde lit, prayng to hir to helpe me at my nede.' Then sayde þe þef: 'For hor loue, now go þi way, and pray hor for vs.' And soo he ȝede sonde and saf hys way by socour of our lady. 16

But now schull ȝe here how þys fest was fyrst fonden. Þer was yn Englund a kyng, was cleput Wylliam þe Conquerour þat send þe abbot of Ramsey to þe kyng of Denmarke on message. But when he was yn þe see, þer com a derkenesse to 20 hym and such tempest wyth þat, þat he and all þat wern wyth hym, went to haue be yspyld anon ryght. Then yche man prayde bysyly on his ende to dyuerse sayntys of Heuen, to haue helpe and socour yn þat gret nede. Þen as þys abbot prayde 24 deuoutly to God, þer come a fayre man to hym and sayde þus: 'Woldyst þou halow þe concepcyon of oure lady, þat ys þe secunde daye after Saynt Nycholas-day, he woll socowr þe and þi men now yn þys nede.' 'Syr,' sayde he, 'wyth a hertly wyll, soo þat þou 28 telle, what schall þat serues ben.' Þen sayde he: 'þe same, worde for worde, þat ys yn hor natyuyte, sauȝ turne þe natyvyte yn-to þe concepcyon.' 'Ful gladly,' sayde he, 'schall þys be don.' And anon sesut þe tempest, and clere wedyr com aȝeyne. And 32 he dyd his mesage, and spedde wele yn all his doying. And when he had told þe kyng of þys vysion, þe kyng made preche hit ouer all þe reme. And soo hit was halowet for euermore yn 10 b holy chyrche; and so, out of þe reme, hyt | ys now cananyset yn 36 þe courte of Rome, and halowet þroz all crystyndome.

Now pray we to oure lady wyth good entent of our lyuyng

to haue amendement, and pray for vs to hor sonne þat we may  
[be] wyth hym yn Heuen. Lady, we pray þat hit soo be. Amen,  
amen; pur charyte.

## 5.

4

DE FESTO SANCTI THOME APOSTOLI  
ET EIUS SOLEMPNITATE SERMO BREUIS.

Good men and woymen, such a day 3e schull haue Seynt  
Thomas-day of Ynde, þat was Crystys holy apostull, and fast  
8 þe enen, and come to chyrche þat day to worschyppe God and  
his holy apostole Seynt Thomas, as all holy chyrche dothe, and  
specyalle for þe *propurtes* þat þis apostle had; þat ben to say:  
hegh *preuyng* of our fay, grette wondres yn his way, and giet  
12 myracles on his day. This holy apostoll *preuet* so oure fay, þat  
he lasfe no scrypull yn no parte þeryn. For when all þe dysey-  
pull belenedon and tolden hym, þat Cryst was rysyn from  
dethe to lyue, and þay haden seen hym on lyue, and spoken  
16 wyth hym, Thomas vnswaret and sayde he wold neuer beleue  
þat, tyll he had put hys fyngyr yn þe wond *þer* þe nayles wern  
dryuen yn Crystes hondes, and put his hondes yn Crystys syde,  
yn þe wond of þe spere. Then viii dayes aftyr, when all þe  
20 dyscypules wern yfere, and Thomas wyth hom, þen come Ihesu  
bodely to hom, and seyde to hom: 'Pees be to you!' And þen  
he sayde to Thomas: 'Come and put pi fyngres yn þe  
holes of þe nayles þat *persed* my hondys, and put þy hondys  
24 ynto my syde, and be no lengyr out of belene, but herafter  
stedfast yn þe bylene.' Then when Thomas had soo ydo, anon  
he criet for wondyr and for fere, and sayde: 'My Loride and  
my God!' Þat ys forto say: 'Now I beleue, Ihesu, þat þou art  
28 God and man.' Then sayde Cryst to hym: 'Thomas, for þou  
haues seen me, þou beleuest yn me.' This þe taryng of  
Thomas bylene broght vs yn full bylene, and to þe || beneson of 11 a  
Ihesu Cryst. Of thys sayth Saynt Gregory þus: 'Moch more  
32 Thomas of Inde helpys me to þe fayth þat wold not bylene, tyll  
he had hondelet and groped þe wondes of Cryst, þen Mary  
Mawdelen þat byleuet anon at þe forme tyme and furst.' Þus  
Thomas *preuet* our fay.  
36 He made also wonders yn his way. For when þe kyng of

Inde had send a messenger, þat heght Abbanes, ynto þe contre of Cesare, to seehe hym a carpenter þat couþe make hym a palyce, then Crist speke wyth Abbanes, and sayde to Thomas of Inde: 'Goo wyth hym.' And when þay wer passed þe see, þay 4 comen to a cyte of þe wheche þe kyngys doghtyr was þat day weded. Wherfor yche man was commawndet forto come yn to þe mete. Then, among oþer, Thomas and Abbanes comen yn to þe fest. But for Thomas had all his þoght yn God, and had no lust 8 to ete, þe butler smot hym on þe cheke, and bade hym ete. Then sayd Thomas: 'I nyll not ryse of þys place, tyll þat same hond be gnawen wyth dogges, and be broght hedyr befor me.' Then anon þe butler ȝede aftyr watyr, and<sup>1</sup> a lyon slow hym, and 12 dranke hys blod; and dogges etyn his body. Among þe wheche þer was won blacke dogge þat toke hys hond yn his mowth, and broght hyt ynto þe hall, yn syght of all men, and leyde hit downe befor Saynt Thomas. Then was þer a woman, a mynstrell, þat 16 vndyrstode Thomas wordes. The whech anon fell downe to Thomas fete, and cryed þat all men herden: 'Oþer þou art God oþer Goddys dyscepull; for ryght as þou saydes, hit ys fallen!' Then was þe kyng and all men abasschet, and prayden Thomas 20 þat he wold bless hys doghtyr and hor hosbond. Then Thomas prechedde hom boþe, so þat he made þe husbond byschop of þe cyte, and þe wyfe a nonne þat weren bothe martyres for Crystys sake.

24

Then went Thomas forth ynto Inde to þe kyng, and beheght 11 b þe || kyng to make hym a pales, abull for a kyng. Wherfor þe kyng was glad, and made to delyuer hym a gret som of gold forto make þe pales wyth. And seo he went ynto anoþer feer 28 contre, whyll Thomas schuld make þys place. But for Thomas þoght þat hit was bettyr forto make hym a palyse yn Heuen þen yn erth, þerfor he toke þys money and dalt hit among pore men and woymen, and ouer all þeras was nede. And soo aftyr 32 went about, and preched Goddys worde to þe pepull, and turnet mony ynto þe faythe of Cryst. Then aftyr þe kyng come home, and had gret hope to haue his palyse made redy, and herd how Thomas had don, he was wod wroth and wold do Thomas and 36

<sup>1</sup> and *d. D. om. G.*

Abbanes bothe to deth. But for his brother was dede þat same tyme, þerfore he made forto do hom bope yn pryson, tyll þe tyme he had buryet his brothyr. Þen, as God wold, whan hys  
 4 brother had layne longe ded, he ros from deth to lyue, and told þe kyng þat he had yseen þe palyce þat Thomas had made to hym: 'Wherfor I pray the, let me bye hit, and I wyll ȝef þe as moche as hit cost þe.' Then þe kyng bythoght hym, and by  
 8 counsell he sayde: 'Naye!' and toke foloȝt and mony þousandys of pepull wyth. Þen seon þe byschoppys of mawmetry þat all þe pepull laft hor lawe, and ȝeden to crysten fayth. Wherfor þay wer so wroth wyth Thomas, þat won of hom seyde he wold  
 12 wreke his goddys; and wyth a sper ryuede Thomas þrogh þe body, and slogh hym. Then crysten men buryeden hym yn a tombe of crystall. Þer God worcheth mony wondyrfull myracles for hym; for the honde þat was yn Crystys syde, hit wold neuer  
 16 ynto þe towmbe, but lythe euer wythout. Thus he dyd mony wondres yn hys daye.

He dyd also mony wonders on his day; <sup>1</sup>for alle þe contre cometh þedur<sup>1</sup> on hys day, and taketh howsell of hys hond yn þis  
 20 wyse. The byschop || of þe see syngyth þe masse þat day. When 12 a he begiynth þe masse, er he say þe 'Confyteor,' he taketh a branche of a vyne, and puttyth yn Thomas hond; and soo goth to masse. Þen <sup>2</sup>oute of this branche burgeneth<sup>2</sup> out grapes. And soo, by þat  
 24 þat þe gospell be sayde, þe byschop taketh þis grapes, and wrengyth ynto þe chales, and syngyth wyth þat wyne, and howseleth all þe pepull aftyrward þerwyth; and puttyth þe ost ynto Thomas honde, and so howseleth all þe pepull. But when any comyth þat ys  
 28 vnworthy, anon þe hond closyth togedyr, and woll not open, tyll he be schrevyn clene; and þen hit openeth and howseleth hym. Also when men byn yn debate, þay ben ybrought byfor þe towmbe of Saynt Thomas, and sette on twyn, and þe cause of þe debates  
 32 ys rehersed. Þen wyll þe hond turne to hym þat ys yn þe ryght; and so ben þay made at wone. Thus he prœuet our fay and dude wondres yn his way, and gret myracles on his day.

Wherfor pray we to hym to make vs studfast yn our fay  
 36 And helpe vs yn oure long day,

<sup>1</sup> for . . . þedur *C. d. D.* all that comyth *G.*

<sup>2</sup> oute . . . burgeneth *d. D.* þe branche begennyth *G.*

And bryng vs þer as ys no nyght but euer day:  
That ys þe joy þat lestyth ay.

Amen.

Ion Grysostom seyth, þat Thomas come to þat contray wher þe 4  
kynges of Coleyne were, and folowed hom, and made hom  
crysten men. For, þogh þay haden worschypped Crist yn his  
burthe, þay herden no more of hym, tyll Thomas come to home,  
and taght hom þe faythe. Þe whyche now þay lyue at Colen. 8

## 6.

## DE NATIVITATE DOMINI NOSTRI IHESU CRISTI

## ET EIUS SOLEMPNITATE.

Godde men and woymen and crysten creatures, as 3e here and  
sethe, þys day all holy chyrche syngythe, and redythe, and maketh 12  
melody yn mynde of þe swete byrþe of our Lord, Ihesu Cryst,  
veray God and man, þat was as þys day borne of hys modyr,  
Seynt Mary, yn gret help and socour to all monkynd, but specyaly  
12 b for þre || causes: forto 3yue pes to men of good wyll, forto lyghten 16  
hom þat loken ill<sup>1</sup>, and forto draw men so wyth loue hym tyll.

Then, as to þe forme cause þat he was borne forto 3euen pes  
to men of good wyll, I may preue þus. For when he was borne  
angeles songen þus: 'Gloria in excelsis Deo.' Þat ys to say: 'Ioye 20  
be to God þat ys hegh yn Heuen, and pes be yn erþe to men of  
good wyll.' At mydnygh[t] Crist was borne, for þen alle þyng  
be kynd taketh rest yn schewyng þat he ys prynce of pes, and  
was comen to make pes bytwyx God and man, and bytwyx anges 24  
and man, and bytwyx man and man.

He made pes bytwyx God and mon; wherfore forto be a  
trewe mediator bytwyx hom, he toke kynde of boþe: and veray  
God and man. And soo, by hys medycyon, he knet þe loue of 28  
God to man so sadly, þat þe fadyr of Heuen spared not his owne  
sonne, but send hym forto bye man wyth his blod, and bryng hym  
by wayes of mekenes a3eyne to þe joye of paradyse þat man lost by  
couetyse and heghnes. Thus he made pes bytwyx God and man. 32

He made pes bytwyx anges and man; for when anges

<sup>1</sup> ill *d. D.* euell *G.*



seon<sup>1</sup> þat þor Lorde was wroth wyth man for vnbuxamnes  
 —<sup>2</sup>fore vnbuxomnes is a thing that angeles haten<sup>2</sup>—wherfor þay  
 kepton þe ȝeatys of paradyse, and letten no sowle come yn, tyll  
 4 þay seen þor Lord borne yn mankynde. Þen anon, for loue of þor  
 Lord, þay deden mon worschippe, and speken godely and louyngly  
 to þore schephordes þat kepten þor schepe yn þe contre by, and  
 bade hom goo ynto þe cyte of Bedele'm; for þer þay schuld fynd  
 8 a chyld borne and layde yn a cracche, and do hym worschip. And  
 soo þay dedyn, so þat euer sethen angeles haue ben frendys and  
 seruandys to all good men and woymen, and all yn þe reuerens  
 of þe yncarnacyon of oure Lord Ihesu Cryst. Thus he made pes  
 12 bytwyxx an||geles and man.

13 a

He made also pes bytwyxx man and man. For aȝeyne tyme  
 þat he wold be borne, he made such pes progh all þe world, þat  
 þeras kyndomes and prouynces wern at werre, yche on wyth  
 16 oþer, in his burth-tyme was soo gret pes, þat on man þat heght  
 Octauiian, and was Emperour<sup>3</sup> of Rome, and had þe gouernance  
 of all þe world, <sup>4</sup>and all þe world was suget to þe Emperour of  
 Rome, and duret soo prytty wyntyr yn so moche þat þan was  
 20 send out a mawndement progh all þe world<sup>4</sup>, comawndyng þat  
 euer-ych man schuld go to þe cyte þat he drogh lynage of, and  
 ley<sup>5</sup> a peny apon his hed, and offeren hit vp knowlachyng þat  
 he was suget to þe Emperour of Rome. Then most Ioseph, our  
 24 ladyes husbond, nedys go to þe cyte of Bedele'm to offyr wyth  
 oþer men. But, for he had no money, he toke an ox wyth hym  
 forto sell þer, and make hym money of. But, for he durst not  
 leue our lady byhynd hym—for scho was negh tyme of burthe—  
 28 he sette hyr on an asse, and toke hyr wyth hym. But when þay  
 comen ynto þe cyte, hit was soo full of pepull, þat þay myght  
 gete hom no herber; but turnet ynto a caue þat was bytwene  
 two howsys, þeras men setten hor capuls when þay comen to þe  
 32 marked, and fonden þer a crache wyth hay, and setten þe ox  
 and þe asse þerto. Then, a lytyll byfor mydnyȝt, oure lady bade  
 Ioseph gete hyr mydwyues, for scho schuld be delyuerd. But,

<sup>1</sup> seon *D.* synned *G.* not in *d.*<sup>2</sup> fore . . . haten *d. D.* ys a synne hely þat angeles *G.*<sup>3</sup> Emperour *d. D.* om. *G.*<sup>4</sup> and all . . . progh all þe world om. *d. D.*<sup>5</sup> ley *d. D.* leyde *G.*

whyle he was yn þe towne after mydwyues, our lady was de-  
 lyuerd, and lappyd hyr sonne yn clopes, and layde hym yn the  
 cracche befor þe ox and the asse. And þay anon knewen hor  
 Lorde, and fellen downe on knees, and worschepen hym, and ete 4  
 no more of þe hay. That same tyme as men of þe contrey 3eden  
 13 b at þe plogh, exen speken to the || plogh-men and sayden: 'Þese  
 sedys schull encrese and men schull wax few.' Then, sone after,  
 com Ioseph wyth two mydwyues, 3ebel and Salome. But when 8  
 3ebell fonde well þat our lady was elene mayden, scho cryed anon  
 and sayde: 'A mayden hath borne a chylde!' Then þat opyr,  
 Salome, would not leue þat, but busturly hondeled our lady; and  
 þerwyth anon hor hondes dryden vp. Then come þer an<sup>1</sup> angell, 12  
 and bade hyr towch þe chylde, and be hole. And soo scho dyd,  
 and was hole. Then went Ioseph, and dyd hys offryng wyth  
 opyr men, and kept oure lady yn þe same caue whyll scho was  
 yn chylde-bed. Þus, good men, 3e mou vndyrstonde how God 16  
 3eueth pes to hom þat ben men and wymen of good wyll, and  
 callyth hom his chyl dren. In verefyng of thys thyng þe fyrst  
 masse þat ys songon þis day sone after mydnyght, begynnith  
 thus: '*Dominus dixit ad me: filius meus es tu!*' 'God sayde to 20  
 me: þou art my sonne.' God calleþe hym his sonne þat loueth  
 here pees and rest; and when he parteþe from þis world, he wyll  
 bryng hym to þe blysse þat euer schall last. And þay þat wyll  
 haue no pees here, þay schull go hethen ynto euerlastyng wo. Þus 24  
 Crist 3euyth pes to men of good wyll, and blessyth hys pepull  
 yn pees.

He leghteneth also þat loketh euell. Herby, good men, 3e schull  
 vndyrstond þat Cryst heled not poo þat weren blynde yn body, but 28  
 mony mo þat wern blynd yn sowle, and combyrd wyth derkenes of  
 synful leuyng<sup>2</sup>. For, as Seynt Austeyne saythe: 'When Cryst  
 schuld be borne, þe world was so full of derknes of synful lyuynge,  
 and nomely of syn of lechery, and of syn a3eyne kynde, þat had nye 32  
 to haue laft to haue ben yborne of mankynd.' Wherfor þat nyght  
 þat Cryst was borne, all þat doden synne a3eyne kynd, deydyn  
 sodenly progh all þe world, in schowyng how horribly þat synne  
 ys before Goddys een. Then loket þay full euell and had gret nede 36  
 14 a to be j||lyghnet þat haden ay her hert to synne. Wherfor Cryst

<sup>1</sup> an *d. D. om. G.*<sup>2</sup> leuyng *d. D. lyng G.*

was borne at mydnyght, and turnet þe darkenes of nyght ynto day-lyght, schowyng þat þan was þe sonne of ryghtwysnes comen, forto lyghten all þat wern combret wythyn-forthe wyth darkenes  
4 of synne.

Also þat same tyme þat he was yborne, as mony doctors sayn, Crist apered yn a bryght sterre to þre kynges yn þe est, and bade hom goo ynto Bedeleem, and worschip þer a chyld þat schuld be  
8 kyng of Iewes þat was borne. And soo þay deden, suyng þe sterre, tyll þay comen þedyr. Thus he leghtenet hom þat byfore loked full euell. For before þay wer paynones, and leued on mawmetrye and fals goddys. But aftyr þay loueden Crist, and  
12 wern holy men; and now þay lyen at Coleyn. Þus þe byrth of Cryst made mony to see full well þat besor loked full euell. For he lokyth full euell þat algate hape er to his good and to wordely worschippe. For þys maketh a man blynd, so þat he  
16 forȝeted his God, and hath no lyst forto desyre þe ryches of Heuen, ne forto see þe lyght þat þer ys but maketh hys good his god and hys mawmet. For þat a man loueth most yn þys world, þat ys callet his god and his mawmet. Then—for Cryst was borne  
20 forto destriye suche mawmetry—whan þat Herode pursewed hym, and wold haue slayne hym, his modyr bare hym ynto þe lond of Egypt. And when he come þedyr, anon all þe mawmetys þat weron yn þe lond, þay fellen downe to þe grownde, doying to  
24 vnderstond þat he was yn þe world þat schuld cast don yn monnys hert þe mawmetry of couetyse of good and of worldes worschyppe, and pompe, and pride þat men vseden þat tyme. Wherfor, þagh he hymselfe wer lord of all lordes, he was borne  
28 full porly, and of a pore mayden, and yn pore place, and yn a pore araye, ȝeuyng ensampull to all men forto set not by worldly ryches, noþer by pryde of þys world; for haue a man neuer so moche good ne so moch worschyp, || here he fyndythe hit, 14 b  
32 and here he schall leue hit. Thus Cryst by myracles þat he scheweth yn hys burthe, lyghtenyth mony-on wythyn-forthe þat weren before fallen blynd.

Yn tokenyng of þis<sup>1</sup> þe secunde masse of this day ys sayde yn  
36 þe dawyng, when nyght and daye departyth. Þe wheche masse begennyth þus: 'Lux fulgebit hodie super nos.' 'Lyght schall

<sup>1</sup> þis C. om. G. d. D.



schyne þys day apon vs.' For þe Fadyr of Heuen sendyth grace of gostly lyght apon all hom þat leueth þat Cryst was borne þis day, veray God and man, of his modyr Mary, veray modyr and mayden. And sette noght be vauyte of þis world, but set all his hope yn Cryst and yn his modyr Mary. þus Crystys burth lyghtned mony þat besor loket <sup>1</sup> euell.

Also wyth loue he drogh men <sup>2</sup> hym tyll. 3e seen wele, good men, by experyment al day, þat a fayre chyld drawet loue of þo þat sene 8 hyt, and maketh hem to haue lykyng to speke and to play wyth hyt. Thus Crist was borne a chyld, þe fayrest þat euer was borne of a woman, forto draw loue to hym of mankynd. For whyll a chyld ys 3eong and wythout synne, hit ys more amyable þen hit ys aftyr, 12 when he comyth to man-state. This not only for his bewte, but also for hys bonte yche man hape mater forto drawe to hym, and do hym worschyppe as dude Octoniam, þe Emperour.

þe whech Emperour plesed so þe empyre of Rome, þat all men 16 wolden haue worschyped hym as hor God. But þen þe Emperour was so wyse, and knew well þat he was but a man as oper werne, and durst not take þat name apon hym; but send aftyr Sybyll, þe sage, and asked hyr wheþur <sup>3</sup> ther shuld be after him eny <sup>3</sup> 20 iborne, þat schuld be grattyр þen he. Then Sybyll loket yn þe sonne, and sygh at mydday a cercule of gold aboute þe sonne, and  
 15 a yn þe myddyll || of þe cerkyll a wondyr fayre mayden, and a chyld yn hyr barme. And when Syble had schewet þys to þe Emperour, 24 scho sayde to hym: 'This chyld schall be grettyр þen þou; wherfor do hym worschyp and reuerence.' þen þe Emperour toke sens, and dyd hym sacryfyce; and charget all men þat pay schulden do also, and call þat chyld God, and not hym. By þys en- 28 sampull yeh crysten mon and woman schuld lerne to do reuerence, and seruyce, and honor þys day to þys child.

Wherfor þe prydde masse of þys day ys sayde at mydday, yn schewyng þat yche man and woman ys holden to come and offer of 32 þis child and of hys modyr; and soo schowe hym seruunt <sup>4</sup> and soget to hym, and knewlech þys schyld for hys God and for his Lorde. And, for enery man schuld do þus for loue and not for awe, þe masse bygynneth þus: 'Puer natus est nobis.' 'A chyld ys borne 36

<sup>1</sup> MS. loknet.    <sup>2</sup> men *Harl.* 2403. *om G.* not in *d. D.*    <sup>3</sup> ther . . . eny *d. D.* þe schyld schuld be aftyr hym *G.*    <sup>4</sup> seruunt *d. D.* serues *G.*

to vs.' A chyld, he sayth, and not a man, soo pat all men and  
woymen for loue schuld haue boldnesse forto com to hym to seche  
grace. <sup>1</sup> And for he ys full of grace and redy forto do mercy to  
4 hem pat askyth hit mekely wyth dew reuerence<sup>1</sup>; and he ys ay  
redy to 3eue grace and mercy. Yn tokenyng of pys þyng, pat  
same day Cryst was borne yn Bedeleem, a well yn Rome of  
watyr turned ynto oyle and ran soo all pat day, schewyng pat þe  
8 well of grace and of mercy was borne pat day pat schuld 3eue  
grace and mercy to all pat wold come to hym perfor.

## Narracio.

I rede of a woman pat was defowled wyth þe synne of lechere,  
12 and almost fell yn dyspayre. For when<sup>2</sup> scho þoght on Crystys  
dome, scho knewe hur gylty; when scho þoght on þe paynes of  
hell, scho knew well pat þylke paynes wer ordeynet for such  
as scho was; when scho þoght on paradyse, scho wyst well scho  
16 myȝt not<sup>3</sup> come þer, for scho was vnworthy; when scho þoght on  
þe passyon of Cryst, scho wyst well pat scho || was vnkynde to 15 b  
hym pat suffred so moche for hur. At þe last, scho bepoght hur  
how pat chyldern don no vengeans, but lyghtly ben saȝt, þogh  
20 pay ben wrothe. Wherfor scho cryet to Cryst prayng hym for  
his chyldhede pat he wold haue mercy on hor, and for3euen hor  
hyr synne and hyr trespas. Then scho herd a voyce on hegh  
pat<sup>4</sup> sayde: 'Þy trespas ys for3euen þe.'  
24 And soo hertly pray we to hym pat he for3eue vs our synnes,  
and 3eue vs þe blysse pat he boȝt vs to. To þe wheche blys God  
bryng vs all to. Amen.

## 7.

## DE FESTO SANCTI STEPHANI ET EIUS SOLEMPNITATE.

28 Blessyd pepyll of Goddys mowth, pat byn comen pys day to  
holy chyrche yn worschyp of God and pys holy martyr, Seynt  
Steven, pat ys callet Goddys fyrst martyr, for þe enchesen pat he  
was þe fyrst martyr pat suffeid deth for Crystys loue, aftyr pat  
32 he was ascendet ynto Heuen. Then, forto ster you to deuocyon  
þe more to pis holy martyr, 3e schull now here what he sufferd

<sup>1</sup> and . . . reuerence. *Probably a superfluous repetition of the preceding line G. C. om. d. D. Harl. 2403.*

<sup>2</sup> when *d. D. om. G.*

<sup>3</sup> not *D.* no *G.* not in *d.*

<sup>4</sup> pat *d. D.* and *G.*

for Crystys loue. As þe boke of þe dedys of þe apostoles tellyth, whan Cryst was styet vp into Heuen, þe apostoles tentedon all to prechyng of Goddys wordes and to holy prayeours, and myght not serue all þat turneden to þe fayth, þay chosen six holy men 4 and goode out of sixty and ten þat wern Crystys dyseyples forto helpen hom yn Goddys seruyce. Of þe wheche Seynt Steven was þe fyrst and þe wysyst, and was full of grace and myght of þe Holy Gost, þat he dyd mony wondres and myracles yn þe pepyll. 8 But, þagh a man be neuer soo holy a lyuer, 3et he schall haue enmyes.

Wherfor þe Iewes of dyuerse contre þat haden envy to Seynt Steuen, rysen, azeynes hym, and dysputed wyth hym 12 azeynes Crystys faythe, hauyng full purpos, yf þay myghten, to  
 16 a ouercome hym by dysputson, and by || fals wytnes, to do hym to deth. But when Seynt Steven knew hor males, he þoght forto sese hom wyth won of þes þre wayes: by schamyng yn dys- 16 puteson, opir by drede of reuelacyon, othyr by loue and holy oryson. But furst he assayeth by schamyng and dysputeson. For þay began to dyspute wyth hym; but he was so full of þe Holy Gost, þat þay haden no wytte ne no powste forto 3eynestonde hym. 20 But openly he ouercome yn all hor maters, and preued hor wyttys fals, and sayde, he was redy forto take dethe yn verefyng of all þat he had sayde. And preued wele þat hit was a gret schame to all hom þat werne gret clerkes, and knew þe lawe 24 and þe profesyes þat schulden come and wer fulfilled yn Ihesu Cryst þat he prechet; and 3et wold not leue in hym. But algate azeynstode þe Holy Gost þat spake yn hor hertes, and schewet hom yn coneyens þat þay dedden amys. And, þeras þay seen þe 28 comyn pepull turne to þe faythe for wondyrs and myracles þat God schowet ynto hor syght, þay algate azeynstoden styfly, and setten Goddys werkes at noght, only by males of envyyus hertys and by no maners of resyn of scriptures. Þen wer þay 32 more anangrede<sup>1</sup> azeynes hym, and freton hor hertys wythyn, and gryspude wyth hor teeth azeynes hym. And, for þay myght not ouercome hym wyth dyspytson, þay þoghten forto take hym wyth som wordes of sclawndyr yn God, wherby þay myghten lawfully 36 haue mater and cause to do hym to detho. Then know Saynt

<sup>1</sup> angrede D. *not in d.*

Steuē hor malyce, and lyft vp his een ynto Heuen and segh Ihesu, Goddys Sonne, stondyng at his Fadyr ryght hond. And pen sayde Seynt Steuē: ‘Loo, I see Ihesus stondyng at hys  
 4 Fadyr ryght hond, redy forto helpe me.’ And perwyth || anon his 16 b  
 face schone lyght<sup>1</sup>, as pagh he had ben an angell of Heuen. But when pay herdyn hym speke soo, pay weren sayne and stoppet hor eres<sup>2</sup>, als poght pay haden herde hym speke fals scawndyr yn  
 8 God, and had ben to horryble for any mon to haue herd hym<sup>3</sup> lye so. Then anon pay drowen hym out of þe cyte, forto stenen hym to dethe, as for a scawndyr of God, and chosen two men þat cowth best hurle stones at hym, and despoyled<sup>4</sup> hym of his cloyes,  
 12 and layden hom at þe sete a ȝong man þat was callet Sawle, þat was aftyward called Paule; for he was of þe chief of hom þat dyden Saynt Steuē to deth. But when Saynt Steven segh þat he myght not sesen hom byfor by reuelacyon, pen he turnet to  
 16 devot oryson; and when<sup>5</sup> pay hurled at hym stones, and smytten out his braynes, he cryed to God and sayde: ‘Lord God, take my sowle.’ And, for he wold pray more devotly for his enmyes pen for hymselfe, he knelet don to þe erthe and sayde:  
 20 ‘Lord Ihesu, reet not to hom pis synne, but forȝeue hom pis gylt.’ And when he had sayde soo, anon he sleput yn God.

Pen taketh hede, good crysten men, whyche a brennyng loue þys mon had yn hys hert, þat prayde more devotly for his  
 24 bodely enmyes þan he dyd for hymselfe. In pis he ȝaf an hegh ensampull to all crysten men forto haue charyte yche on to opir, and forto pray hertfully for herre enmys, and for yche mon þat pursewyth hom, or doth hom any doses. For he þat praythe  
 28 denotly for his enmy, he ys yn þat a martyr; for martyrdom fallyth by þre wayes: þat ys, by passyon and wyll þerto, by wyll wythout passyon, by passyon wythout wyll. In schewyng of þes þre martyrdomes, þes þre festys þat seupe || þe byrth of 17 a  
 32 Crist, ben set togedyr, in tokenyng þat whosoo sufferth any of þes, he schall be sett next Cryst yn Heuen. Seynt Steuē, he ys set next, for he had passyon and wyll þerto. Seynt Ion had wyll, but he was not slayne. The Innocentys, thay suffreden

<sup>1</sup> lyght *D.* lyghth *G.* not in *d.*<sup>2</sup> eres *d. D.* ees *G.*<sup>3</sup> hym *C. H.* hom *G. om. d. D.*<sup>4</sup> despoyled *d. D.* dysplude *G.*<sup>5</sup> when *d. D.* om. *G.*

deth, but þay had no wyll þerto, but not aʒeynes wyll. þus may a man be a martyr, pagh he sched no blod, þat ys when he suffereth wrong, and ys pursued of euell men, and þonketh God þerfor, and taketh hit wyth good wyll, and prayth for his 4 enmyes to God yn full scharyte. For martyrdome wythout charyte, as Seynt Poule saythe, profutye noght. Wherfor taketh good hede, and ʒe schull fynde þat þes þre wern full of charyte. Seynt Steven when he schuld dye, he knelet adown forto pray 8 for his enmyes. Seynt Ion when he went to hys deth, he sayde to hom þat ladden<sup>1</sup> hym: ‘My chyldyren, loueth togedyr, and þat ys ynogh.’ The Innocentes, for þay wern so ʒong, þat þay cowthe not speke, þay schewet hor loue by open sygne. For þay dydden 12 lagh on hom þat slowen hem, and playde wyth hor hondes when þay seen hor bryght swerdes schyne. Then, for enchesen þat Saynt Steuen was so glorious martyr, God schewet mony myracles for hym of þe wheche þis ys on.

16

## Narracio.

Ther was an honest woman, and had seuen sonnes and þre doghtyrs. But yn a myshappe, apon a day, all þay wrapeden hor modyr, so þat scho yn a gret maleyse cursed hom all. And 20 anon þerwyth fell vengeans apon hom, so þat þe membrys of hom qwoken, þat all þat seen hom, had compassyon of hom, and reweden hom gretly. And for þay myght not do no good, þay 17 b ʒeden as maset bestes þurgh || all þe contre. Then hapenet hit so 24 þat a brothur of hem þat het Pole, and a sustyr þat het Pallyda, comen ynto a chyrche of Saint Steuen. And when þys man herd how deuotly Seynt Steuen prayde for hem þat sloghen hym, he had full tryst þat he wold pray for hym, and he wold be 28 hys seruant alway aftyr. And so, yn þys full hope, he ʒede ynto chausele, and wyth all hys hert prayde Seynt Steven of helpe. And anon yn seght of all men he was all hole. þen when his syster segh hyr broþer hole, prayde þe same wyse þen to Seynt 32 Steuen. And þen, as scho prayde, scho fell on slepe; and when scho woke, scho was hole, and wyth all hyr hert thonket God and Seynt Steuen.

Anoper myracull Seynt Austeyn telleth þus: A senatour of

<sup>1</sup> ladden *d. D.* layden *G.*



Rome wyth his wyfe went to Ierusalem, and ther byld a fayre chapell yn worschyp of Seynt Steuen. And when he was deid, he ordeynet hymselfe to be buryed peryn by Seynt Steuen. But, 4 longe aftyr hys deth, his wyfe wold goo azeine to hyr contrey, scho wold haue þe bonys of hyr maystyr wyth hyr. And soo wyth praye[r]s and yftes, þe byschop broght hur þe bones of Steuen and of hyr husbond, and sayde to hyr: 'I know not, 8 wheþer ben þe bonys of þy maystyr.' Þen sayde scho: 'Syr, I know well, þes ben my maysters bones,' and toke Seynt Steuen's bonys ynstude of hyr maystys, vnwyttynge. Þen, when scho come on þe see, angeles songen yn þe ayre, and as swete sauour<sup>1</sup> 12 come out of þe bones þat passed any spyces. And þerwyth fendys cryedyn: 'Wo ys vs, wo ys vs; for Steuen goth, and byttryly brennyth vs, and betyth vs.' And þerwyth reryth a tempest þat þe schepmen wenden to haue byn d[r]ownet, and cryed 16 to Seynt Steuen. And he anon || aperet to hom and seyde: 'Be 18 a not adred,' and anon þe tempest sesud. Then herden þay fendes cryyng: 'Þou wykked<sup>2</sup> prince, our mayster brenne þe scheppe, for Steven, þat ys our aduersary, ys peryn!' Then þe prynee of 20 fendys sende fyue fendes forto brenne þe schyppe; but þen was þe angell of God redy, and drownet hom ynto þe grownde of þe see. And when þay come wyth þe schyppe to londe, fendes cryedyn: 'Goddys seruand comyth þat was stenet to deth wyth 24 wyket Iewys!' Then, yn þe worschyppe of Seynt Steven, men maden a chyrehe, and put hys bonys peryn, wher God wrought mony myracles for hym.

Now pray we to þys blesset martyr of Crist þat he woll pray 28 for vs, þat we may come to þe blysse þat euer schall last. To þe whech blys God bryng you and me to. Amen.

## 8.

DE FESTO SANCTI IOHANNIS, APOSTOLI ET  
EUANGELISTE, SERMO BREUIS.

32 Goddys blessyd pepull, 3e ben comen þys day to holy chyrch to worschyp God and our lady and Seynt Ion, þe Euangelyst, þat ys Goddys owne derlyng. Wherfor all holy chyrehe þys day

<sup>1</sup> sauour *D.* sauorn *G.* not in *d.*

<sup>2</sup> prince *D.* woman *G.* not in *d.*

maketh mencyon of þe specyall grace þat Cryst ȝaf hym befor all  
oþer dyſcyples. He ȝaf hym grace of vyrgynyte, and grace of  
kepyng of his modyr fre, and grace of ſchowyng of hys pryuyte.

He ȝaf hym grace of vyrgynyte, þat ys, of maydenhode. For as 4  
þe story tellyth, and summe han an opyneon, when he ſchuld haue  
wedded Mary Mawdelen, Cryst called hym and bede hym ſewe  
hym. And he anon laft all þis worldes vanyte, and ſewed Cryst  
forth, and kept hym clene mayden tyll his endyng-day. In 8  
preuyng of þis, as we reden, when Domician, þe Emperour of  
Rome, herd þat Ion prechet yn a contrey þat ys called Asy, and  
byld mony chyrchcs, he was wroth þerwyth, and ſend aftyr Ion,  
18 b and made put hym yn a brasyn tonne full of || oyle, and so settyth 12  
hym þeryn. But when he had long sothen þeryn, and all men  
went he had ben sothyn to pesys, þen þe Emperour bade apon þe  
tonne. And when þe tonne was openet, Ion come out of þe oyle  
and of þe brennyng of þe fure, as hole and as ſond yn ych parte 16  
of his body, as he was clene of part of womonnys body, boþe of  
þoght and of dede. And oþer assay he had full hard. When he  
ſce a tempull of Iewes full of mawmetry, he prayde to God forto  
dystrye hit. And þerwyth anon hit fell downe ynto powdyr; 20  
wherfor Arystodemus, a byschop of þe tempull, purſewed Ion to  
þe depe. Þen ſayde Ion to hym: 'What woll þou, þat I do forto  
make þe byleue on Ihesu Cryst, my Lord?' Þen ſayde he: 'I  
wyll make venym, and do men forto dryngke hit befor þe. And 24  
when þou seſt hom ded, drynke þou þat wythout harm; and þen  
I ſchall leue on þy God.' Then ſayd Ion: 'Goo, and do as þou  
ſayst.' Þen ordeynet þis byschop poysen, and geten two men  
þat wern dampned to þe deth, and made hom drynke of þat 28  
poysen befor Ion. And when þay haden drongken, þay werne ded  
anon ryght. Then Ion toke þat poysen, and blessed hyt; and so  
drangke hit of, and was neuer þe wors, and ſemed lyflaker aftyr,  
þen he was before. For as clene as he was wythout venym of 32  
lechery, so clene he was of þat poysen, aftyr he had drongken hit.  
But ȝet þys byschop ſeyde, he myght not leue, tyll he ſegh þe  
men reyseȝt aȝeyne to lyue þat wern sleyne by dryngkyng of þat  
venym. Then Ion caſt of<sup>1</sup> hys cote, and ſayde: 'Hane þis, and 36  
lay hit apon þe ded bodyes, and ſay þus: Ion, Crystys apostole,

<sup>1</sup> of *d. D.* oft *G.*



send me to you, and bede you ryse vp yn Crystys name.' And when he had don so, þay rysyn aʒeyne to lyue. Then this byschop wyth mony oþer leued yn Cryst, and weron || folowet of 19 a  
 4 Ion; and he was aftyr a full holy man. Thus he þat hath grace to kepe hym elene yn body and sowle, þagh þe fende held ynto hym venym of lechery or of othyr synne, hyt schall do hym no harme; but yn þe aʒeynestondyng of his lust, he ys a martyr befor God, and  
 8 he schall be taken as for worthy to be keper of Crystys modyr.

Then þus, for þe clenness þat Cryst sygh yn Ion befor all oþer, when he schuld dye, he charget Ion wyth þe kepyng of hys modyr; and he, as a goode sonne, schuld take hyr ynto hys  
 12 kepyng. So þat when Cryst was ded and ley in his tombe, Ion wyth oþer help bare hyr ynto his hous, and kept hir þer, tyll Cryst was rysen aʒeyne to lyue. And eft when Cryst stegh ynto Heuen, he kept hyr yn þe same chambyr, as long as sho lyued aftyr here  
 16 yn erthe. Thus had he grace of kepyng of Crystys modyr fre.

And he had also grace yn schowyng of Goddys pryuetye. Thus was furst when Cryst sate at hys soper on Scher þursday, for gret loue þat he had to Cryst, he lenet his hed to Crystys  
 20 brest. And þen ryght as a man leneth to a well and dryngketh his body full of watyr, ryght soo Ion drangke of þe well of wysdom þat ys yn Crystys brest, and fulled hys sowle so full of gostly wysdome, so þat aftyr he passed all othyr yn wysdome.  
 24 Thus Crist schowed hym of hys priuete before all othyr.

Also for he wold not stynte to preche Goddys worde, the Emperour exilet hym alonly ynto þe yle of Pathmos. But when he was þer hys one, God schewet hym þe apocalypys of þys  
 28 world þat were forto come, and most of Antecryst, and of þe worldes endyng, and of þe day of dome. And as he segh hit, he wrot hit yn gret confirmacyon of holy chyrche. But aftyr when þe Emperour was ded, Ion was callet a||ʒeyne to þe eyte of 19 b  
 32 Ephesim, þer he was byschop.

And when he come þedyr, a wydow þat het Drusyan, lay ded on bere. Þen for Ion segh mony wepe for hyr, Ion sayde to hyr: 'Drusyan, ryse vp, and go, and make me some mete.' And scho  
 36 anon ros vp; as þogh scho had rysen from slepe.

Anoþer day, two ʒong men and rych, by þe prechyng of Saynt Ion, þay solden all hor godes, and sewoden hym. Þen, on a day,

as þay comen ynto a cyte of Pergame, when þay segh þos þat wer  
 hor *seruandys* byfor, gon yn ryche araye, and þay homselfe yn  
 pore wede, by temptacyon of þe fende, þay forthoght hor purpos,  
 and wer sory þat þay haden so laft hor goodys. Then anon, by 4  
 reuelacyon of þe priuetye of God, Ion knew hor þoght and sayde  
 to hom: 'I see how þe deuell tempteth you, and makyth you  
 forthynke your purpos þat 3e ben yn. Wherfor goo 3e to þe  
 wode, and bryngyth ayþer of you hys burden of 3ardys; and aftyr 8  
 gope to þe see, and bryngyth ayþer of you hys borden of stones.'  
 And so þay deden. Then, at þe prayer of Seynt Ion, þe 3ardys  
 turnet ynto gold, and þe stons ynto jewels. And þen Ion sayd to  
 hom: 'Now takes þys gold and þese precyous stonies; and 3e be 12  
 as ryche as 3e wer befor; and knoweth well þat 3e haue lost þe  
 kyndom of Heuen.' Then happened hit þat men broghten a ded  
 body to burye hit. When þe modyr of þe corse segh Ion, scho  
 fell on knees to hym, prayng hym þat he wold rere hyr sonne to 16  
 lyue, as he reryd Drusyan, þe wedow. Þen Ion prayde to God;  
 and anon he þat was ded, roos vp. Þen Ion sayde to hym: 'I  
 bydde þe, tell þes men whad þou hast yseyne, and whad joy þes  
 men han lost.' Then he, yn heryng of all men, told of þe joye of 20  
 20 a þay wern; || and how he segh glorious places ordeynet for þos  
 men; and now how sore hor angeles wepton for loue of hom; and  
 moch joye fendes maden, for þay wer turnet from hor *perfyte* louyng. 24  
 Þen anon þese weren sory yn hor hertys, and repenteden hom for  
 hor doyng, and wepyng cryed to Ion þat he schuld pray to God  
 for hom, and 3eue hom penaunce. And when þay haden don hor  
 penaunce, anon þe gold turned a3eyne ynto 3eardes, and þe jewelles 28  
 ynto stonies; and þay wer holy men aftyr.

Anoper reuelacyon Ion had by schowyng of Goddys priuete;  
 for on a day he segh a child þat was lyke forto haue ben a good  
 man. Wherfor Ion broght hym to a byschop, and bade hym kepe 32  
 hym and teche hym. Þen þis chyld waxed a man, and 3af hym  
 to foly, and so fell to a company of þeses, and was sone aftyr  
 a maystyr of hom. Þen, by reuelacyon of God, Ion knew þat  
 anon; and he 3ede to þe byschop, and blamed hym sore for 36  
 myskepyng of hys chyld, and bade tell hym wher he was. Then  
 þe byschop, wyth moche fere, sayde he was a leder of þeues yn

suche a place. Þen Ion, for he was old, and myght not well goo, toke a hors, and rode pedyr. And when þys þef segh Ion, he was aschamed þat he flogh. Then Ion rode aftyr, and sayde: 'My  
 4 swete sonne, my dere sonne, abyde and speke wyth me, þy old fadyr.' So, at þe last, þys mon abode. Þen Ion preched hym, so þat he laft all hys foly, and was aftyr so holy a mon, þat he was a byschoppe aftyr. Þus Ion had reuelacyon of Goddys pryuate.  
 8 Anoper reuelachyon he had when he was <sup>L<sup>ti</sup></sup> wynty<sup>r</sup> old and vii. Þen come Ihesu to hym wyth his dyscyples and þus to hym sayde: 'My derlyng, come now to me; for now hit ys tyme to ete wyth me and thy || brethern yn my fest.' Þen anon he  
 12 arose, and wold have gon. Then sayde Cryst to hym: 'Apon Sunday þow schalt come to me.' Þen, by Sunday, he was so febull, þat he made lede hym to þe chyrche, and eu<sup>er</sup>, as he myght, speke to hom þat ladden hym: 'Chyldren, loueþ yche on othyr.'  
 16 Þen sayde on to hym: 'Fadyr, why say þe þus soo oft?' Þen sayde he: 'For, yf þe louen togedyr, hit ys jnogh to saluacyon.' Then made he to make hym a graue before þe auter. And when hyt was made, he lay downe yn hit; and ther come such a lyght  
 20 apon hym, a gret whyll, þat no man myght see hym. And when þis lyght was gon, þe put was full of manna, and wallut vp so doth sonde yn well wyth watyr.

In þe lyfe of Saynt Edward þe Confessour þat lythe at West-  
 24 mynster, ys wrytten þat Saynt Ion aperyth to Seynt Edward on a day, as he ȝode on processyon, and prayd hym forto ȝeue hym summe good for Seynt Ionys loue, th' Evangelyst; for he louet hym moche. But for þe kyng hadde noght elles redy forto ȝeue  
 28 hym, he toke þe ryng of hys fyngyr, and ȝaf hym; and soo Ion had þe ryng vii ȝere. And at þe vii ȝerys ende, Ion aperet to a knyght of þe kyngys byȝonde þe see, and bade hym bere þat ryng to þe kyng, and bade hym bepenke hym well for whos sake  
 32 he ȝaf hyt away, and say þat he greteth hym wele, and bade hym make hym redy, for he schall dey sone. And so he dyd, and ȝede to þe blysse of Heuen. To þe wechch blysse God bryng you and me to, yf hit be his wyll. Amen.

## 9.

## DE INNOCENTIBUS ET EORUM FESTIUITATE.

Goddys owne blessed chyldern, þat byn comen þis day. to holy  
 chyrch yn þe worschyp of God and þe chyldern þat weren yslayne  
 21 a for Goddys sake. As holy || chyrche þis day maketh mynde, and 4  
 redupe and syngythe of hom, þes chyldren ben called yn holy  
 chyrche Innocentys, þat ys yn Englysche: wythcoute nye.  
 For þay wer not nyes to God by pride, for God ys euer anyed  
 wyth pryde, men and woymen, and azaynestondyth hom, nor to 8  
 hor neghtbur by <sup>1</sup> no wrong doying, ny to homselfe by no concet of  
 synne. I may well say, þay lyueden here clanly wythout schame,  
 þay dyedyn wythout <sup>2</sup> blame, and wern folowed yn her same. This  
 Innocentes þat holy chyrche syngeth <sup>3</sup> of, lyueden her wythout 12  
 schame; for þay wer all within <sup>4</sup> two 3er of age. Wherfor þay  
 wer not aschamet of hor owne schappe; for when a chyld ys  
 wythyn state of innocentes, he ys not aschamet of hys schappe,  
 for he ys not defowled wyth fulth of synne, but of þe synne þat 16  
 he <sup>5</sup> hathe, he draweth of þe synne of Adam and of Eue <sup>6</sup>. For so  
 ferden þey<sup>6</sup> yn þe same wyse. For whyle þay wer yn paradyse  
 yn þe state of jnnocentes, þay wer naket; but þay wer not  
 aschamet of hor schappe, for þay wer wythout synne. But as 20  
 sone as þay haden synned, þay seen hor schappe, and wern  
 aschamet perof, and hydden hit wyth leues of fygge-tre. Thus,  
 when synne bygynnyth to take rote yn a chyld, þen jnnocentes  
 gothe away; for þen he begynnyth to know þe good from þe 24  
 euell. Þen he synneth, and þen he greueth hys God. But þes  
 chyldyr lyued not soo long forto knew þe good from þe euell,  
 but wern jslayne wythyn degre of jnnocentes. Wherfor þay  
 lyuedon here wythout schame. 28

Þay dyeden alsoo wythout blame; for Herode, kyng of Iewes,  
 21 b made to sle hom || wythout gult. For when þe kyngys comen to  
 Herod, and askyt hym wher þe kyng of Iewes was borne, and  
 bede tell hom, for þay wern comen to worschyppe hym ferr out 32  
 of þe est. Þen was Herod all astonyed of hor wordes, and asked  
 his clerkes wher he schuld be borne. Þen sayde þay yn þe cyte

<sup>1</sup> by *C. om. G. not in d. D.* <sup>2</sup> without *D.* wyth *G. not in d.* <sup>3</sup> syngeth  
*D. II.* syngeht *C.* syngen *G. om. d.* <sup>4</sup> within *d. D.* wyth *G.* <sup>5</sup> hathe, ...  
 Eue.] hath of þe draught of þe kynde of Adam and Eue, *d. D.* <sup>6</sup> þey *d. D.* scho *G.*



of Bedeleem. Þen sayde Herod to þe kynges, byddyng hom goo  
 pedyr, and do hym worschip; and come aʒeyne to hym, and telle  
 hym all hor doying, þat he myght come and worschip hym also.  
 4 But when þes kynges haden don hor offryng to Cryst, þay ʒedyn  
 hom by anothyr way. Then was Horod wondyr wrothe, and  
 schaped anon to haue slayn Cryst. But when he had made hym  
 redy perfor, þat same tyme, þe Emperour of Rome sende to hym  
 8 by lettyr forto come to hym yn all þe hast þat he myght; for  
 two of his owne sonnes hadden apechet hym of traytery to þe  
 Emperour. Soo at þat tyme he laft þe sleying of Cryst, and ʒede  
 to Rome, and had þe bettyr of hys sonnes, and come hom wyth  
 12 mor worschip þen he had byfor-hond<sup>1</sup>. Wherfor he þoght þe  
 more forto sle Cryst, lest he had, when he come to monnys state,  
 put hym out of hys kyndome. Then send he anon men, and  
 bade sle all þe chyldyr þat weren yn Bedeleem and yn þe contrey  
 16 abowte, þat wer too ʒer old and wythynn, pagh hyt were a chylde  
 þat was borne þat same day. And soo þay dedyn. He was  
 aferd, lest Crist þat made þe sterre brynge þe kynges so ferre,  
 coupe haue turnet hym ynto dyuerse ages, and made hymselfe  
 20 oldyr or ʒongyr, at his one lyst. And for he was a ʒere goyng  
 and comyng to Rome, perfor he made to sle all þe chylde þat  
 wern<sup>2</sup> two ʒer olde or within<sup>2</sup> two. And for wrach schuld falle on  
 hymselfe yn party, perfor a chylde of his owne þat was don to  
 24 norysche yn þe contrey was slayn among oper. But þen come per  
 an angyll to Ioseph, || and bade hym take þe chylde and his modyr, 22 a  
 and fle ynto þe lond of Egypt, and be per tyll he wernet hym.  
 And so þay dyden. Þus þes Innocentes wern slayn wythout blame.  
 28 Thay wer also folowed yn hor same, þat ys to say, yn hor  
 owne blod. Þay wer not folowet yn no font, but yn schedyn[g] of  
 hor blod. Wherfor ʒe schull vndrystond þat foloʒt comen pre  
 maner of wyse: yn watyr, as we ben crystened yn þe fonte at þe  
 32 chyrch; in chedyng blod, as þe chylde and mony powsandys  
 of oper martyrs þat schedden hor blod for Crystys loue; the pryde  
 foloʒht ys in fayth, yn þe wheche all þe patryarches, and pro-  
 phetys, and all othyr holy fadyrs þat wern befor Crystys yncarna-  
 36 cyon þat leuedyn yn Cristes comyng; þay wern folowed yn  
 foloʒht of faythe. Thus ʒe mou see how moch cruelte þis man  
<sup>1</sup> byfor-hond] before *d. D.*    <sup>2</sup> two . . . within *d. D.* yn two ʒer old oper *G.*

had yn hert, þat slogh so mony chylderne for envy þat he had to Cryst þat noght gult to hym nor non oper. Þen, for he made mony a modyr chyldes, and forto wepe for hor deth, God wroght so for hom þat he made to sle his owne schyldren. And aftyr, as he 4 pared an appull, wyth þe same knyfe he slogh hymselfe. Thus he þat was lusty for to schedde gyltles blod, at þe last he schedde hys<sup>1</sup> owne hert-blod. For he that<sup>2</sup> ys wythout mercy, vengeans schall fall apon hym. And he þat louth to do mercy, God wyll 8 3eue hym mercy.

And þis I aferme by ensampull þat I fynde yn þe lyfe of Seynt Syluestyr. Ther I fynde þat Constantyn, þe Emperour, was mesele and, by conlese of hys leches, he made forto get þre þowsand 12 chyldren yfere, forto haue slayn hom; and all hor blod schuld haue be done yn a vessell, and þe Emperour be bathyd þeryn, whyll hit had ben hote. Then when þese chyldren wern gedert yn a place, þis Emperour com rydyng in a chare þedyr. But 16 22 b when he come negh, þe modyrs || of þe chyldren comen azeynys hym, cryyng, and wepyng, and makyng a dulfull noyse. Þen asket þe Emperour, what woymen þay wern. Þen sayden oper, þay wern þe modyrs of þe chyldren þat schuld be ded, and made þat noyse 20 for sorow of hor chyldren. Then sayde þe Emperour, hyt wer a cruell dede of vs forto make so fele bodiys to be slayn, forto hel my body þat am but on man; and mony of hom may be full<sup>3</sup> worthy men here aftyr. Þen stode þe Emperour yn full gret stude. 24 'Nay!' quod he, 'I woll not so, let hom goo hom azayne hole and sonde, and I wyll take þe penance þat ys ordeynet for me!' And made 3ef þe modyrs gret 3iftes, and so bade hom goo hom wyth myrth and laghyng þat comen þedyr wyth sorow and wepyng. 28 Then þe nyght aftyr as þe Emperour slepyd yn his bed, Petyr and Poule comen to hym and sayden, for þe gret compassyon þat he had of þe chyldren and hor modyrs, God send hym word þat he wold haue compassyon of hym, and bade hym send aftyr Seynt 32 Syluestyr, and folow hym; and þen he schuld be hole. And soo he dyd. So when þat he was folowed þer anon yn þe watyr, þe lepull felle away from hym, and he was as clene of skynne and hyde as any chylð þat he delyuerd before. 36

Thus 3e mow se, good men, how he þat woll do mercy, schall

<sup>1</sup> hys d. D. hy G    <sup>2</sup> that inserted above the line.    <sup>3</sup> full d. D. felle G.



haue mercy; and he þat wyll do vengeans, vengeans schall fall on hym. So for Herod dyd vengeans, vengeans fell on hym; and for þys oper man dyd mercy, he had mercy and grace, boþe her  
4 and yn Heuen. To þe wech mercy God bryng you and me, þat for vs dyed on þe rode-tre. Amen.

## 10.

DE FESTO SANCTI THOME, MARTIRIS ET EIUS  
SOLEMPNITATE.

8 Good men and woymen, þat ben ytaght by Goddys lawes forto come þys day to holy chyrch, forto worschip God and þys holy martyr Seynt Thomas þat was slayn for þe lawes of holy chyrch and for þe ryght of þe rem. || This holy Seynt Thomas was born yn 23 a  
12 þe eyte of London, and had a fadyr was callet Gylbert, þat was scheryue of London.

þen felle hit, as þys Gylbert went to þe holy lond, he was taken and put yn dysstres. þen come þer a worschypfull woman of þe  
16 contrey to hym and sayde, yf he wold plyght hys troth to wed hur, scho wold helpe hym out of his doses. And soo scho dyd. Then went Gylbert hom to Englund. And when scho segh hyr tyme, scho come aftyr and met wyth hym at Seynt Poules chyrch  
20 yn London. Then made Gylbert þe byschop of þe eyte<sup>1</sup> forto folow hur, and aftyr forto wed hom. And so Gylbert gate Thomas of this woman. And when<sup>2</sup> scho was wyth chyld, scho met yn a nyght þat scho come to Saynt Poulys chyrch; but when scho  
24 wold haue gon yn, hur wombe was so gret þat scho myght not by no way. Then, on þe morow, scho ȝode to hur scheryft-fadyr, and told hym hur swyuen. þen sayde he: 'Dame, be glad and þonke your God; for þou hast a chyld yn þy body þat schall  
28 be so holy a man, þat all holy chyrche schall be to lytyll to receyue hym. þen was scho glad and þonked God ȝorne. And aftyr, when þis chyld was borne, he was folowed and callet Thomas, þat ys to vndrystond: alle mon. For he was aftyr  
32 a man at all; for he serued þe kyng monly, he serued God devotly, and deyed for þe law mekely.

For what tyme he was made channseler, þys lond was full of

<sup>1</sup> þe eyte C. D. þe ce G. London d.    <sup>2</sup> when in red ink above the line G.

Flemyngys, and so ouersette wyth hom, þat a man myght not goo bytwyxx townes for hom vnrobbed. But yn a schort tyme, Thomas, what wyth wysdome, what wyth monhed, drof hom out of þys lond, and made suche rest and pees progh all þe lond, 4  
 23 b þat a man myght goo wher he wold vnrobbed, wyth his good || yn hys hond. He was also monfull yn reparelyng of þe kynges maners þat wer astryed, and namely of þe kyngys palyce yn London þat was all forlet. But bytween Astyr and Whyssentyde 8 Thomas made reparayle hyt aʒeyne; for he had so mony werke-men of dyuerse craftys, þat a man schuld not here his felow speke for dount of strokes. He was also monfull yn dede of armes. For þeras þe kyng had bezonde þe see mony castellys 12 and townys out of his hond, and had spende moche goode, and sched moche blode, forto gete hom, and myght not awayle, then Thomas wyth hys wytte and monhed gete hom aʒeyne. And also yn werres of þe kynges of Fraunce, he bare hym soo, þat ener 16 aftyr þe kyng loued hym cherly, and was aftyr hys best frende yn exhile, and his chef helpe and socoure. He was also monfull yn all his aray, clopede yn þe rychest cloþ þat myght be fonde, and yn furures. He had also þe best horses þat wern yn þe 20 reem. And also hys sadyls and brydyls, pay schone all of syluer. He was monfull yn howshold, þat hys hall was yche day of þe ʒere new strawed, yn somyr wyth grene rosches, and yn wyntyr wyth clen hay, forto saue knyghtys cloþys þat setton on þe flore 24 for defaute of place-on þe benche: so fele comen yche day to his mete. For of all þe dayntees þat weren wythyn þe reem, yn his howshold weren plente. So þat þe kyng hymselfe wold mony a tyme vnwarned come to þe mete, and sytte downe, bope for þe 28 loue þat he had to Thomas, also forto se þe aray of Thomas howshold þat all men speken so moche þerof.

For trewer loue was neuer bytwene two men þen was bytween 24 a þe kyng and || Thomas, whyll hit last. Wherfor I put here þys 32 ensampull: Yn a cold wyntyrs-day, as þe kyng and Thomas rydyn yfere yn þe Chepe of London, þen was þe kyng war of a pore man, sore acold wyth toren cloþes, and sayde to Thomas, hit wer almes forto ʒeue ʒondyr pore man warmer cloþes þen he 36 hape, 'he semeth sore acold.' 'Syr,' quod Thomas, 'so hit wer and to suche ʒe schuld take hede.' Þen sayde þe kyng; 'He schall

haue pys.' Then had Thomas a clope on hym þat was of fyne  
 scarlad, well yfurred wyth grys. This clope þe kyng pullet at  
 fast, forto haue drawen hyt of, but Thomas logget azeine. Þus  
 4 þay wrastelet long, soo þat þay wer negh to haue fallen to  
 grounde. But forto fauer þe kyng, Thomas suffred hym to pull  
 hit of. And when he had hit of, þe kyng kest hyt to þe pore  
 man, and bade hym ren away fast, and sayde: 'Haue þis, and  
 8 sell hit, and by þe opir kloses; for yf þou besette hit well, þou  
 myght fare þe bettyr al þe dayes of þi lyfe.' Then Thomas  
 faynet hym wroth, but he was well apayde þerof þat hit was so  
 beset. Then haden men furst gret mervayle, whad come bytwene  
 12 þe kyng and Thomas; but when þay knew how hit was, all  
 men logh and maden gret joye and borde þerof. Thus I schow  
 by ensampull how þay loued togedyr; for bettyr loue, ne trewer,  
 was neuer bytwene two breþer, þen was bytwene þe kyng and  
 16 Thomas, whyle hyt last. Þus Thomas serued þe kyng monfully.

He serued God devotly. For als sone as he was made archie-  
 byschop of Caunturbury, anon he waxyd anopir man, and  
 turned al hys lyfe ynto bettyr, and þoght forto serue þe Kyng  
 20 of Heuen als well afture, als he dyd hys kyng yn erþe befor.  
 Þen anon he leyde away scarlat || and ryche forres, and wered<sup>1</sup> blake 24 b  
 kloses of myddyll price, and kest away sylke and syndall, and  
 wered<sup>1</sup> next his flesche an hard heyre and a breche syde to hys  
 24 hommes of þe same þat bred so moch vermyn on hym, þat hit  
 was an horrybull syght forto se. But þis penance no mon  
 knoweth, but he þat hath seyn hit<sup>2</sup>. But he euer huddle hym, so þat  
 þer wer but few þat knew hit. Also, yche Wenysday and Fryday,  
 28 he made hys confessour bete hym wyth a ȝarde apon þe backe al  
 bare, as a chyld ys beten yn scole. Alsoo, yche day, he vsyd  
 forto wasche þe fete of xxx<sup>ti</sup> por men, knelyng, and ȝef yche  
 man IIII penyes of syluer. Moche more holynesse he vsed of  
 32 prayng and of wakyng þat wer now to longe forto telle.

But forto schew þat God suffrede hym specyaly, þus ensampull  
 I tell: When Thomas was exilet, and dwelled yn þe abbay of  
 Ponteney, on a day, when he had sayde his masse, he kneled  
 36 adon byfor an auter yn hys prayers. And as he kneled don  
 þer, the abbot of þe place sayde he hadde to speke wyth hym,

<sup>1</sup> wered *d. D. C.* wer *G.*

<sup>2</sup> seyn hit *D.* but he himself *d.* jsayde *G.*

and abode wythout pryuely vndyr a pilere. And as he stode *per*, he herd our Lord, Ihesu Cryst, speke wyth Thomas, and told hym, how he schuld be slayn yn his owne chyrche for his loue; wherfor he bade hym be studfast, and hold forth as he had begon- 4  
nen. Pen when Thomas was comen out of his chapell, pe abbot felle downe to pe grownde and sayde: 'Syr, ze mowe blesse pe tyme pat ze wer borne, forto haue suche v'sitacion, as I now haue herde.' Pen sayde Thomas: 'Yf pou haue oght herde, 8  
I charche pe pat pou neuer telle hit, whyll I am <sup>1</sup> on lyue.' Soo, whyllys he lyued, he kept hit clos; but when Thomas was ded, he  
25 a told hit openly to all men. || Thus, I say, Thomas *seruet* God deuotly.

He deyde also full mekely. For when he segh pe kyng ouerset 12  
holy chyrch, and made lawes suche as schuld destrye pe londe, pen Thomas put hym forth, and repræued pe kyng of hys mys-  
doying. Pen was pe kyng wroth, and made a parlament at Northhampton all yn myschaunce of Thomas. And for Thomas 16  
wold not sette to hys sele of pe curset lawe pat pe kyng and his sory counsell haden made, he was dampned as a traytour to pe kyng, and exiled out of pe lond. Then went Thomas to pe kyng  
of France for socour; and he louyngly receyued hym and his 20  
clerkys all, and fond hom almost vii zere all pat hom behoued. Pen, aftyr mony deseses and greues and wrongys pat he had mekely suffered of pe kyng of Englund and of his offycers, bope  
yn Englund and byzonde pe see, by trefy of pe pope and of pe 24  
kyng of Fraunce, per was made a faynt loueday bytwene pe kyng of Englund and Thomas. But when pe kyng schuld haue kyssed Thomas, he wold not; for he sayde, he had made a vow  
pat he wold neuer kysse Thomas; but bade hym boldely goo-28  
home to hys chyrche. Pen, whad by counsell of pe kyng of Fraunce, and pryncypaly for the byddying of pe pope, he zode hom to Canturbury. Then wer per foure knyghtys of cursed  
lyuyng pat for gret hope pat pay hadden forto be thonked of pe 32  
kyng, pay maden a vow yfere to sle Thomas. And soo at Chyldyrmas-day, almost at nyght, pay come to Canturbury ynto Thomas halle: Syr Raynald Bereson, Syr William Tracy, Syr Rychard Bretane, Syr Hewe Morvyle. Then Raynold Bereson 36  
—for he was boystres of kynde—wythouten any gretying he

<sup>1</sup> I am *d. D.* we ben *G. C.* we ben boope *H.* we bope byn *L.*



sayde to Thomas þus: 'þe kyng þat ys byzonde þe see, sendes vs  
to þe, and byddys þe þat þou asoyle the || byschoppys þat þou 25 b  
hast<sup>1</sup> acursed.' Then sayd Thomas þus: 'Syres, þay ben  
4 acurset by þe pope, and not by me; and I may not asoyle þat þe  
pope hath acurset.' 'Well!' quod Raynald, 'þen we sene þat  
þou wyll not do þe kyngys byddyng. By þe een of God, þou  
schalt be ded!' Perfor þen cryed the oper knyghtys: 'Sle, sle,  
8 sle,' and ȝoden and armed hom yn þe courte. Then clerkes and  
monkes droghen Thomas to þe chyrch, and sparrut þe dyrres  
to hom. But when Thomas herd þe knyghtes yarmed yn þe  
cloystyr, and wold haue comen yn, and myght not, Thomas ȝede  
12 to þe dyr, and vnbarret þe dyrre, and toke a knyght by hond,  
and sayde: 'Hit besemeth not to make holy chyrche a castell:  
cometh yn, my chyldern!' Þen for hyt was darke þat þay  
myght not well know Thomas by anoper, þen on sayde: 'Wher  
16 ys þat traytour?' 'Nay!' quod Thomas, 'no traytour, but þe  
archbyschop.' Þen sayde he aȝeyne: 'Fle, for þou art but ded.'  
'Nay!' quod Thomas, 'I come not forto fle, but to abyde, and  
take my deth for Goddys loue and for þe ryght of þys chyrch.'  
20 Then Raynald, wyth hys swerdys poynt, put of his cappe þat he  
had on hys hed, and smot at hym, and kut halfe his crowne. Þen  
anothyr smot aftyr, and hut yn þe same stroke, and smot his  
crowne all of þat hit hongyt by, as hyt hade be a dysche. Then  
24 Thomas fel down on knees and elbous, and sayd: 'God, ynto thy  
bondys I betake my cawse and the ryȝt of my chyrche.' And  
þen þe thyrdde knyght<sup>2</sup> smot, and hutte half his stroke apon þe  
clerkeys arme þat held þe crosse before Thomas; and þat  
28 other dele of þe stroke fell downe to Thomas hed. And he þat  
had half þe stroke anon he wythdrogh hys arme and flagh away.  
Then smot þe fourth knyght his swerde to þe pament, and barst  
þe poynt of his swerde. And when þay had so don, þay sayd:  
32 'Goo we hens, he ys ded.' But when þay werne at þe chyrch  
dyrr outward on Robert Brok turnet aȝeyne, and set || his fote 26 a  
in Thomas necke, and scraput out þe brayne of þe scolle about  
on þe pament. Þus for ryght of holy chyrch and þe lawes of þe  
36 lond, Thomas toke his deth full mekely.

þen how þys martyrdome was knowen yn Ierusalem, hit fell

<sup>1</sup> þou hast *D. d.* Ion hath *G.*

<sup>2</sup> *MS.* knyght.

þus: In Ierusalem was an abbay of monkes, yn þe which þat same day þat Thomas deyð, lay a monke at þe poynt of deth. Þen, for he was a good man of lyuyng, þe abbot bade hym, yf God wer apayde, þat he schuld com to hym aftyr his deth, and 4 tell hym of hys fare. And soo aftyr þat he was ded, he come aʒeyne and told þe abbot þat, when he deyð, angeles broghten hym befor God, and as he stode *per*, he segh a byschop come wyth a huge company of angeles and of opyr seyntyys. And as he 8 stode befor God, his hed dreppyd downe of blode of his woundes þat he had. Then sayde God to hym: 'Thomas, þus hit besemyth þe forto come ynto þy Lordes court.' And set a huge croune of brennyng gold on his hede þat was ywounded, and sayde: 'As 12 moche joye as I haue geuen Seynt Petyr, I ʒeue to þe.' And þen he sayde: 'Hereby know I now, þat pylke gret byschop of Caunturbury ys þys day slayne for Goddys sake. And soo know ʒe well þat I goo to blysse.' 16

Thus told<sup>1</sup> þe patryarcha of Ierusalem, sone aftyr hys deth, when he come ynto Englund aftyr men to feght aʒeynes þe Sarysens. Then hit be[*fell*]<sup>2</sup> aftyr, a bryd þat couthe speke, as he herd þe pepull þat comen on pylgremage to Seynt 20 Thomas, on a day, he went out of his cage, and a sparow-hawke wold haue slayne hym. Then þis brydde cryed, 'Saynt Thomas, helpe'; and anon þys sparhawke fell downe ded. Thus so sone as Seynt Thomas herd a bryd þat wist not what he 24 seyde ne mant, moche more and sannyr he heruth hom þat 26 b callyth || to hym wyth all hor hertys.

Anoþer man þat Saynt Thomas loued yn his lyue, was seke, and come to Saynt Thomas prayng to hym of helpe; and anon 28 he was helyd. But aftyr, he poght þat God send hym þat sekenes for gret encrease of soule mede, and ʒede aʒeyne to Saynt Thomas prayng hym, yf hit wer more helpe to his soule to be secke þen to be hoole, þat he most be seke aʒeyne. Then anon þe 32 sekenes toke hym aʒeyn, and he thonkyd God and Saynt Thomas.

Thus whan<sup>3</sup> þe kyng herd how God wrought so many myracles for Saynt Thomas, he come to Caunturbury, wolward and barfote, and all naked but a febull cote, forto hyde his body; and ʒede 36

<sup>1</sup> told *C. d. D.* he told *G.*      <sup>2</sup> then hit be[*fell*] aftyr] and *C.* also *d. D.*

<sup>3</sup> whan *d. D.* om. *G.*



barfote yn þe myre and yn þe lake, as he had ben þe porest man  
 yn þe reme, crying and sekyng full sore, prayng Saynt Thomas  
 of helpe and of forzeuenesse<sup>1</sup>. Soo when he come to Saynt Thomas  
 4 tombe, he made þe couent of þe place by and by to ȝeue hym  
 dyscyplyn<sup>2</sup> apou his bare backe wyth a scharpe ȝerde, and þer  
 þe sory costoms and lawes þat made debate bytween Thomas and  
 hym, byfor all his pepull þer he dampnet hom, and graunted<sup>3</sup> þe  
 8 chyrch hys fredomes for euermor; and soo he ȝeode his way.

Thes foure knyghtes when þay herden, how God wrought for  
 Saynt Thómas, þay weren full sory of hor cursed dedes, and  
 cursed þe tyme þat hit befelle hom soo, and lafton all hor lord-  
 12 schyppys and londes and rentes þat þay hadden, and wenten to  
 Ierusalem; and þer þay werredyn on Goddys enmys. But  
 William Tracy, by lettyng þat he had, he taryed behynde, and  
 fell seke, and rotud all his body, so þat hymselfe lompmaile  
 16 wyth his hondes kest away hys flesche ynto þe flore, and had an  
 horrybull deth. The thre oper || also deyden on spytues depes, so 27 a  
 þat, wythyn þre ȝere aftyr, Thomas deth was thus venget. And  
 þus þay wer ded all; but euer, whill þay lyueden, þay euer cryed  
 20 mercy to God and Seynt Thomas.

And soo do we, þat we may haue þe blys þat he boght vs to.  
 To þe wheche blysse, progh the prayer of Saynt Thomas of  
 Caunturbury, God [bryng<sup>4</sup>] vs to.

## 11.

## 24 DE CIRCUMCISIONE DOMINI NOSTRI, IHESU CRISTI.

Goddys owne seruandys, as ȝe know well, þys day ys called  
 New-ȝerus-day, as endyng of þe ȝer þat ys gon, and begynnyng  
 of þe ȝere þat ys comyng. Wherfor, as I hope, ȝe ben comen as  
 28 þys day to holy chyrch, forto contynue your seruice forth þys  
 ȝere als well oper bettyr þat comyþe, as ȝe dyddyn þe ȝere þat ys  
 gon, wythouten any new cownant makyng. For a good seruand  
 þat hath a good maystyr, he maketh but onys<sup>5</sup> cownant wyth  
 32 hym, but soo holdeth forth from ȝere to ȝere, hauyng full tryst yn  
 his maystyr þat he woll for his good seruyce reward at hys ende

<sup>1</sup> forzeuenesse *d. D.* forȝenesse *G.*<sup>2</sup> dyscyplyn *d. D.* dysplyn *G.*<sup>3</sup> graunted *D. C. H.* gyf *G.* not in *d.*<sup>4</sup> bryng *om. G.* not in *d. D. C.*<sup>5</sup> onys] ones *D.* ȝenys *G.* not in *d.*

and at his nede. Now right soo Goddys seruandys maketh couenant wyth hym, onys at þe fonte when þay ben jcrystenet. And soo holden forth hor couenantys, hauyng full tryst yn hor God þat he woll at hor endyng<sup>1</sup> be hor socoure, and zeuen hom<sup>4</sup> anauncement in his court of Heuen. Then schull 3e þat ben Goddys seruantys, know wele þat þis day ys called New-3eris-day, and also þe circumsicyon of oure Lord, and þe vtas of þe natyuyte.

Hit ys callet New-3erys-day, for hit ys þe forme day of þe 8 kalender. Then, for þe 3ere ys rewlet and gouernet by þe kalender, and þis day stondeth yn þe begynnyng þerof, hit ys callet 3eres-day. Then sayth Seynt Austeyn þat, þis day and þis nyght, paynene vsen mony fals opynyons of wychecraft and of 12 fals fayth, þe wech ben noght to telle among crysten men, lest 27 b þay wer drawn yn vse<sup>2</sup>. Wherfor, 3e þat ben Goddys || seruandes, be 3e well war, lest 3e ben deseuyet by any sorcery and by any byleue: as by takyng of howsell of on man raythyr þen of<sup>3</sup> anoþyr, 16 othyr forto bye othyr selle, and aske or<sup>4</sup> borue. Yn þe whyche some men haue dyuersē opynyons þat, 3yf þay werne clene schereven, þay wer worthy gret penawnce for mysbeleue; for þat comyth of þe fende, and not of God. 20

Þis ys callet alsoo þe cyrcumcysyon of our Lord. For, as holy chyrche techeth þys, he was circumsiset, and sched hys blode þis day for our sake. For when his flesch was kytte from hym, he bledde 3orne and full sore to hym. For he was 3ong and tendyr 24 of age, but eght dayes old; and þerfor he bledde þe more. Þen 3e schull know þat he bled for vs v tymes. Þe fyrst day was þat day when he was circuncyset. Þat othyr tyme was for fere of his passyon, as he prayde to hys fadyr; þen he swet blode and 28 watyr for drede. For ryght as a chyld wepyth for fere, when he segh þe 3erde come, and 3et hath no stroke, ryght soo þe flesche of Cryst was aferde of þe strong passion þat was comyng; and soo swat blod and watyr for drede. The thryd tyme was yn 32 flagellacyon, when he was wyth fers knyghtes beten wyth scorges apon his bare body, þat he was rennyng on<sup>5</sup> blod all aboute. The fourthe tyme was, when he was naylet hond and fote to þe crosse, and soo heuen vp, þat þe body paysude downe to hys fete. The 36

<sup>1</sup> endyng and of<sup>3</sup> written above the line G.

<sup>2</sup> MS. vsne.

<sup>4</sup> or D. C. om. G. not in d.

<sup>5</sup> on D. om. G. not in d.

v tyme was, when þe spere openet hys syde, and blod and watyr ranne out. Þes fyve tymes he sched his blod for vs.

Then, syth þat Cryst was wythout synne, and circumscision was  
 4 ordeyned yn remedy of synne, why wold he be circumscysed?  
 Seynt Austyne seyth: for foure causes. On was forto make a syþ  
 wyth þe Iewes; elles þay myghten skylfully haue<sup>1</sup> sayde to hym:  
 'Þou art not<sup>2</sup> of our lawe; wherfor we receyue þe not, ne contenten  
 8 to þy || techyng.' The secunde cause was to desayue þe fende. For 28 a  
 ryght as he deseyuet our allur modyr and soo dampnet all mon-  
 kynd, ryght soo lay to Cryst forto desayue hym, wherprogh al  
 monkynde schuld be boght to þe blysse azeyne. Þen when þe  
 12 fend sygh Cryst ycircumcised as othyr werne, he wende, he had  
 taken þat penaunce yn remedy of orygnall synne, and soo knew  
 hym not by anoper synfull mon. For yf he had knowen hym  
 redely þat he had comen forto by monkynd out of his bondam<sup>3</sup>, he  
 16 wold neuer haue tysut mon to haue don hym to deth. This was  
 also þe cause, why oure lady was wedded to Ioseph, forto deseyue  
 þe fende, þat he schuld wene, þat he was his fadyr, and not  
 conseyuet of þe Holy Gost. The prid cause was why he was cir-  
 20 cumcysed, forto conferme þe old lawe, yn gret comfort of oure  
 faders of þe old lawe and testament. For yf he<sup>4</sup> had ben foloet  
 and anon circumcysed, hit had byn a gret dyscomfort to all þat  
 wern befor þe yncarnacyon of Cryst. The fourþe cause was of  
 24 hys cyrcumcysyon. For he wyst well þat heretykes schuld come,  
 þat wolden say, þat Cryst had a body of þe ayre by fantesy, and  
 not veray flesch and blod as we haue. Þen for a body of þe  
 ayre may not bledde, ne hape no blod yn hym, þerfor, forto put  
 28 away þe erreure, Cryst was cyrcumscysed, and bled yn þe  
 kyttyng of his flesche. Þe whech flesche þat was so kytte from  
 hys membur, an angell broght hit aftyr to kyng Charles, for þe  
 most veray relyk of all þat lond. And he, for worschyppe þat he  
 32 cowþe do þerto, he broght hit ynto Rome to þe chyrch þat ys callet  
*Sancta Sanctorum*. For þes foure causes Cryst was circu[m]cysed.

This day [y]s also callet þe vtas, þat ys, þe eght day of oure ladys  
 byrþe, yn techyng to y[ch]<sup>5</sup> crysten seruand forto þenke on þe

<sup>1</sup> haue *D.* ha *G.* not in *d.*

<sup>2</sup> not *D.* om *G.* not in *d.*

<sup>3</sup> bondam] bondage *D.* not in *d.*

<sup>4</sup> he *D.* 3e *G.* not in *d.*

<sup>5</sup> ych] y *G.* om. *D.* not in *d.* vs þat ben *C.*

eght dayys pat sewyth þe byrth-day. Þe fyrst ys forto þenke  
 ynwardly on þe sede þat he ys conceyuct of, þat ys so fowle yn  
 28 b hymselfe and so wlatfull, þat man oper woman, be he neuer || so  
 fayre, and he see þe matere þat he ys made of, his hert wold 4  
 wlaton and be aschamed of hymselfe, to þenk þat he wer con-  
 ceuyuct of so fowle þyng. The secunde day ys forto þenke, how  
 greunesly he paynes his modyr yn hys burthe-tyme yn so moche,  
 þat hit ys Goddys hegh miracull þat sche skapyth to lyue. The 8  
 pryde, þenke how febull and how wrecche he ys, when he ys bore.  
 For all bestes of kynde, yn somewhat, con<sup>1</sup> helpe hymselfe, saue  
 þe man; he noper may, ne con helpe hymself yn no degre; but  
 schuld dye anon, 3yf he wer not holpen of othyr. The fourthe ys 12  
 forto þenke, how moche drede and pareyle he leueth yn alway;  
 for euermore, yn ych place, deth sewep hym redy, forto falle on  
 hym, what tyme, ny wher, he wot neuer<sup>2</sup>. The fyfte ys forto  
 þenke, how horryble deth ys when he comeþe; for yn schort 16  
 tyme, he makyth hym forto styne, þat all hys best frendes ben  
 besy, forto put yn þe erþe, and hyde hym þer. The syxte ys  
 forto þenke, how rewþefull ys þe partyng of þe sowle from þe  
 body þat may not be departyd, tyll þe hert yn þe body breke, 20  
 for syghtes þat the sowle seþe. The seuent ys forto þenke, how  
 dredfull ys þe dome þat he goth to. Anon þen he þat þenkyth  
 bysely on þes seuen dayes, he schall be circumcyset yn þe 3eght  
 day, þat ys to say, he schall kytte away from hym þe lust of his 24  
 flesche and worlde lykyng; and so schall he come to þe vtas of  
 Cryst, þat ys, to þe joy þat ys yn heuen-blys. To þe whech joye  
 God bryng you and me to, 3if hit be hys wyll. Amen.

## 12.

## DE EPIPHANIA DOMINI SERMO BREVIS.

28

Goddys worschypfull seruantys, as 3e knoepe all, þis day 3e  
 29 a calleth Twelfeday. But all || mys; for hit ys þe þretteneth day of  
 Crystynmasse. Þe whych day holy chyrche makeþe and calleth  
 þe Epyphany, þat ys yn Englysche tonge: þe schowyng of our 32  
 Lord Ihesu Cryst, veray God and man, þat he was. For þys day  
 holy chyrche makeþe mynde, how Ihesu Cryst was schewet veray

<sup>1</sup> con] com *G.* kon *D.*<sup>2</sup> neuer *C.* uer *G.* not in *d. D.*



God and man þre wayes: by þre kynges offryngys, yn his one folowyng, and by watyr ynto wyne turnyng. The pretten day aftyr his burþe, he was schewet by offryng of þre kynges; and  
 4 þat same day, ix and xx<sup>ti</sup> wyntyr and xiii dayes aftyr, he was folowet yn þe watyr of flem Iordan. And þat same day, twelmo[n]þe aftyr, he turnet watyr ynto wyne at þe weddyng yn þe Cane of Galyle. But, for þys fest makeþe mynde of þes kyngys  
 8 offryng, þerfor pursew we þe forme of holy chyrche, and tell how yn hor offryng Ihesu Cryst was schewet veray God and man.

These þre kyngys werne of þe lynage of Balaam þat prophysyet, how þat a sterre shuld<sup>1</sup> spryng of Iacob; and þogh þay wern  
 12 no Iewes of kynde, neuerþeleesse þay haden herd by ansetry of þe sterre. Wherfor þay wynet moche forto here, and oft-tyme, on nyghtys, comen togedyr apon a certeyne hyll, forto dyspytte by astronomy of þys sterre. Then apon Cristenmassenyght, þe  
 16 same tyme þat Cryst was born, as þay wer ifere disputyng of þat sterre, a sterre come to hom bryghtyr þen any sonne, and yn þe sterre a fayre chyld, and vndyr hys hed a brygh[t] crosse of gold, and sayde þus to hom: 'Goos anon yn all þe hast ynto þe  
 20 lond of Iewre, and take wyth you gold, and ensens, and myrre, and offreth þes þre to hym þat ys now þer borne kyng of Iewes, veray God and man. And I woll be your gyde, and led you þe next way pedyr.' Then þay, wythe gret hast, token dromendarys  
 24 þat ben of || kynd so swyft, þat þay woll renne on a day fur þen 29 b any oþer hors yn þre dayes, and soo ryden to Ierusalem, þat ys þe hed-cyte of Iewre, hopyng forto wytte þer sone wher þys chyld was borne. But anon, as þay turnet ynto þe cyte, þay  
 28 lost þe sight of þe sterre<sup>2</sup>, þat er glode tofor hom, tyll þay come pedyr, bryghtyr þen þe sonne. Then, for kyng Herode was þer, þay ȝoden to hym, and asked wher þe kyng of Iewes was borne, and sayden: 'We seggen his sterre yn þe est, and ben  
 32 comen wyth offryng to worschyppe hym.' Then was Herod all trowbuld, and all þe cyte wyth hym, more for glaueryng þen for any loue þat þay hadden to hym. Then asked he his clerkys wher þe chyld schuld be borne; and þay sayde yn Bedeleem.  
 36 Then Herod asket preuely þes kynges of þe sterre, and bade hom

<sup>1</sup> shuld *d. D. om. G.*

<sup>2</sup> sight of þe sterre *d. D.* sterre anon yn þe syght þerof *G.*

goo to Bedeleem, and worschyp pis chyld, and come azeine to hym, and tel hym wher he schuld fynd hym, so þat he myght go and worschip hym as þay dydden. Then, when þe kynges passyd þe towne toward Bedeleem, anon þe sterre apered azeine 4 to hom; and when þay syghen þe sterre comyng azeine, þay wer gretly ioiet yn hor hertys. Þen, as hit yn mony place ys payntude and corven<sup>1</sup>, þat kyng þat ys yn þe mydyll, for gret ioi þat he had, wryde bakward tohys felow byhynd, and pytte hys 8 hond vp, schewyng hym þe sterre; lewde men hauen an opynyon and sayne, þat he had slayne a mon, wherfor he turned backward. But God forbede þat þys opynyon wer trew. For now ys mony hundred of seyntes þat wer befor men-sleers, and dydden mony 12 an holy martyr to depe; but aftyr þay wer turnet, and wern holy martyrs homselfe, and seen God yn his face euermor. Then þes kynges sudyn þys sterre forth, tyll þay come ynto Bedeleem. Þen when he come ouer þe hous wher Cryst was, he stode styll. 16

30 a Then þes kynges lyghten don, and ȝoden ynto the || hous, and fonden þe chyld wyth hys modyr. And þen wyth all þe reuerence þat þay cowthen, þay kneleden done, and offeryd yche on of hom þes þre þenges: gold, and ensens, and myrre; knowlechyng 20 by þe gold þat he was kyng of all kynges, and by ensens þat he was veray God, and by myrre þat he was veray man, þat schuld be ded, and layde yn graue wythout rotyng. For gold ys kyng of metelles; ensens is brent yn holy chyrche in worschip of God<sup>2</sup>; 24 myrre ys an oynement þat kepyth ded bodyes from rotyng. Thus when þes kynges hadden don hor offryng, by techyng of an angell, þay laften Herode, and wenton hom by anoþer way. And þe sterre vanesched away ynto hor forme kynde. 28

Then Ioseph, as Bernard sayth, kept of þe gold as much as hym nedet for his tribut þat he schuld ȝeue to þe Emperour, and more þat hym nedet to oure lady, whyll scho lay yn chyld-bedde; and þe remenant he dalt to suche as hadden nede. The ensens 32 he brent to put away þe stench of þe stabull þer scho lay. And wyth myrre our lady wassched hur chyld, to kepe hym from wormes and oþer fulþes. But what fell aftyr of þes kynges,

<sup>1</sup> corven *d. D.* crowuen *G.*

<sup>2</sup> yn holy chyrche in worschip of God *d. D.* yn holy chyrche yn worschyppe of holy chyrch in worschip of God *G.*



1 fynde nothyng put yn certeyne, but by opynyons þat sayn  
 how Saynt Thomas of Inde when he come ynto þat contre, he  
 folowed hom. And þen ryght as þe sterre lyghtueth hom to  
 4 Crystys byrth, ryght so þe Holy Gost leghteneth hom wythyn,  
 and schewed hom, whad was þe most profytabull way to Heuen,  
 so þat þay lafton all hor remes and hor lordschyppys, and  
 3oden forth as pylgrymys to Ierusalem, and so to oþer places as  
 8 Cryst suffred deþe, and so forth to Melayne; and þer þay deyeden.  
 But aftyr þay werne translat to Coleyne, and so byn called þe  
 kynges of Colen.

Now, good men, 3e haue herd how our Lord Ihesu Cryst was  
 12 þis day schewed by þes kyngys offryng. Wherfor as þay offered  
 þen to hym, soo || schuld 3e do your offryng to hym. Þus when 3e 30 b  
 come to holy chyrehe wyth all þe mekenes and reuerens þat 3e  
 can, knelyth adowne, not on your kne as to a lord temporall,  
 16 but on boþe your knees, and do hym worschippe. And yf 3e  
 soo done, þen 3e offeren to hym preeyous gold. For þer nys no  
 gold yn þys world so preeyous to God, as ys a meke hert and  
 a lowe of a man or of a woman. Þen herwyth hold vp your  
 20 hondes to hym wyth a deuot hert and say þus: 'Lord, God of  
 Heuen, haue mercy on me synfull.' And þen 3e offren to hym  
 sence. For þer nys no brent sence þat sauereth so swete yn  
 mannys nase, as doþe a deuote oreson yn Goddys nase and yn þe  
 24 angeles about hym. And syþe makeþe a crosse yn þe erthe and  
 sayth: 'Lord, when I þat am erthe schall dye and turne ynto  
 erthe, þen, Lord God, haue my soule.' And þen 3e offren to hym  
 myrre. For ryght as myrre kepyth a body from stenche and  
 28 rotyng, ryght so myght of deth kepyth a soule from rotyng and  
 stenche yn dedly synne. In thys wyse doþe your offryng, and  
 getyth you as moche mede as þes kyngys haden.

He was also schowet<sup>1</sup> at his foloyng. For when he come to  
 32 flem Iordan, he 3ed ynto þe<sup>2</sup> watyr and<sup>3</sup> halowet hit. For ryght  
 as he was circumsyset, to fulfyll and conferme þe old lawe, ryght  
 soo he was folowed, to begynne and to halow þe crysten lawe  
 for no nede þat he had þerto, for he was clene wythout synne,  
 36 but forto make þe sacrament þat schuld wasschen and clanse hom

<sup>1</sup> schowet] swowet *G.* schewet *d. D.*

<sup>2</sup> þe *d. D.* a *G.*

<sup>3</sup> and *d. D.* of *G.*

pat takyþe eristyndome yn hys name, of all synne. Den was Ion Baptyst redy þer and moche pepull wyth hym þat comen pedyr, to be folowed. And then Iohn seid <sup>1</sup> to Cryst qwakyng and tremblyng for fere: ‘Lord, 3e þat ben Godys lombe wythout synne, 3e haue no <sup>4</sup> nede to be folowed of me; but I þat am a man getyn and borne yn synne, I most com to þe, to be folowed yn Ierusalem of my  
 31 a synnes.’ Den sayde || Crist to Ion: ‘Suffyr at þys tyme, for we most fulfull all rightwesnes.’ Then Ion folowed Ihesu Cryst; and <sup>8</sup> as hit ys credebule, oure Lord was folowed, and othyr þat wern Cristes discipules <sup>2</sup> aftyr hym, and all þe pepull þat wern come pedyr. Then when all werne folowet, our Lord Ihesu Cryst went out of þe watyr. And as he prayde on þe waters brynke, and all <sup>12</sup> þe pepull wyth, a gret lyzt vmbedclypped hym. And so, yn syght of Seynt Ion and all þe pepull, þe Holy Gost yn lykenesse of a whyte dowe lyght on Crystes hed, and þe Fadyr of Heuen spake þus yn heyrng of all: ‘Þis ys my dere belouet sonne þat well plesyth me.’ <sup>16</sup>

Al þus was done, forto teche yche cristen man his byleue. For yche crysten man or woman ys holden forto beleue yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost, þat ben þre persons and won God. And pagh þe Fadyr spake abouen, and <sup>3</sup> þe Sonne <sup>20</sup> Ihesu Cryst wer ther bodely, and þe Holy Gost yn lickenesse of a dowve, 3e schull beleue þat here ben þre persons and on God yn TrynYTE. This byleue 3e knowlachen on þe watyrs brynke, þat ys þe brynke of þe fonte when 3e ben folowed. Wherfor he þat <sup>24</sup> byleueth and doth <sup>4</sup> þe werkes of þe bylene wythout dowte, he schall be sauēt; and he þat beleueth not, he schall be dampnet. The werkes of þe byleue byn mekenes and charyte. For wythout þes two schall þer no man be sauēt; and he þat hath þes two, he ys <sup>28</sup> wrytten yn þe geanology of Cryst. Wherfor, yn wytnes of þys geanology þat ys red yn mydwyntyr-nyght, begynnnyth aboue at Abraham, and so comyth downe to Ioseph, and soo to oure lady Mary, in schouyng þat ys most mekest of hert, ys next to oure <sup>32</sup> Lorde; and seche he awaunset. And þerfor þe geanology þat ys  
 31 b red this || nyght, begynnnyth at Ihesu Cryst, and goth vp to Adam,

<sup>1</sup> then Iohn seid *d. D.* sayden *G.*

<sup>2</sup> þat wern Cristes discipules *d. D.* dyscypuls þat wern of Crystys *G.*

<sup>3</sup> and *d. D.* yn *G.*

<sup>4</sup> he þat byleneth and doth *C.* 3e þat bylenen and don *G. d. D.*

and so ynto God, yn schewyng þat he þat hath perfyte loue to hys eme-crysten<sup>1</sup>, ys wryttyn yn þe geanologe of God yn Heuen; and schall be as cosyn and dere derlyng to God þer<sup>2</sup> wythouten ende.

4 Thus Cryst was schowet by watyr ynto wyn turnyng for þe fest of Ion þe Euangelyst and Mary Mawdelen. Þen for Ion was Crystes ante sonne, he and hys modyr, and moo of his dyscypuls werne callet pedyr. Þen hit happant so þat hom wonted wyne at  
8 þe mete. Þen bade Ihesus seruandus full syxe stones þat stoden þer wyth watyr, and when þay hadden don soo, Ihesus blessed hom, and bade hom holden and bere to<sup>3</sup> hym þat began þe bord. Then sayde he, þat was wyne passyng any oper. Thus Ihesus schowet  
12 hym veray God and man; veray God yn þat he turned watyr ynto wyne, and veray man yn þat he ete and drangke wyth hom. This myracull he dyd yn schewyng þat he blessyth þe wedding þat ys done, as þe lawe of holy chyrche ordeyneth.

16 Now, good men, 3e han herd, how oure Lord Ihesu Crist þis day was schewed by kynges offryng, and efte yn his holy folewyng, and eftsonus by myracles at þe wedding. Werfor do hym honowre and worschippe wyth [3]oure offryng, and both stydfast  
20 yn þe fayth of your folowyng, and brekyth not þat hygh troth þat 3e maken at your wedding. And þen 3e schall come to þe blysse þat ys euerlastyng. To the wheche blysse God bryng you and me, yf hit be his will. Amen.

## 13.

24

## DE CONUERCIONE SANCTI PAULI.

Good men and woymen, suche a day 3e schull haue a hegh fest yn holy chyrch þat ys callet þe conuersyon of Saynt Pole; þat ys yn Englysche: þe conuerting of Seynt Pole. For þat day, he  
28 was conuerted from a curset tyrand ynto Goddys seruand, from an hegh || man and a prowde ynto a meke man and a devot, and 32 a from þe deuellys dyssypull ynto Goddys holy apostoll. Soo, for þis man was so yturnet from all wyckednesse ynto all goodnesse,  
32 yn gret strengþe and helpe to holy chyrch, þerfor holy chyrch halewoþe his conuersyon. And soo þay doþe of non oper seynt,

<sup>1</sup> eme- *d. D.* one- *G.*    <sup>2</sup> þer] day *G.* not in *d. D.*    <sup>3</sup> to *d. D.* om. *G.*

but only of hym. And þat ys for þre skylles: furst for gret myracull yn hys turnyng, and for gret joy yn his defendyng, and for hegh ensampull in amending.

Furst þys man or he was turnet, he was callet Sawle. For 4 ryght as Saule, þe kyng of Ierusalem, pursued Dauid, to haue slayne hym, ryght soo þis Saule pursewet Cryst, and his dyscyples, and<sup>1</sup> his *seruantys*, to haue broght hom to þe deþe. Wherfor, whill Crist ȝode on erth here, he wold neuer come to hym, forto 8 here his techyng. But as sone as he was styed ynto Heuen, þen anon—for he was lerede and cowthe þe Iewes lawe—he began to aȝeynesette Crystys dyscypuls, dysputyng aȝeynes hom, and pursuyng hom yn all þat he myght, in full entent to haue de- 12 stryed Crystys lawes. Then, on a day, he dysputyth wyth Seynt Steven; and for he myght not ouercome hym, he schaped how he myght bryng hym to þe deth, so þat he laft hym neuer tyll þat he was stenet to þe dethe. Þen, as hit ys þe maner of þe fendys 16 chyldyr when þay haue don a foule turne, þay reioysen hom þeryn, and ben fayne and prowde yn hor hertys, and encresen yn hor maleyse, so was þys Sawle glad of þe deþe of Seynt Steven. And for he wold haue geten hym a name of wykednesse passyng 20 all oþer, he ȝeode to hom þat haden þe lawe of Iewes to kepe, and gete hym lettyrs of warrant, forto take and bryng all crysten men and woymen þat þay myght fynde yn any place, and bryng hom bonden ynto Ierusalem, forto take hor deth þer. And, when he 24

32 b had þos letteres, he toke suche || a pryde, and such envy yn his hert aȝeyn cristen men, þat when he herd speke of hom, anon he snorted<sup>2</sup> at þe nose, and froþe at þe mowth for angur, thretyng and manassyng so hely toward hom, þat yche man was wondyr 28 sor aferde of hym.

Then, for he herd þat yn þe cyte of Damaske wer mony crysten men hud for drede, anon he toke hys hors and his men wyth hym, and rode þedyrward in all þe hast. But þen our 32 Lord Ihesu Crist—blessed mote he be!—schewed þe swetnes of his grace þus. When þys Saule was yn his pryde and malys, and yn purpos forto haue don most males and harme; þen aboute mydday, when þe sonne schone allur clerust, then Crist cast a lyght 36 of grace aboute Saule þat was ferre bryghtyr þen þe sonne; and

<sup>1</sup> and *d.* and yn *G.* not in *D.*    <sup>2</sup> enorted *d.* wold froton *G.* not in *D.*



yn þat lyght spak þus to hym: 'Saule, Saule, qwhy pursues þou me?' Þen anon he was so sore aferd, þat he fell downe of his hors, and for gret fere sayde: 'Lord, whad art þou?' Then  
 4 sayde oure Lord: 'I am Ihesus of Nazareth þat þou pursues.' He sayde not: I am<sup>1</sup> God of Heuen, ne Goddys sonne of Heuen. But for crysten men byleven þat Ihesu was rysen from deth to lyue, þerfor Saule pursued most hom and sayde<sup>2</sup> þat þay leuedon  
 8 on a ded mon. Herfore oure Lord Ihesu sayde<sup>2</sup>: 'I am Ihesu of Nazareth'; for þat ys þe name of monihode. Then leued Saule yn hym and sayde: 'Lord, what wold þou make me?' Þen sayde Ihesu, our Lord: 'Ryse and go ynto þe cyte, and þer  
 12 schall be sayd to þe what þou schalt do.' Then seen his men þys lyght, and herden þe voyce, but þay seen no man; but zeden to Saule, and token hym by the hond, for he was blynd, and ladden hym ynto þe cyte to a good mannys howse. And þer he  
 16 was pre dayes and pre nyghtes fastyng, and myght not seon; but euer he prayde to God for drede þat he had of þat vysyon. Þe whech tyme, þe Holy Gost taght hym Crystys lawe. Then þe thryd day come to hym won of Crystys dyscypuls þat hat Anany,  
 20 as God bade hym, and sayde to hym full sore aferd: 'Saule, brothyr, oure|| Lord Ihesu Cryst hathe sende me to þe, þat þou 33 a schalt see and be folowed.' And when he layde his hondys on his hed, anon he segh; and þen þer fellen from his eyn lyke skalus  
 24 of fyssch. And when he had folowed hym, he callet hym Paule. And when he had eten, he was confortyd, and had his strengthe azeine, and was wyth þe dyscypuls þat wer þer a few dayes. And þen he went ynto þe tempull, and openly preched Ihesu  
 28 Crystys, prechyng clerly þat he was Cryst and non oper. So þat yche man wondyr of his sodeyne conuersyon, and sayden to homself þat hit was an hegh myracull of God þat he þat was so curset of lyvyng, was so sone turned ynto so blessyd a man.  
 32 Thus, good men, 3e mo se and here how gret a myracull God schewet yn his conuertynge.

Holy chyrche maketh alsoo gret joy for hys defendyng. Hit was gret gladnesse to all cristen men forto see hym þat was so  
 36 lyghtly before redy forto destrye hom, þen so sodenly hysy forto

<sup>1</sup> sayde not: I am *C.* sayde: I am not *G.* not in *d. D.*

<sup>2</sup> þat . . . sayde *C.* om. *G. d.* not in *D.*

encrese hom. And he þat was glad forto schede hor blode for  
 hom, and he þat ȝede, to drawe hom to þe deth, þen put hym  
 forth bo[1]dely, to take deth for hom. And þeras no man durst  
 preche Goddys worde for hym, aftyr, by confort of hym, þay 4  
 sparad noþer for kyng, ne for non oþer lord; but opynly preched  
 þe faythe of Ihesu Crist yn iche place. And he þat was soo  
 prowde byfor, aftyr fell to yche crysten mannys fote þat he had  
 gult to, to aske mercy wyth full meke hert. Wherfor Saynt 8  
 Austyn lykeneþe <sup>1</sup>him vnto an vnycorne and seith <sup>1</sup>: ‘þe vnycorn,  
 of kynd, he beryth a horne yn his nose, and wyth þe horne sley  
 all bestys þat he feghtyth wyth and [is] soo feers þat þer may no  
 hunter take hym, by no craft. But þus he woll spye wher hys 12  
 walk ys, and þer he settype a woman þat ys clene mayden. And  
 when þys vnycorn segh hyr, anon of kynd he falleth don, and layth  
 hys hed yn hur barme, myghtles wythout strengthe: and soo ys  
 taken. Thus,’ he seyth, ‘Paule was fy[r]st so feers and prowde, þat 16  
 33 b þer durst no prechour dele|| wyth hym; but when God schewed  
 hym þys maydyn, þat ys þe faythe of holy chyrch, anon he fell don  
 of his pryde, and was sympull, and meke, and soget to Crystys  
 seruantys. Hereof holy chyrche ys glad of his defendyng. 20

He <sup>2</sup>was set also for ensampull of heg amending. God ys soo  
 gracyous yn hymselfe, þat he woll þat no man be lorne; but he  
 woll þat all men and woymen ben sauēt. Wherfor, yn hegh  
 ensampull and confort to all synfull, he settupe Seynt Paule to 24  
 loken on. For þagh a man oþer woman haue don neuer so moch  
 a synne or lyued so curset a lyfe, yf he woll taken ensampull  
 of Seynt Paule, þat ys, leue pryde and be meke, leue synne and  
 be bysy to amende, þen schall he make God and all þe Court of 28  
 Heuen make moche mor myrth yn Heuen of his conuercyon,  
 þen doþe holy chyrch yn erth of Paules conuersyon. But mor  
 harme ys: þer byn men and woymen þat lyuen hor synnes mor  
 þen God; þat woll noþer for loue of God, ne for drede of God 32  
 and þe paynes of hell leue hor synne; but sayn þat God wyll not  
 lese þat he haþe boght wyth hys hert-blod. ‘But þou þat says so,  
 be þou war þat þou lese not þyself. But whill þou louest þy  
 synne mor þen þi Gōd, and hades leuer be þe deueles seruant þen 36  
 Goddys, þou dampnes þiself, and art cause of þyn owne damp-

<sup>1</sup> him . . . seith *d. om. G. not in D.*

<sup>2</sup> he *d. hes G. not in D.*



nacyon.' Wherfor to suche, God haþe ordeynt to turment fendes, and b[r]yng hom to þe payne þat haþe non ende. For, as Gregory seyth, þo þat schull be dampnet, pay begynnyn hor penaunce in  
 4 party here, and so aftyr hor deþe contynueþe forþe. Wherfor I telle þis ensampull þat was told me of suche þat knewyn hit done yn dede.

## Narracio.

8 Ther was a man, a<sup>1</sup> curset lyuer, þat was an officer to a lord. And as he rode to a maner of þe lordes, he fell wod, and so vnbrydylt his hors þat bare hym into a maner of þe lordes. But when he come yn, anon þe bayly sagh what þe man ayled, and  
 12 made anon his hynes bynd hym to a post yn þe berne. Then when þe || bayly had ysoupyd, he bade on of his hynes go and loke 34 a how þys man dyd. And when he come to þe berne, he segh þre grete doggus<sup>2</sup> as blacke as a cole on yche a syde plucke away hys  
 16 flesche. Þen was þys hyne so sore aferd, þat vneþe he huld hys wytte, but ȝode to his bed, and lay seke þer longe aftyr. But, on þe morow, when men comen to þe berne, pay fonden no mor of þys man, but his bare bonys and all þe flesche away.  
 20 Thus who so lyueth a fowle lyfe, he may be sure of a foule ende. And pagh his ende be fayre to mannys syght, hyt ys ryght fowle yn Goddys syght and all his angeles. Wherfor ych man take good ensampull, whyll he ys here, by Saynt Paule, and  
 24 amende hym whill he hath space and tyme of amending; for aftyr þat a man ys ded, þer nys no tyme of amending. And he þat soo doþe, he schall come to Saynt Paule and haue þe ioie þat euer schall last. To þe whech ioie God bring vs all, yf hyt  
 28 be his wyll. Amen.

## 14.

DE PURIFICACIONE BEATE MARIE ET EIUS  
 SOLEMPNITATE.

Good cristen men and woymen, þat louyþe to serve<sup>3</sup> oure lady,  
 32 and to fast hur euens bred and watyr in hegh mede to you,

<sup>1</sup> a C. om. G. not in d. D.

<sup>2</sup> doggus C. dogge G. not in d. D.

<sup>3</sup> to serve H. L. om. G. d. D. not in C.

such a day 3e schull haue<sup>1</sup> Candyllmasse-day; wherfor doþe in þat euen as your deuocyon techeþe you. For, þat day, holy chyrche maketh gret melody yn worschyppe of hyr and of hyr swete sonne Ihesu Crist, our Lord, specyaly yn þre þynges: yn 4 our lady purifyng, in Symones metyng, and yn candels offryng.

This day, good men, is called þe puryfycacyon of our lady; þat ys yn Englyssche tong, þe clansyng of oure lady; for no nede þat scho had, for scho was clansed so wyth þe worchyng of þe Holy 8 Gost yn conceyvyng of hur sonne, þat þer was laft yn hir no mater of synne, ne of non othyr fulþe. But for þat day was þe fourty fro þe byrthe of hyr sonne, and was called yn þe Iewes lawe þe day of purgacion<sup>2</sup> not only of oure lady, but for all 12  
 34 b oþer wymen of þe || lawe; wherfor 3et we callen hit þe puryfycacyon of our lady. The lawe of the Iewes was þen suche þat a woman þat was delyuerde of a man-chyld sculd be holden vnclene by þe lawe vii dayes aftyr hur burth; and þen þe lawe 3af 16 hur leue to go to hur husbondys bed. But 3et scho was vnclene by þe lawe þre and xxx<sup>ti</sup> dayes aftyr, so þat tyll<sup>3</sup> fourty dayes wer fulfylled, scho schuld not come wythyn þe temple. Þen, þat day, scho schuld come to þe tempull wyth hyr offryng and 20 wyth hur sonne, and offre for a ryche man a lombe, and for a pore a payre of turturs oþer two culuer-bryddes. And soo offred oure lady for hyr sonne. And yf a woman wer delyuerd of a mayden - chyld, scho schuld dowbull þe dayes of comyng to 24 chyrch, and to hur husbondys bed, and comyng ynto þe tempull. For, as clerkes techen, hit ys vii dayes aftyr a woman conseyueth of þe man, er þan þe sede turne ynto blod; and þre and prytty dayes aftyr þat þen, or hit haue shap<sup>4</sup> of man: 28 and þen God sendyth lyfe ynto hit. And yf hit be a mayde-chylde, hit dowbulth all þe dayes, boþe of turnyng ynto blod, and ynto schappe of body. And þys ys þe cause þat for encheson þat þe forme woman Eue vexude God more þen dyd man, þerfor 32 scho ys more lengyr yn formyng þen þe man. Þus for fleschly coupull of man and woman ys vnclene yn hymselfe, þerfor lawe ordeyneth a remedy forto clanse hom.

But þen 3e schull know wele þat oure lady had no nede to þys 36

<sup>1</sup> haue *d. D. om. G.*

<sup>2</sup> purgacion *d. D. jourificacyon G.*

<sup>3</sup> tyll *d. D. om. G.*

<sup>4</sup> shap *d. D. schappyn G.*

clansying, for scho conceyuet not of coupull of man but only  
 of þe Holy Gost, so þat scho was cleue of all maner fulthe  
 towchyng conseyt of man. Neuerþeles, scho ȝode to þe tem-  
 4 pull as oþer woymen dydden for foure skylles. The fyrst was to  
 fulfyll scripture þat byddeþe þus: 'þe grettyr þou be, þe meker  
 make þe yn all þyng'; þus scho dyd. For þagh scho wyst þat  
 scho was modyr to Goddys Sonne of Heuen, and was so full of  
 8 worschyp passyng all othyr woymen, || ȝet scho made hur as þe 35 a  
 porest woman þat was yn hur company. The secunde skylle was  
 to fulfyll þe lawe. For ryȝt as scho fulfylled þe lawe yn þe  
 circumcysyon of hur sonne, ryght soo scho fulfyllet hit yn hur  
 12 purificacyon and offryng of<sup>1</sup> hur sonne yn þe tempull, doying  
 for hym as oþir pore woymen dydden for hor chyldyrn. The  
 þrid skylle was forto stoppe mowthes, lest þay had sayde þat  
 þay dyd not þe lawe, and soo cast a gret chalange aȝeyns hom  
 16 yn tyme comyng þerafter. The fowrth skylle was to ensampull  
 to all cristen woymen þat þay schuld come to þe chyrche after  
 hor burth, and þonke God heghly þat had saued hom hole and  
 sonde yn hor trauayle; for þer nys non euel þat goþe so nygh þe  
 20 deþe wyth scapyng as doþe hit. For þes skylles God made mynde  
 of our lady purefyng.

He made also mynde of Symones and Anne aȝeyncomyng. Þys  
 Symeon was a passyng old man; but for he prayde besely day  
 24 and nyght to God þat he most see Cryst bodely, er þen he deyd,  
 and soo God grawnted hym his bone, and þis Anne also, not  
 Anne, our ladyes modyr, but anoþer þat was weddyd seven ȝere,  
 and þen when hur husband was ded, scho lyued tyll scho was  
 28 foure skore ȝere old, and serued God yn þe tempull day and  
 nyght. Þat also þat<sup>2</sup> had grawnte of God to see Crist er scho deyd.  
 Then when our lady come toward þe tempull wyt hor sonne, þe  
 Holy Gost warnet þys Symeon and þys Anne; and þay þen wyth  
 32 mecull ioȝe ȝode aȝeynes hom, and broght hom ynto þe tempull.  
 þen Symeon toke hym yn his armes wyth all þe reuerens þat  
 he cowþe, and cussed hym, and þonked hym heghly þat he let  
 hym lyue to þe tyme forto se hym bodely wyth his een.  
 36 Wherfor, ȝet yn mynde of þys processe, when a woman cometh

<sup>1</sup> offryng of] of offryng G. not in d. D.

<sup>2</sup> MS. also þat.

to þe chyrche-lyrre tyll þe pryst come and cast holy watyr on  
 35 b hyr, and clansup || hur, and so takyth hyr by þe hond, and  
 bryngyth hur to þe chyrche, ȝeuyng hur leue to come to þe  
 chyrch, and to goo to hur husbandys bed. For and scho haue 4  
 ben at hys bed befor, scho most take hor penance and he, bothe.  
 þerfor holy chyrch maketh mynde þys day of candels offryng.  
 ȝe seen, good men, þat hyt ys comyn vse to all crysten men forto  
 come to þe chyrche þys day, and bere a candyll yn processyon, 8  
 as pagh þay ȝedyn bodyly wyth oure lady to chyrch, and aftyr  
 offyr wyth hyr yn worschip and high reuerens of hur.

Then now hereth how þys worschip was furst yfoud, when þe  
 Romaynes by gret chyualry conquerod all þe world. For þay 12  
 wern euerous yn hor doying þat retten not to God of Heuen þat  
 ȝaf hom þat euere; but made hom dyuerse goddys, aftyr hor  
 owne lust. And soo, among othyr, þay hadden a god þat was  
 callet Mars, þat was byfor þat tyme a chyualrous knyght, and an 16  
 euerous yn batayle. Wherfor þay called hym<sup>1</sup> god of batayle,  
 prayng ȝorne to hym for helpe. And for þay wolden spede þe  
 bettyr, þay dyd gret worschyp to his modyr þat was callet  
 Februa; aftyr þe whech woman, as mony haue opynyon, þys mon 20  
 þat now ys was called February. Wherfor þe fyrst day of þys mone  
 þat now ys Candylmasse-day, þe Romans wold goo al nyght about  
 þe cyte of Rome wyth torches, and blasus and canduls brennyng,  
 yn worschip of þys woman Februa, hopyng for þys worschip to 24  
 haue þe rayþyr helpe of hyr sonne Mars yn hor doying.

Then was þer a pope þat heght Sergyus. For he segh cristen  
 men drawe to thys mawmetry, he þoght to turne þat foule custom  
 ynto Goddys worschyp and oure lady Seynt Mary, and com- 28  
 maundyd all cristen men and wymmen forto come þys same day to  
 36 a chyrche and iche on offyr a candyll brennyng || yn worschyp of our  
 lady and hur swete sonne. Soo yche man aftyr, by processe of  
 tyme, lafton þat worschip þat þay dyden to þat woman Februa, 32  
 and duden worschip to our lady and to hyr sonne, so þat now  
 þys solempnyte ys halowed progh crystendame, and yche man,  
 and woman, and chyld of age comeþe þys day to þe chyrche,  
 and offren brennyng condyls; as þogh þay wer bodyly wyth 36  
 our lady to chyrche, on chyld hopyng for þys reuerens þat þay

<sup>1</sup> hyin *C. om. G. not in d. D.*



don to hyr yn erþe, to haue a gret reward þerfor yn Heuen. And so þay may be sure þerof. For a candyll brennyng by-tokenyth oure lady, and hor sonne, and a man hymselfe; for  
 4 a candyll ys made of whyte weke and of wax brennyng wyth fyre. Þus Crystys whyt soule was hydde wyth his monhede and brenneþe wyth þe fyre of his Godhed; hit bytokenyth also our ladyys modyrhode and maydynhede, lightnet wyth þe fyre  
 8 of loue; hyt bytokeneth also yche good man and woman þat doþe good dedes wyth good entent, and yn full loue and charite to God and to his euen-cristen. Wherfor yf any of you haþe soo trespassyd to his neghtbur wherby þat þys candyll of charyte ys  
 12 qwenchet, furst go he and acord hym wyth his neghtbur, and so tend his condyll aþeyne, and þen offyr his condyll to þe pryst. For þys ys Godys commaundment; and elles he lesyth hys meryt of his offryng.

16

## Narracio.

I rede yn þe lyfe of Saynt Dunstan how þat his modyr, when scho was gret wyth chyld wyth hym, scho come on Condylmasse-day to þe chyrch. And when all þe pepull had gon on pro-  
 20 cessyon wyth candyls brennyng, and stoden all yn þe chyrche, yche on wyth his lyght yn hys hond, sodenly all the condyls þat wern yn þe chyrche wern quaynt, and a gret derkenes come wyth all, so þat vnneth on myght se anoper. And when þay  
 24 haden stond soo long sore aferd, þen come þer a fayre lyght from Heuen, and lyght þe candyll þat Saynt Dunstanys modyr had yn hond; and so offryd hyr condyll. || And so of hure<sup>1</sup> al  
 36 b oþer werne lyght, so þat wythyn a whyle aftyr, all þe chyrche  
 28 was so lyght aþeyne, yn token he was yn hyr wombe þat schuld aftyr tynd mony mannys charite, þat was befor qwenchet by envy.

## Narracio.

32 I rede of anothyr woman þat was soo deuot<sup>2</sup> yn oure lady seruyce, þat scho ȝaf for hor loue all þe cloþys þat scho had, saue þe febullyst þat scho ȝod yn herselfe. Hit fell so þat on Condylmasse-day, scho wold haue goon to chyrche. But for scho was  
 36 not honest arayde, scho dyrst not for schame; for scho had non

<sup>1</sup> and so of hure *C. om. G.* and so of hir candell *D. not in d.*

<sup>2</sup> deuot] deuo *G. not in d. D.*



honest cloyes, as scho was wont to haue. Then when othyr men went to þe chyrch, scho was wondyr sory; for scho schuld be wythout masse þat holy fest. Wherfor scho went into a chapell þat was negh hur place and was þer yn hur prayer. And so as 4 scho prayde, scho fell on slepe, and þoght þat scho was yn a fayre chyrche, and sygh a gret company of maydens comyng ynto þe chyrche; and on þat was passyng fayre of hom þen any went befor, hauyng a fayre crowne of schyunnyng gold on hur hed. 8 Then sate scho done all othyr wyth. And when þay werne sette, þer come yn won wyth a gret burthen of condylls; and furst 3aue þe chef-mayden þat had þe crowne, won candyll, and so dalt all aftyr þat wern yn þe chyrche. And so scho come to þys 12 woman and 3af hur a candull, and þen was scho fayne. Then segh scho a prest and too dekens honestly reueschet, wyth too sergeberers goyng to þe auter; and as hur þo3t Crist was þe pryst, two angels þe too dekens, and Laurence and Vyncent þay beren 16 þe serges. And so too 3ong men begonnen þe masse wyth a mery note. So when þe go[s]pell was red, þe qwene of maydens furst offered hur condull to þe prest, and soo aftyr ych on yn rew.

37 a But when all haden offryd, and þis prest abode aftyr þis || woman, 20 þe qwene sayde to hyr and bade hyr goo offyr. And when þys messenger had sayde hys ernde, þys woman vnswared scho wold not leue hyr serge, but scho wold kepe hit for gret deuocyon. Then send þe qwene anoþer messenger and bade say to hur þat 24 scho was vncurtes forto tary þe prest soo; and but yf scho wold offyr hit wyth a good wyll, scho bade take hit of hur. 3et scho sayde nay, scho wold not offyr vp hur serge. Then þys messenger wold haue taken hyt of hur wyth strength. But for scho huld so 28 fast bytwyx hom two, þe serge brake yn þe myddys. And half þe messenger bar forth, and þat oþer part þe woman huld wyth hur. And so yn wrastelyng, scho woke of hyr slepe and fonde halfe yn hor hond. And scho þonkyd oure lady hertly þat scho 32 was not wythout masse þat day, and for scho 3af hur such a relycke to kepe, whill scho lyued aftyr.

## Narracio.

Anoþer woman was of so eucll lyuyng, þat scho dyd neuer 36 good dede yn hir lyue, but only fonde a serge brennyng byfor

an ymage of oure lady yn a chyrch. Then fel hit, when<sup>1</sup> scho was ded, fendys comen and fattyn hur soule to hell. But when pay wern at hell-zeate, *per* come two angelys and rebuket *pe* fendes  
 4 *pat* pay wern soo bold to fache any soule wythouten dome. Then sayde pay hur nedyd no dome, for scho had *neuer* don good dede yn *hyr* lyue. Then sayden *pe* anges: 'Bryngy*pe* *pe* soule byfor our lady'; and soo pay dydden. But when hit was fond *pat*  
 8 scho dyd *neuer* good dede, scho most nede goo to hell. Then sayde our lady: 'Scho fonde a serge befor me brennyng and wold euer whyll scho had lyued; *pen* wyll I be as kynd to hur as scho was to me.' Wherfor scho bade an angell take a gret serge  
 12 and lyght hyt, and bade hym sette hit so brennyng byfor hur yn hell, and commaunde *pat* no fende schuld be so hardy forto|| come nygh hit, but let hit brenne *per* for euermor. Then sayde 37 b  
*pe* fendes *pat* hit schuld be a hoge confort to all *pat* ben yn  
 16 hell; wherfor pay had leuer leue *pat* soule, *pen* do such an ese to *pe* soules *pat* ben yn payne. *Pen* bade<sup>2</sup> oure lady an angyll to ber *pe* soule azeine to *pe* body, and soo he dud. And when scho was comen azeine to lyue, *pen* scho bepoght *hyr* on *pat*  
 20 hard dome *pat* scho was toward, and zede, and scherof *hyr*; and was aftyr a good woman, and seruet our lady deuotly all hur lyue-dayes aftyr, and had *pe* blysse of Heuen. To *pe* wheche blis God bryng you and me to yf hyt be *hys* wyll. Amen.

## 15.

## 24 DE DOMINICA IN SEPTUAGESIMA BREUIS SERMO.

Good men and woymen, *ze* schull all know well *pat* *pys* day is called Sondag yn *pe* Septagesin. Then for enchesen *pat* holy chyrche ys modyr to all cristen pepull, scho taketh hede to *hyr*  
 28 chyltern as a good modyr onyth forto do, and seyth hom all sore seke yn *pe* sekenes of synne, and mony of hom wonded to depe wyth *pe* swerd of synne. *Pe* wheche sekenesse pay haue caght all *pys* zere before, but namely *pes* Cristynmasse-dayes *pat*  
 32 wern ordeynet in holy chyrche for gret solempnyte. For yche man schuld *pat* tyme make more solempnyte, and more bysyly, and more mekely, and more deuotly serue God *pen* any oper

<sup>1</sup> when C. when *pat*, the when being inserted above the line, G. not in d. D.

<sup>2</sup> *pen* bade *pen* bade G.

tyme of þe ȝere; for cause þat God schewed all mankynd thelke dayes hegh swetnes of his lone, þat he wold lowen hymself so, forto be born yn þe same flesche and blod as on of vs, and was layde yn a cracche more porly þen any of vs, and after was 4 folowed yn watyr as won of vs, and come to a weddyng, hymself and his modyr wyth his dyseypuls, forto halow weddyng and forto clanse hit of synne all forto make vs holy, and breþern to hym, and ayres of þe blysse of Heuen. 8

For þes causes, men and woymen yn old tyme wern full glad yn soule this tyme, and maden gret solempnite, making ||  
 38 a homselfe clene yn body and yn soule of all fulpe and vncleennes of synne, and dyddyn grownd hom yn sadde loue to God and 12 to hor euen-cristen, doying gret almes, yche mon after hys hanyng, to hom þat haden nede. But now more harme ys þat solempnite and holynes ys turned ynto fulpe of synne and sekenes of soule, ynto pryde by dyuerse gyses of cloþyng, into 16 couetyse wylnyng worschyp on byfor anoper vnskyfully; into envy, for on ys arayde bettyr þen anoper; in gloteny by surfet of dyuerse metys and drynkes; into lechery þat seweth alway gloteny; into sloupe of Goddys seruyce liying yn þe morow-tyde 20 long yn bedde for owtrage wakyng ouer nyght; in rawtyng, in reuelyng, and playes of vanyte, in iapys makying of rybawdy and harlottry, so þat he ys most worthi<sup>1</sup> þat most rybawdy can make and spende. Þus þe holy dayes of þat fest þat wer ordeynt 24 yn hegh worschyp to God and to hys sayntys, now ben turned ynto hegh offence of God and ynto gret hyndryng and loos of manys sowle. Wherfor holy chyrche seyng<sup>2</sup> hir chyldryn far þus, as a modyr full of compassyon for þe gret myslykyng þat 28 scho haþe yn hyr hert for hom, þys day, scho layth downe Alleluia and oper songys of melody, and takeþe forþe tractus, þat ben songys of mowrnyng, and sykyng, and longyng.

And also for þe holy sacrament of<sup>3</sup> weddyng ys moche defoulet 32 by suche vanytes, scho layth hom downe þes dayes þat ben comyng, and yn þe Aduent, and also for new weddet ȝeuen hom to lykyng and lust of hor body, and þenke all on þe lyfe, and noght on þe deth. But, as a holy clerke sayth, hit ys moche 36

<sup>1</sup> worthi *d.* wrope *G.* not in *D.*    <sup>2</sup> seyng *d.* seȝed hyr *G.* not in *D.*

<sup>3</sup> of *C.* om *G. d.* not in *D.*

more spedfull to manys soule forto goo to þe house þeras a cors  
ys, þat all wepen þen to þe hous þat all reuelyþe and laghyth; for  
such worldys murthe makyth a man to forȝete his God and  
4 hymselfe alsoo. But þeras ys þe syght of coresses and || wepyng, þat 38 b  
makyth a man to thenke on his deth, þat ys þe chefe helpe to  
put away synne and þe worldys vanyte. For so taght Salamon  
his sonne and bade hym haue hys last ende yn mynde, and  
8 þen he schuld neuer synne dedly. Then holy chyrche, hauyng  
gret compassyon of hure chyldryn, ordeyned þre maner of saluys  
to hele hur chyldryn wyth; that ben: to thyuke on depe yn-  
wardly, forto labyr bysyly, and forto chastyce þe body resnably.

12 To þe fyrst, forto thenke on deth ynwardly, holy chyrche  
ȝeuyth an ensampull þus yn þe offyce of þe masse. Þer he saythe  
þus: 'Circumdederunt me gemitus mortis.' That ys in Eng-  
lish: 'The sykyngys of deth hauen vmbeclippyed me.' Þus sayth  
16 he techyng his good chyldryn, forto haue yn mynde how hard  
he ys vmbstad wyth deth on yche syde yn so moch, þat he may  
not away-scape; but euer depe sewyth hym wyth his bow  
drawen and an arow þeryn redy to choton at hym, he wot  
20 neuer wher ne what tyme. Þys ys a pryncypall salue to ych man  
þat takeþe hit to hert, to put away all maner worldes vanyte,  
and vayn murthe, and reuell. But forto vnderstound þys þe  
bettyr, I schew þys by ensampull.

24

## Narracio.

I rede of a kyng þat was a man euer hevy of chere, and wold  
neuer laghe ne make glad chere; but euer was yn mornyng and  
heuynesse. Then, for his meyne and all oper men wern greuet  
28 þerwyth, þay ȝodyn to þe kyngys broþer prayng hym forto speke  
to þe kyng þat he wer of gladdyr chere, yn comfort of all his  
meyne and all othyr. Then went hys broþyr to þe kyng and  
sayde þat he greuet all þat werne aboute hym, wyth his heuy  
32 chere, and counselyt hym forto leue þat heuy cowntenance and  
taken lyghtyr chere to hym, yn tyme comyng. Then was þe kyng  
wyse, and þoght forto chast hys b[r]oþyr by a wyle, and wroþly ||  
bade hym go hom and medyll hym of þat he had to do of, and 39 a  
36 noght of hym. Then was hit þe maner of þat contre þat when  
any man schuld be don to deth, ther schuld come trompers and



trompe befor þe zeate. Þen sende þe kyng trompers byddyng  
 trompe befor his brothyr zeate, and men wyth, forto haue rest  
 hym and bryng hym to hym. But, þis mene whyle, þe kyng  
 called to hym vii men þat he tryst, and bade hom, when hys 4  
 brothyr come, forto drawe hor swerdys and stond aboute hym,  
 wyth all þe poyntys about hys hert. Soo, when þys brothyr was  
 comen, anon þes vii men dydden as þe kyng bade. Then þe kyng  
 commawndyt all men forto dawnce and to make al þe reuell þat 8  
 þay couthe, on yche syde; and so þay dydden. Then sayde þe  
 kyng to hys brothyr: 'Brothyr, why art þou of so heuy a  
 schere? Heue vp þyn hert, and make mery. Lo, al þys myrþe  
 ys made yn confort of þe!' Then vnswared he and sayde: 12  
 'How schuld I be of any chere, and se here vii swerdys set to  
 my hert, and wot neuer wheche of hom schall furst be my dethe?'  
 Then sayde þe kyng: 'Put vp your swerdys!' and spake to his  
 broþyr þus: 'Hit faryth by me wher þat euer y be, þe vii dedly 16  
 synnys ben euer redy, forto rowe me to þe hert; and þys makyth  
 me þat I make no gladdyr chere, but euer am aferde of my sowle  
 deþe.' Then sayde his broþer: 'Syr, y crye you mercy! I knew  
 þys neuer or now; and now schall I be wysyr whyle þat I lyue.' 20  
 Wherfor y say bo[l]dely: he þat wyll take þys to hert, he schall  
 haue bettyr lust forto lowren þen to lagh, forto syke þen forto syng,  
 to reme þen rymov, to drowpe þen to daunce; so þat he schall  
 fynde mynde of deþe þe pryncipall helpe for all maner synne. 24

That othyr salue ys forto labur bysyly. To þis labour Seynt  
 39 b Paule, yn hys pystyll<sup>1</sup> of þys day, techeþe and saythe þus: 'Sic  
 currite, ut comprehendatys.' 'Rennyth soo þat 3e may gripe þe  
 gome.' By þys gomen and rennyng 3e schull vnderstond bysy 28  
 labour. For he þat rennyþe for þe gamen, he enforsuþe hym yn  
 all his myght to ren swyftly. So most yche good seruand enforse  
 hym forto laboure yn þe degre þat God hath sette hym yn.  
 Men of holy chyrche schuld labour bysily prayng and studyng 32  
 forto teche Godys pepull; lordys and oþer rented men schuld labur  
 bysyly<sup>1</sup>, to kepe holy chirch yn pees and rest, and all othyr comyn  
 pepull; the comyns schuld labour bysyly, forto gete lyffode to  
 homselfe and to all opir. Then, for no man ne no woman schuld 36  
 excuse hym of þys labour, God yn þe gospell of þys day 3eueþe an

<sup>1</sup> labur bysyly *L.* be bysyly *G.* bysy ham *C.* not in *d. D.*



ensampull, sayyng þus: 'A husband-man ȝede yn þe morow at pryme, and eftsones at vndyr, and eftte at mydday, and eftsonys at none of þe day, and at euensong, and hyryd men to his vyne-  
 4 ȝorde for labour.' Soo by all þe tydes of þe day, all þe ages and degres ben vndyrstonden, and ben hyred by Good, forto labour whyll þay ben yn þis world. For, as Iop saythe, a mon ys borne to labour; and Seynt Barnard seyth: 'He þat wyll not labour  
 8 her wyth men, he schall labour yn hell wyth fendes.' For þat ys þe testament þat Adam laft to all his ospryng: labour and sorow.

To þys labour holy c[h]yrche ȝeueþ ensampull, þeras he, þys day, rehersyth how God made Adam and Eue, forto laboure and to  
 12 kepe paradyse, and bade hom ete of all þe treun yn paradyse, excepte won tre þat he kepte a chefe to hymselfe. So, as oft as þay sen þat tre, þay schuld þenke on hym, and know hym as for God; and for þay schuld not be to forȝetfull yn hor wele, he  
 16 forbade hom to ete þerof yn payne of deth. Then, for þe fende segh hom þer yn so moche wele and hymselfe yn so moche payne, he had envy to hom, and ȝede to Eue, and asked Eue why þay || ete not of þat tre. Þen sayde scho: 'For God had forbedyn vs 40 a  
 20 þat tre, in payne of deth.' Then sayde þe fende: 'He wot full well þat what tyme ȝeten þerof, ȝe schull be as Godys, knowyng bope good and euell. And yf ȝe wyll præue þat I say sothe, ete of þe tre and say.' Þen ete Eue of þe tre and ȝaf Adam; and  
 24 fore Adam loued hyr and wold not wroth hur, he toke an appull. And anon þerwyth ayþer segh op̃erys schappe, and wern aschamed of hyt, and token leues of a fyge-tre and hydden hit. Then come God anon, and for þay myght not deyn yn paradyse ne suffyr  
 28 payne þer, he drof hom naket out of paradyse ynto þe wrecchet world, wepyng and sore sekyng. Þer þay schulden drye woo and sorow, and gete hor mete wyth labour and swot, and dye at þe last. Then prayde Adam sore wepyng to God þat he schuld  
 32 not set to hard vengens apon hym, but haue mercy apon hym, and haue reward how he synned by ygnorance, and not by males, and was deceyuet by envy of the fende. Then had God rewpe of hym and for þay wer naket, he cloped hom wyth pylches, and  
 36 bade Adam labour and ete his mete wyth swote, and Eue bere hur burþes yn woo and payne; and ȝaf Adam dyuerse ynstrumentys forto labour wyth, and laft hym þer. By þys ensampull

3e schull take hede forto labour bysyly; for yf Adam and Eue had bysyede hom yn labour, þe fende schuld not haue ouercomen hom so sone. For þe fend kepyth no more when he woll tempte a man, but fynd hym ydull. Wherfor 3e schull know well þat hit 4 ys a ryche salue to hele synne: labour bysyly.

The pryd ys forto chastes þy body dyscretly. Herto Saynt Paule techyth<sup>1</sup> vs yn þe pystyll of þys day, þer he sayth þus: 'Castigo corpus meum et in seruitutem redigo.' That ys yn 8  
40 b Englysche: || 'I chast my body and dresse hit ynto seruage of þe soule.' For manny's flesche ys so wyld and lusty to synne, þat hyt wyll no way leue his lust and serue þe soule tyll hit be chastet wyth penance; so þat, by scharpenes of penaunce, þe lyking 12 of synne schall be slayne yn þe flessche þat dothe þe synne.

Thus dyd Adam and Eue yn ensampull to all þat comen of hom. For, fele 3eres byfor hur deth, ayþer of hom stode yn a watyr, nyghtys fer from oþer, vp to þe chyn, for penaunce. 16 Þen when hor flessch was grene as grece for cold, þe fend come to Eue, bryght as an angell, and sayd to hur þat God had send hym from Heuen, and bade hur: 'Go to Adam and say hym how þat God byddyth hym sese of hys penaunce; for he haþe don 20 ynogh for hys gylt, and þou also for þyn.' Then 3ode Eue to Adam and sayde hym soo. But, for Adam wyst well þat þys come of þe fende, and not of Godys sonde, he sayde to hur: 'When God drof vs out of paradyse for oure synne, and had com- 24 passyon of vs, when we wepyd on hym, and mekely prayde on hym for mercy, he set vs here, to do penaunce to our lyues ende. But þen, for suche a gret synne may not be qwaynt but wyth gret penaunce, þe more penaunce we don, þe more ys oure mede befor 28 God. Wherfor go a3eyne ynto þy penance yn Godys name.' Eft he come a3eyne to Eue and sayde: 'God haþe take rewarde of your gret penance þat 3e suffren, and hath for3euen your synne; wherfor byd Adam be glad and leue of his penance, lest God be 32 wrope wyth hym þat he take no reward to his sonde.' Then, when Eue had sayde to Adam þus, he vnswared and sayde: 'I wot well þat oure penawnce greueth hym mochi mor þen vs, and he 3 ys aboute as moche as he may, to make vs to leue of, and so forto 36  
41 a lese oure mede befor God. But for || God rewardyth a good endyng,

<sup>1</sup> techythhyth *G.*<sup>2</sup> he *C.* om. *G.* not in *d. D.*

and not þe begynnyng, þerfor lese we not our mede, but do we  
 forth oure penance tyll our lyues 3ende.' 3et þe þrid tyme he  
 come aȝeyne to hur and sayde: 'Goo to Adam and say þat he  
 4 began foule, and wel foulȝr he woll ende. For 3e gylton<sup>1</sup> furst by  
 ynnocens and by defaute of þe fende, and now 3e synneth by good  
 deliberacyon and knoweth þat 3e don mys; wherfor your gylt ys  
 now wors and dowbull dampnacyon or þat hyt was before.' Then  
 8 was Eue aferd, and 3ede to Adam, and sayde hym soo. Þen  
 sykut Adam sore and sayde to hur: 'Vnsely woman, God of his  
 goodnesse made of on of my rybbys forto helpe me; and now  
 þou art bysy by techyng of þe fende eft forto combyr me. But  
 12 þenke on þat; for oure forme synne stanke soo yn Godys nase,  
 þat all our ospryng schall be enfecte and enve[ne]mode þerof ynto  
 þe worldys ende. Wherfor þogh we myght do as moch penance as  
 all our espryng, hit wer to lytyll forto qwytt vs to our God. But  
 16 for God for hys heȝ grace aloweþe a good wyll<sup>2</sup> peras myght fay-  
 leth, þerfor do we oure penance wyth a good wyll, þogh hit be  
 lytyll whyll we ben here; and þen I hope þat God woll 3eue vs þe  
 oyle of mercy when tyme of mercy comyth.' Then 3ede Eue aȝeyne  
 20 and dud hyr penaunce mekely tyll hyr lyues ende. And when  
 þay haden lyued ix hundyr wyntyng and þrytty, and haden þritty  
 sonnes and þritty doghtȝrs, þay deydyn, and wer buriet yfere.

Thus, good men, know þat Adam and Eue wern boþe holy or þay  
 24 deydyn, and þoghten on deþe y[n]wardly, and laburt boþe bysely;  
 and chastest hor body resnably; and so most all þat comen of  
 hom, þat hopen forto come to þe joye of paradyse, and to þe lyfe  
 þat euer schall last. In tokenyng of þys, þis Sonday ys called 'Yn  
 28 Septuagesin,' þat ys a nowmbyr of sixty dayes and x. Þe wheche  
 nowmbyr bygynnyth þys day and endythe þe Settyrday yn þe  
 Estyr-weke; so þat holy chyrche ys yn mornyng for hur chyldȝr  
 from.|| þis day ynto Settyrday yn Astyr-euen. Then scho takythe 41 b  
 32 comfort to hyr yn party and sengyth on *Alleluia* wyth a tracte,  
 for encheson þat scho ys not 3et yn full murther tyll Settyrday  
 aftȝr þat ys callyd Settyrday in Albis. Þen scho leyþ don  
 tractȝs, and grayles, and syngyþe dowbull *Alleluia*, techyng yche  
 36 good Godis child forto do penance and labour jn longyng, tyll he  
 come to Astyr-Settyrday; þat is, tyll his soule passe to rest. But

<sup>1</sup> gylton C. gilty G. not in d. D.

<sup>2</sup> MS. whyll.

3et þe sowle ys not yn full joy tyll Setyrday in Albys, þat is, tyll þe day of dome when þe body and sowle schull come togedyr, and be ycloped in albys, þat ys yn whit, seuen sybys brightyr þen þe sonne. And þen schull þay syng yfere dowbull *Alleluia* yn þe 4 joye þat euer schall last. To þe whech ioy God bryng you and me, yf hit be his wyll. Amen.

## 16.

## DE DOMINICA IN SEXAGESIMA BREVIS SERMO.

Goode men and woymen, þys day ys called yn holy chirch 8 Sondag yn Sexagesin. Þen 3e schull knowe well þat Sexagesin ys sette for a nowmbur of þre score. By þe whech nowmbyr 3e schull vnderstond þat holy chyrche techeth yelie man and woman, to þenke on how schort<sup>1</sup> a mannys lyfe is now in our dayes ouer þat 12 hit was in olde tyme before<sup>1</sup>. For, summe tyme, men lyuedon 1x hundyrt wyntur and more; but, now, he þat lyuyþe þre score 3er or<sup>2</sup> summewhat more, he ys taken for a long lyuyng man. But þe goodnes of God ys so moche, þat yf we wyll be wyse yn our 16 schort lyue forto plesse God and saue our soules, he woll 3eue vs as moche mede yn Heuen, as he 3af hom þat lyued soo many 3eres. Þen he þat woll haue þat mede of God, he most haue þre þynges wythe hym; þat ys: forto suffyr tribulacyon mekly, forto 20 do almes-dede dyscretly, and forto hate synne namly.

Þen, for a manys dayes byn schort, he most suffyr þe more tribulacyon wyth good wyll, and not wyth grychyng a3eyne hym.

42 a For hyt comyþe of specyall || grace of God when he sendys any man 24 tribulacyon oþer any dysese; for hyt ys oþer for remedy of his synnys forto haue his penance here, oþer yn hey encres of his joy befor God. Þen, for Saynt Paule, Godis holy apostoll, woll þat yche man take ensampull by hym forto suffyr tribulacyon wyth 28 good wyll, he rehersyth yn þe pystyll of þys day moche of þe tribulacyon þat he suffyrd and saythe thus: 'I haue be put ynto prison oft-tymes, and suffyrd wondys of gret chaynes and oþer dyuerse yrens; and fyue tymes betyn wyth scorgys of þe lewes, 32 and had yche tyme nene and prytty strokes on my bare body; 34

<sup>1</sup> a . . . before *H. L.* ys mannys lyfe, for now our dayes byn but schort or, þat þay wer tofor *G. d.* not in *D.* <sup>2</sup> or *d.* of *G.* not in *D.*



and pryse beton wyth ȝardys of paynones; and onys beton wyth stons; and pryse ben yn schipwrak on þe see, and was yn þe ground of þe see on nyght and on day; and ofte-tyme in pareyle of  
 4 flodys, and yn pareyl of þeves, and yn pareyle of fals breþern þat schewedon hom to me louyng and trewe, and werne false and entyset *oper* to do me doses.' He rehersyth all þe woo þat he suffyrd yn dyuerse trauayls, yn myscheves, yn colde, yn naked-  
 8 schip, yn þurst, yn hongur, yn long wakyng, yn fastyng, and yn mony *oper* myscheves þat he suffurd, þat wern to long to tell. And all he suffyrd wyth good wyll, and euer þonked God of *hys* swete soude; for wele he wyst þat all þe doses þat God send to  
 12 hym, was for syn þat he dyd befor, and for encrese of his meryt aftyr. Wherfor yche man þat will plese God—what maner doses comeþe to hym, be hit sekenes, be hit lose of goodys þat ben worldly, *oper* deth of any frende—take hyt as esely as ȝe may; for  
 16 in tyme *astyr* when he is maystyr of hymselfe, þen þonke he God and pray hym mekely of mercy of his ynpaciens. God knoweþe your fragelte, and þerfor he forȝeueth sone all þo þat askyth hym mercy wyth a meke hert. || Þus most a man suffyr tribulacyon mekely. 42 b  
 20 He most also do almys-dede dyscretly, þe wheche byn fyguret by þes Syxagesin þat byn syxty dayes. For syxty ys syx tymys ten, so þat by þe syx ȝe schull vnderstond þe syx werkes of charyte þat comen out of þe ten commawndementys of God. Þe  
 24 whech werkes byn: forto ȝyue mete to þe hongry<sup>1</sup>; forto ȝeue drynke to þe þursty; to cloþe hom þat byn acold for defaute of cloþes; forto ȝeue hom herber þat hauen non; forto help hom þat byn seke of þat hom nedyth; forto viset *presoners*, and socour hom  
 28 wyth mete, and drynke, and *oper* þat hom nedyth; and othyr werke holy chyrch layth to; þat ys: forto bury þe pore þat haþe no helpe as Toby dude. Þys ben þe werkes of charite and of mercy þe whech ych man and woman most nedely do, þat wyll  
 32 haue mercy of God yn þe dredfull day of dome. Wherfor þis Sexagesin bygynnyth þys day and endyth þe Wonnysday yn Astyr-weke; þe wheche holy chyrche synguþe: 'Venite benediciti Patrys mei etc.' that ys in Englysche: 'Com ȝe, my fadyrys blessed  
 36 chyldyrne, and takyth þe kyndome of Heuen þat ys ordeynt to you.' Thes same wordys God schall say to you at þe day of dome

<sup>1</sup> hongry d. hongur G. not in D.



and to all þat han don þe werkes of mercy dyscretly. Wherfor all þat han wherof<sup>1</sup>, þay moten do hom yn dede; and þay þat haue not wherof, þay moten haue good wyllle forto do, yf þay hadyn wherof; so þat hor good wyll schall fulfyll þat hor non-<sup>4</sup> power may not. Then, for þes werkes moten be don dyscretly, lest<sup>2</sup> a man lese all yfere, God techythe by ensampull yn þe gospell of þys day how þay schull be don and seythe þus: 'A mon ȝode out, forto sowe his sede; and when he sew, som sede fell by þe 8 way, and fowles of þe ayre etyn hit; and som fell on a stone, and hit dryet vp for defaute of humore; and somme fell among þornes, and hoo in þe grownde choket lit; and som fell yn good erthe, and hyt broȝt furthe frute an hundyrthfold.' This way sayþe<sup>12</sup> Cryst: 'I am þe way to Heuen.' Wherfor his sede fallyth bysyde  
 43 a þe way, þat || ȝeueþe hys almes not only for Crystys loue, but for pompe of þe world, and vayn glory, and forto be holden a holy man; and so lesyþe al yfere.

16

## Narracio.

I rede þat þer was a wondyr rych man, som tyme, yn Eirlond, and dyd so mony almys-dedys yn hys lyue, þat all men wendon þat he had ben a gret seynt before God. But when he was ded, <sup>20</sup> he apered to won þat loued hym wele yn his lyue, as blak as pyche wyth an horrybull stench, and sayde to hym: 'ȝe wenyn I am a saynt; but now I am such as þou may se.' Then sayde þat oper: 'Wher byn all þyn almys-dedys bycomen?' Þen sayde <sup>24</sup> he: 'Þe wynd of vayn glorie hathe blowen hom away.' Thus he þat doþe almys-dedys for vayne glorie, he lesyþ all his mede, and fendys of þe ayre strien hit. His sede fallyth on a stone, þat ȝeuyth his almys to suche as he knoweth well, þat ben groundyd in <sup>28</sup> dedly synne and woll not leue hit, or whosoo mantaynyth hom yn hor synne, he lesyþe his mede. His sede also þat fallyth among þornes, þat ȝeuyth hys almes to ryche men þat haue no nede þerto, and also ȝeuyth hit to his seruandys in reward of hor <sup>32</sup> hyre, and soo lesyþ hys<sup>3</sup> mede. But his sede fallyþe yn good erthe, þat ȝeueþ his almes to good, pore, trew men þat ben Godys ayr, and othyr wher þer he wot, hit ys almes. And þys sede schall ȝeld a hundrethfold fruyt, and be euerlastyng fode yn <sup>36</sup>

<sup>1</sup> wherof *d.* wher *G.* not in *D.*      <sup>2</sup> lest *d.* let *G.* not in *D.*<sup>3</sup> hys *C.* hor *G.* not in *d. D.*

Heuen. Þus 3e þat don almes dyscretly, schull haue 3our<sup>1</sup> fode yn Heuen perpetuall.

He most also hate syn namely<sup>2</sup>, and sle hit yn all þat he may; 4 for he þat hatyth synne, lounth God, and God lounth hym; and so he is made on spyryte wyth God. God hatyth synne so moche, þat he toke vengeance on all þe world, as holy chyrche nowe makyth mynde, and namely for synne of leche[ry] and of vowtrye, 8 and for synne azeine kynd. Then, for God segh þis wikednes namly of þes synmys regnyng yn þe || world, he sayde þus: 'Me 43 b forthenkyth þat I made man.' Wherfor he sayde to Noye: 'All þe world ys enfect wyth synne so greuesly, þat I woll strye hit 12 wyth a flod. Wherfor make þe a schyppe, as I woll teche þe, of planke-bordes, and make chambors<sup>3</sup> þeryn, and take of all cleue bestys þre coupull and on by hymself of all oper vncleue bestys take ' on cowpull yn, and mete wyth hom.' Then made Noye þys schyppe 16 as God taght hym, sqware in þe boþom, of þre hundyr̄t cubytes yn lengthe, and yn brede fyfty cubytys, and prytty cubites yn heght; so þat þis schippe was yn making a hundyr̄t wyntyꝝ, forto schew how mercyable God ys, and how lope he ys to do vengeance. 20 And he doþe hit, forto loke yf men wold amend and aske mercy. But for þe pepull wold not amende, but was euer þe lengyr þe worse, al maner of bestys, as God bade byfore, werne jbroght byfore Noye by help of þe angelys, and don yn þe schippe. And 24 when all wern broght yn, God bade Noye and his þre sonnes goo ynto þe schyppe by homself; and Noyeys wyfe and hys sonnes wyues by homselfe; for encheson þat, yn tyme of affliccyon, men schuld absten hom from coupull of woymen. So when þay wern 28 alle in, God closud þe dore astyr hom wythout-forth; and þen hit rayned so gretly fourty dayes and fourty nyghtys, þat þe watyr bare þe schyppe herre þen any hull by fyfty cubytys, and stod so styll an hundyr̄t dayes and fyfty. And so was all þe 32 world drownet, boþe man and best, outtaken hom þat werne in þe schyppe. Neuerþeles Ioseph sayth þat in Armeny ys a hull þat ys called Baris, þat was herre þen þe watyr where mony men and woymen were<sup>6</sup> ysaued, as men haue an oppynyon. Þer was

<sup>1</sup> 3our C. hor G. not in d. D.

<sup>2</sup> namely d. name G. not in D.

<sup>3</sup> chambors C. chabors G. chamberes d. not in D.

<sup>4</sup> take C. H. L. om. G. d. not in D.

<sup>5</sup> where C. were G.

not in d. D.

<sup>6</sup> were C. om G. not in d. D.

Noye a twolfmonyþe yn þe schyppe. Þen he put out a raven  
 forto bryng worde yf þe watyr wer all sesyd or no. Þen fond þys  
 rauē a drowned careyn, and fulled hym þerof, and come not  
 44 a azeine. Aftyr Noye send || a culuer out þat come azeine wyth 4  
 a branche of an olyne-tre in hur byll; wherby Noye knew þat þe  
 watyr was sesyt and þonkyd God heghly. Then when God bade  
 hym go out, he zede out, and toke out þe hed-best of þe clene  
 bestys, and brent hym yn offiying to God. Wherfor God was so 8  
 wele payde þat he ȝaf hym and all men aftyr hym leue forto ete  
 flesche of clene bestys, and forto drynke wyne þeras befor þe flod  
 men etyn no flessche, ne drynkyd no drynke but watyr; for þe  
 erthe was so badfull byfor, þat hom nedud non oper fode, but 12  
 suche as come of þe erth.

Þus, good men, ȝe most vnderstond how gret vengeans God  
 toke on þe world for wykednesse of synne, and now, more harme  
 ys, þe pepull ar as full of synne as þay wer þat tyme; and þerfor 16  
 God will take vengeans, ner þe prayers of holy sayntys and  
 speçyaly of our lady.

#### Narracio.

For þis I rede yn þe lyfe of Seynt Domink when he was on 20  
 a nyght yn his deuocuous he segh our Lord Ihesu holdyng þre  
 speres yn his hond, redy forto schote to þe world for vengeans.  
 Then come our lady anon, and kneled befor hym, and sayde:  
 ‘My dere sonne and swet, what wyll ȝe do?’ Then sayde he: 24  
 ‘Dere *modyr*, þe world ys so full of pride, and of couetyse, and  
 of lechery; wherfor, wyth þese þre swerdys, I woll schote at  
 hom.’ Then sayde our lady: ‘My swete sonne, haue mercy,  
 and ȝet abyde a whyle; I haue on trew *seruand*, þe wheche 28  
 schall goo, and *preche*, and turne þe world to þe.’ And so  
 scho send forth Saynt Domink, and bade hym go, and *preche*  
 Godys worde, and turne þe pepull; and so he dude.

Thus, good men, ȝe haue herde how by prayer of our lady and 32  
 by *prechyng* of þys good man, God spared to do vengeans þat  
 tyme. But now, more harme ys, þe pepull ys combyrt wyth  
 þe same synne, and ys full like to be smytten wyth þe same  
 vengeans oper wyth wors; for now þe pepull settyþe but lytyll 36  
 by God: for þagh þay heren *prechyng* and *techyng*, þay wyll

not amende hom, ny leue hor synne. Wherfor God smytype  
 yn parte now, and woll hereafter well hardyr and sarre. Wherfor  
 3e schull pray to God to hold vp his hond of vengeans þat hyt ||  
 4 fall not yn our dayes; but þat we may come to amendement 44 b  
 and haue þe blysse þat he boȝt vs to. To þe wheche blysse God  
 bryng you and me, yf hit be hys wyll. Amen.

## 17.

## DE DOMINICA IN QUINQUAGESIMA SERMO BREUIS.

8 Good men and woymen, þys day is callet yn holy chyrche  
 Sonday yn Quinquagesin. Þen schull 3e know þat þys word  
 quinquagesin ys an nowmbur of fyfty, þe wheche nowmbur by-  
 tokenyth remission and ioȝe. For yn þe old lawe, ych fyfty  
 12 wynter, all men and woymen þat wern sette wyth seruice and  
 bondage, þay wern made fre in gret ioȝ and murth to hom.  
 Wherfor þys nowmbur bygynnyth þys day, and endyth yn Estyr-  
 day, schewyng þat yche godys-seruand þat ys oppressyd wyth  
 16 tribulacyon, and takyth hit mekely yn his hert, he schall be  
 made fre yn his resurrecyon: þat ys yn þe day of dome, and be  
 made þe ayre of þe kyndome of Heuen. And 3et yn more confort  
 of all Godys pepull <sup>1</sup>yche fyfte 3ere, þe pope of Rome grauntyþe  
 20 a full remyscion of all synnys to yche man and weman þat  
 comyth to Rome þat 3er<sup>1</sup>. But for all men may not come  
 pedyr and haue þys pardon, þerfor þe Pope of Heuen, Ihesu  
 Cryst, of his specyall grace grauntyþe all men and woymen full  
 24 pardon of hor synnys yn hor deth-day, so þat þay woll kepe by  
 hor lyue þre þyngys þat ben nedefull to hom. Þe wheche ben  
 pese: full contricion wyth schryft, full charite wythout feynyng<sup>2</sup>,  
 and stabull fayth wythout flateryng. And, sothly, wythout þes  
 28 þre, þer may no man haue pardon at Rome ne elleswher.

Wherfor he<sup>3</sup> þat wyll be asoylet of þe Pope of Heuen, and haue  
 playne remyscion of hys synnys, he most be full contryte, þat ys,  
 ynwardly sory for hys synnys and his gyltes; and so schryue  
 32 hym elene, and be yn full purpos neuer forto synne more. Who<sup>o</sup>  
 doþe þus, leue he wele, God for3euyth hym his trespas, and full

<sup>1</sup> yche . . . 3er scratched out in G.<sup>2</sup> feynyng d. faylyng G. not in D.<sup>3</sup> he C. 3e G. d. not in D.



perdon þerof. For a man may haue suche a contricion, þat hyt schall quench all þe paynes þat wer ordeynt for hym. ||

45 a Ensampull we haue of Petyr þat forsoke Cryst wyth hez othys. But for he was contryte, and byttryly wepte, þerfor God 4 þat ys full of mercy, foraf<sup>1</sup> hym his trespas, and made hym more chere þeraftyr þen he dude byfore.

Anoþer ensampull.

I fynde þat þer was a gret man and was so wykyd of lyvyng<sup>2</sup>, 8 þat all demede hym to helle. Þen happyd hym so, þat he fell seke yn his deþe-bed. And when he felde he schuld be ded, he boght how wyckedly he had ylyued before, and caght such a contricion in his hert, þat he wepte day and nyght, and neuer sesed 12 seuen dayes þat he lyued. And made prestys to be wyth hym, day and nyght; and euer as hys synne come to mynde, wyth hegh repentance, he schrof hym, and euer cryed to God of mercy deuotly, þat iche man haþe rewthe of hym. And so deyde fruth. Then 16 was þer bysyde, in<sup>3</sup> an abbay, a monke þat deyde þat same tyme, þat þis man dude, and was bedon by his abbot com aþeyne, and telle hym of hys state. And so he dude, and sayde to his abbot: 'Syr, I am come as ȝe bade me. ȝeue me leue to go my way; 20 for I goo to joye.' Þen sayde þe abbot: 'Was þer any soule þat ȝede to þe joye wythout payne, þat day, þat þou dyddyst dye?' Þen sayde þe monke: 'For soþe on and no moo, and þat was þe soule of þat man,' and told his nome. Þen sayde þe abbot: 24 'Now I se well þat þou art a fend, and not my monke þat art ycomyn, to temp me; for well I wot, ȝyf any sowle be yn payne, þen ys hys soule.' Then sayde þe monke: 'Ful vnworþy ys any man to knowe þe pryete of Godis dome. Þat man had 28 suche contricyon, and wepte so byttryly, er þat he deyde, for hys synnys, þat þe watyr of his een persued all hys cloþis, and þe brest, and so don into þe erthe. Werfor goo þedyr to-morrow, and when þou fyndyst hit soþe þat I say, leue þat I am trew 32 and goo to joye.' Then ȝede þe abbot þedyr; and when he fonde all sothe þat þe monk told, þen he knelyd don, and herut God, 45 b and bade all men be glad: for he was þus certefyet, || þat his soule was yn blysse. Þus þe gret contrycyon þat þys man hadde, er 36 he deyde, quenched þe gret payne þat was ordeynt to hym.

<sup>1</sup> MS. foraft.

<sup>2</sup> of lyuyng of lyuyng G.

<sup>3</sup> in inserted above the line G.



Hereby 3e may know opynly how<sup>1</sup> spedfull hyt ys to a man to be contrite of his synmys.

Wherfor forto draw men to contricion namly þes fyfty dayes, 4 þe fyft psalme of þe sauter, that ys: 'Misericere mei, Deus!' ys more rehersyd þes dayes þen any oþer tyme of þe 3ere. Þe wheche ys þus to say yn Englysche: 'God, astyr þy gret mercy haue mercy on me; and astyr þy multytude of þy mercyus, do 8 away my wickednesse!' and soo forth. Thus when a man ys sory for hys synmys and sayth þes wordys wyth full hert, God heryth his prayer and for3eueth<sup>2</sup> hym hys trespas, so þat he be yn full wyll to amende hym yn tyme comyng, and also full of 12 charyte wythout faynyng.

For, what maner vertu þat a man haue, but yf he be yn charyte, hit stondys hym in no vayle; for þogh he wepe and crye to God: whyll he ys wythout charyte to any of hys euen- 16 cristen, God heryth hym not. Herto acordyth Seynt Paule yn þe pystyll of þys day and sayth þus: 'Thagh I were as eloquent yn speche as any man or any angell; þagh I had prophecyeus and knew þe priuetyes of God; or þagh I had so full fayth, þat I 20 myght remewe hylles; or þagh I dalt all my goodys to pore men for Godys sake; or þagh I put my body to brenne for Godys loue: 3if I haue no charite, all prophetyth me noght.' Wherfor, þagh a man wenyth he loueþe his God and loue not hys euen- 24 cristen, he ys dysceyuet; for he loueþe his God, þat loueþe all þat God loueþe. Thus most a man haue full charite þat woll be sauēt befor God. For he þat deyth yn charite, schall be sauēt; and he þat deyth yn dedly synne, schall be dampnet: wherfor of 28 all vertues charite is most necessary.

3et 3e<sup>3</sup> most haue stabull fayth wythout flateryng, so þat 3e leue saddely as holy chyrche leuyth, þat is, yn þe Fadyr, and yn þe Sonne, and yn þe Holy Gost. Þe Fadyr full God, and þe 32 Sonne full God, and þe Holy Gost full God; and 3et þes þre but on God<sup>4</sup> þat made all þyng || of noght. Thus fayth was furst 46 a schewed to þe holy patryark Abraham, as holy chyrche þys day maketh mynde, and sayth þat Abraham was yn þe vale of 36 Mambre, and segh þre fayre men comyng toward hym. And

<sup>1</sup> how d. om G. not in D.      <sup>2</sup> for3eueth d. for3euē G. not in D.

<sup>3</sup> 3e corrected from am in G.

<sup>4</sup> God C. gon G. not in d. D.

þen he ȝede aȝeyne hom and, þagh he see þre, he worschepyd but on, ȝeuyng all men ensampull forto se yn hor spyryte þe Fadyr, and þe Sonne, and þe Holy Gost; þre persons, and on godhed; and worschip hom as on God. 4

And alsoo ȝe schull leue yn þe yncarnacyon of oure Lord Ihesu Crist þat oure lady conceyuet of þe Holy Gost wythout wem of hyr body, and was borne of hur yn flessch and blode as on of vs, and he was<sup>1</sup> veray God and man þat aftyr was ded 8 on þe crosse, and buryet, and aros from depe to lyue þe pryde day, and stegh ynto Heuen on þe Holy Pursday, and schall come aȝeyne, forto deme þe quykke and þe ded.

This was fygyrt by Isaake, þat was þe sonne of Abraham, þe 12 wheche Abraham gete by his wyfe Sare þurgh byhest of God when þay wer bope past age forto gete chyldyr; of þe whech sonne God behet Abraham, þat he schuld haue fruyt as mony as wer sterres of Heuen. Þen when þys chyld was borne, he was 16 called Isaake. But when he was xxv ȝere old, God asayde Abraham yn þys wyse: he bade hym take hys sonne Isaak þat he loued wele, and go to suche an hull þat he wold schew hym, and þer offyr vp hym yn sacryfyce<sup>2</sup>, þat was, sle hym and brenne 20 hym, as þe maner was þat tyme. Þen Abraham, þogh he loued his sonne moche and had behest of God to haue gret vssu by hym, neuerþelese he toke hym anon wythout grucchyng, and ȝede to þat hulle, and made Isaak to ber wod to bren hymself 24 wyth. And when þay come to þe hullys cop, Abraham made an auter of þe brondys, and set hom on fure; and þen toke his sonne Isaake, and wold han slayne hym, and offred hym vp soo to God. Then anon spake an angyl to hym, and bade hym leue 28 of, and take þe wedyr þat ys byhynde hym, tyed by þe hornys 46 b to brerys, || 'and offor hyt ynstede of py sonne'; and so he dyd.

Then by Abraham ȝe schull vnderstonde þe Fadyr of Heuen, and by Isaac his sonne Ihesu Crist. Þe whech he sparyd not 32 for no loue þat he had to hym; but suffered þe Jewes to lay þe wode apon hym, þat was þe crosse apon hys schuldres, and ladden hym to þe mount of Caluary, and þer dydyn hym on þe autre of wode, þat was þe crosse, þat was made of foure treus: 36

<sup>1</sup> was om. G. C. not in d. D.<sup>2</sup> sacryfyce C. sacryce G. not in d. D.

cydyr, cypur, olyue, and palme; and *per* dyed for all mankynd. Thus may Crist well be called Isaac *pat* ys to vnderstond laghtur for mony a soule. He broght out of helle laghyng<sup>1</sup> *pat* 4 *3ode* *pedyr*, full sor wepyng. *Pen* as *pus* was fygur of Crystys passyon longe or he wer borne, ryght so Crist hymselfe *þys* day yn *þe* gospell tolde<sup>2</sup> to his dyscypuls how he schuld be scornyd, and betyn wyth scorgys, and don to deth on *þe* crosse, 8 and ryse *þe* *þryd* day azejne to lyue.

And, for *þay* schuld haue full leue hereto, anon befor hom he made a blynd man to see *þat* cryed to hym and sayde: '*Ihesu*, David sonne, haue mercy on me!' *Pen* sayde Crist to hym: 12 '*What* wolt *þou* *þat* I do to *þe*?' And he sayde: '*Lorde*, *þat* I may see!' *Pen* sayde *Ihesus*: '*Þy* faythe haþe heled *þe*, behold forth!' and anon he sygh graciously and heryed God hertfully. *Þys* most yche man *þat* wyll haue pardon of God: he most haue 16 full contrycyon wyth schryft, and hole charite wythout faynyng, and stydfast beleue wythout flateryng<sup>3</sup>.

#### Narracio.

I rede *þat* *þer* was a byschop of Lyncolne *þat* hatte Robert 20 Grosched, and was holden on of *þe* grettyst clerkys yn *þe* world in hys tyme. And when he laye in hys deth-bedde, *þer* come to hym a gret multytude of fendys, and spyted wyth hym so of *þe* faythe, *þat* *þay* hadden negh turned hym, and put hym ynto 24 dyspayre. But *þen* was oure lady redy<sup>4</sup>, *þat* ys ay redy in nede, and sayde to hym: '*My seruand*, || say *þou* beleuyst as holy chyrch 47 a doþe.' And he cried and sayde: '*Y* beleue as holy chyrch belenyth.' And *þerwyth* *þe* fendes vanechid away anon; and he 28 *3af* vp his spyryte.

Now schul *3e* all pray to God *þat* he *3eue* you all stydfastnes yn *þe* beleue of holy chyrch, *þat* *þe* fende haue no power of you yn your deth-tyme and graunt *þat* blysse to you that he boght 32 you to. Amen.

<sup>1</sup> laghyng] laghyn *G.* lawhyng *C.* not in *d. D.*

<sup>2</sup> tolde *C.* om. *G.* not in *d. D.* <sup>3</sup> flateryng *d.* flynggyng *G.* not in *D.*

<sup>4</sup> redy *C.* om. *G. d.* not in *D.*

## 18.

DE FESTO SANCTI MATHIE, APOSTOLI<sup>1</sup>, ET EIUS  
SOLEMPNITATE.

Good men and woymen, suche a day 3e schull haue Seynt Mathis day, Godys holy apostull. Þe which haþe non euen set 4 yn certeyne forto fast, but at monnys deuocyon, as Ion Belet sayes, þat ys a doctor of holy chyrch; for cause þat he was not chosen of Crist hymselfe, whyll he went here yn erþe.

Then schull 3e know well, good men, þat Cryst whyll he was 8 here yn erthe, he ches hym twelf apostull, forto sewe hym, to se, and to here all þat he<sup>2</sup> dude and preched; for þay schuld bere wyttenes to þe pepull after hys assencyon of all þyng þat he dyle. For þe Iewes werne so hard aʒeyne hym yn all þyng, þat 12 þay wold not beleue noþyng þat he dyd; but þat most be preuet by wytnes. Then was Iudas Skaryot on of þos twelfe þat Crist had chosen to hym. Þat Iudas had befor slayne his owne fadyr, and bylayn hys owne modyr; and so com to Crist, to be 16 won of hys dyscypuls. Þen Crist made hym on of hys dyscypull. But, for he was wont before to stele, and cowþe not leue his old wone, he wex wery of Cristys holy lyuyng; and for heye couetyse of money, he sold his Lord Ihesu Crist to þe Iewes for thyrtyty 20 penyes. And so, when he segh þat Crist was demed to þe deth by hys sale, anon he fell yn dyspayre, and ʒede anon, and hongyd hymselfe wyth þe grenne of a rope. So, by ryght dome, þat prote þat spake þe wordes of traytery aʒeynys his Lord, þat prote was 24 ystrangled wyth þe grynne of a rope; for he wold haue sayde 47 b mony foule wordys by his Lord after his deþe, || þat dyd so foule by hym yn his lyue. And for þe fend myght not draw his soule out by þe moþe þat had kyssed þe mouþe of Godys sonne so late 28 befor, þerfor he barst hys wombe, and outsched hys guttys, and drew out his soule þat way, and bar hyt to hell. But ʒet, for bycause þat God ys so good yn hymself, and woll þat yche man haue his good dedes rewardud, and þat yche synne be 32 yponysched,

<sup>1</sup> *MS. apostolo, inserted on the margin.*<sup>2</sup> *he D. om. G. not in d.*

## Narracio.

We reden þat Saynt Brandan, as he schyppyd in þe see, he sawe þys Iudas syttyng on a stone yn þe see, and a clope hongyng  
 4 befor hym þat was putte yn þe watyr, and bete hym yn þe face  
 3orne and thykke. Þen Brendan went hyt had ben some holy  
 man, þat had suffred þer for penaunce, and asked hym yn þe  
 name of God what he was. Then vnswared he and sayde:  
 8 'I am Iudas, Godis traytour, þat haue þis place of Godys curtesy,  
 for refreschyng of þe gret hete þat I suffred wythyn; and for no  
 gret merete þat ener I deseruet, me thynkyth I am yn paradyse,  
 whyll I am here.' Then sayde Brandan: 'Why hast þou þat  
 12 stone vndyr þe, and why betyth þat clope þe yn þi face?' Then  
 sayde he þat he layde þe stone yn a hegh-way þeras þe comyn  
 pepull schuld trede þeron, and be esyd þerby; and þe clope he  
 16 3aue to a mesyll. 'But for þe clope was anoþer mannys, and noght  
 myn; þerfor hit doþe but halfe þe refreschyng as hit schuld,  
 had hit byn myn owne.' Then sayde Brandan: 'How long has  
 þou þys ees?' Þen sayde he: 'Yche Sonenday from euensong  
 to euensong, and from mydwyntyng to þe xii day, and yn þe  
 20 Passyon-day of oure lady, and in Candyllmasse-day.' Then  
 Brendan þonkyd God þat ys soo mercyabull yn all þyng, and  
 bade hys felawes rowe fast, þat þay wer goon; for þay schuld  
 here tyþyngys sone. And þerwyth come out of an hull þat was  
 24 bysyde, mony fyndes and casten blomes of brennyng yerne ynto  
 þe see. Aftyr þat þe see brent in ych syde of hom; but God  
 kept hom so<sup>1</sup>, þat þay haden non harme.

Þen for bycause þat þis Iudas was won of þe xii||apostoles, 48 a  
 28 and þe nowmbyr of hom most nede be fulfilled aftyr þat Crist  
 was styed ynto Heuen, þe eleuon apostyll wyth opyr mony of  
 Crystys discypuls weren togedyr yn a plase. Þen sayde Petyr to  
 all: 'Good men and bretherne, hit ys knowen to you how þat  
 32 Iudas was<sup>2</sup> on of vs twelfe apostols, and fore bycause þat þylike  
 nombyr may not be vnfulle, hit ys nedfull to chese on of þes men,  
 þat haue ben wyth our Lord Ihesu from þe tyme þat he was  
 folowed ynto þe tyme þat he stegh ynto Heuen, forto be wyttenes  
 36 of his vprist wyth vs. Then þay setten out two men, Iosep

<sup>1</sup> hom so *D.* - so hom *G.* not in *d.*<sup>2</sup> was *D.* om. *G.* not in *d.*



Barsabas and Mathy, and layden loot apon hom, prayng God to chese, whedyr he wold haue of hom two; and soo þe lote fell<sup>1</sup> apon Mathy, and was nombyrt wyth þe oper aleuen apostolis.

Then went Mathy anon ynto Iure, and preched Godis worde; <sup>4</sup> and for he had gret grace forto do myracles, he turned moche pepull to þe fayþe. Then was þe fende sory, and aperyd to þe byschop of þe Iewes lawe in lykenes of a zong chyld wyth long herus, and hory, and vnsemely<sup>2</sup>, and bade hom take Mathy, and do hym to þe deþe; othyr elles he wold turne all þe pepull to Cristys faythe, 'and þen schull 3e be sette at noght, and be wreches, and begers euermor aftyr.' Then þys byschopys werne wood wroth, and senden men to take Mathy; and so þay dydyn, <sup>12</sup> and bonden his hondys byhynd hym, and casten a rope about his necke, and laddon hym ynto pryson, and bonden hym wyth chaynes fast. But þat nyght aftyr our Lord Ihesu Crist come to hym wyth moche lyght, and lowsed his hondys. And when he <sup>16</sup> had wele confortyd hym, he openyd þe pryson-dyrre, and bade hym go, and preche þe faythe, and spare for no man; and soo he dyd. Then, as he preched, þer wer som þat a3eynestoden hym, and letted<sup>3</sup> oper þat wold haue turned to þe faythe. Then sayde <sup>20</sup> Mathy: 'Y tell you befor þat 3e schull falle done qwycke ynto hell'; and þerwythe anon, yn syght of all þe pepull, þe erth openyd, and sowoluyd hom yn body and soule, and neuer was <sup>48 b</sup> more seyn of hom. || Þen was þe pepull sore aserde of þat syght, <sup>24</sup> and turned to þe fayþe, a gret nowmbyr of hom. Then, when þe byschopys herden hereof, þay maden to take Mathy eftsones, and set hom to throw stonys at hym; and so þay<sup>4</sup> dyddyn. And when he was negh þe deþe, he bade cristen men bury þe stones <sup>28</sup> þat he was slayne wyth, wyth hym yn his graue, yn wytnes of his martyrdome; and he knelyd don, and hef vp his hondys to God, and 3af vp þe gost.

## Narracio.

32

Rondylf Hyldon, monke of Chestyr, tellyþe yn hys cronyclys anopyr myracull and seyth: When Saynt Wolstan vyset hys byschopryche, men broghten a mon befor hym þat dyd hys neghtbur moch doses, and woll neuer be yn pes, prayng þat holy <sup>36</sup>

<sup>1</sup> fell *inserted above the line G.*<sup>2</sup> vnsemely *D.* vnsewly *G.* not in *d.*<sup>3</sup> letted *D.* lettyþ *G.* not in *d.*<sup>4</sup> þay *D.* om. *G.* not in *d.*

byschop þat he wold chast hym. But when þys byschop had preched hym al þat he coupe, and fonde hym euer þe lengur þe wors, þen he prayde to Seynt Mathy to schewe his myracull to  
 4 hym <sup>1</sup> and yeve him that he was <sup>1</sup> worþy. Then anon, yns yght of all men, þer come of þe erthe two fendes wyth two brennyng howkes, and pullet þys man quyk don ynto hell; wherby þe pepull was well comfortet, and euer after lyued yn pes and rest.  
 8 And so y pray to God þat we may. Amen.

## 19.

## DE DOMINICA IN QUADRAGESIMA SERMO BREVIS.

Good men and woymen, þys day ys called in holy chyrch Sonday yn Quadragesin. Þen ys quadragesin a nowmbur of  
 12 fourty; for fro þis day to Astyr ben forty dayes þat byth þe tepe- dayes of þe 3ere. And for ych man dothe forfet more oper las, perfor, forto make satysfaccyon for þat gylt, yche man ys holden by þe lawe of holy chyrch to fast pes fourty dayes, outtaken hom  
 16 þat þe lawe dyspensyth wyth for nede. That ben chyldyr wythyn XXI 3ere, woymen wyth chyld, old men passed age and myghtles to fast, pylgrymys, and seke, and pore, and pes þat labryn sore fore hor lyuelod: þus þe lawe dyspensyth wyth apon hore ||  
 20 concyens. Þen for bycause þat Sonday ys no day of fastyng, 49 a perfor 3e schull begyn your fast at Aske-Wanysday, and þat day <sup>2</sup> com to holy chyrche, and take askes at þe prestys hond, and ber forth in your hert þat he sayth to you, when he layth askes on  
 24 your hedys. Þen he saythe þus: 'Man, thynke þat þou art but <sup>3</sup> eskys, and to eskys þou schalt a3eyne turne.' Þen byn þer þre dyuerse skylles why 3e schull fast pes fourty dayes.

On ys, bycause as þe gospell <sup>4</sup> of þys day tellype, how þat þe  
 28 Holy Gost lad our Lord ynto desert <sup>5</sup> þat was bytwyxx Ierusalem and Ieryco, forto be temptyd of þe fende. And was þer fourty dayes and so mony nyghtys fastyng for our loue, schouyng to vs and all cristen men and pepull þe uertu and þe mede þat comyth  
 32 of fastyng; þe wheche uertu and mede ben expressed yn þe

<sup>1</sup> and . . . was *D.* þat he *G.* not in *d.*      <sup>2</sup> day *C.* om. *G.* ye *d.* *D.*

<sup>3</sup> but *d.* *D.* but but *G.*

<sup>4</sup> gospell *d.* *D.* om. *G.*

<sup>5</sup> desert *d.* *D.* deset *G.*

preface yn þe masse þat ys sayde in holy chyrche þes fourty dayes. Ther ys sayde þus: 'þe bodely fast þrostys don vysis, and lyfþe manys hert to God, and 3eyyth hym vertu and mede; hit 3eyyth hym mede in Heuen þat euer schall last, and uertu yn erþe gret.' 4 For, as clerkys tellyþe and techyth, for þe spolde of a fasting man<sup>1</sup> may sle any eddyr bodyly. Then, moche mor, he schall sle þe myght of þe deuyll, þat ys þe old eddyr, þe fende of hell, þat come to Eue yn paradyce in lyckenes of an eddyr, forto tempt hur of gloteny, 8 of vayne glory, and of couetyce. Ryght so he come to Crist yn lykenes of a man, lest he had ben knowyn, and temptyd hym of þat same synne. Thus, as þe gospell tellyþe, when Crist had fast so long, and was by kynd of manhed anhongred<sup>2</sup>, þe fende come to 12 hym, and schewed hym stonys, and sayde: 'Yf þou be Godys sonne, make þes stonys brede'; þat ryght as Eue, when scho sygh þe appull, was raght forto ete þerof, ryght so he had hope forto haue made Crist, and so by gloteny haue eten of þe brede: for 16 gloteny ys not yn a manys mete, but yn foule appetyte. Þen sayd Crist to hym: 'A man schall not only lyue by bred; but yche word þat goþe out of Godys mowþe.' Þen þe fende toke 49 b Crist, and set hym || on a pynacull on þe tempull, and sayde: 'Yf 20 þou be God sonne, bryng þyselfe downe wythout monys helpe, þat I may know þe for Godys sonne.' Then sayde Crist: 'Þou schalt not tempte God, þy Lorde.' 3et, þe þryd tyme, he toke hym, and set hym on a hegh hulle, and schewed hym all þe kyndomes of þe 24 world by takyng, and all þe ioyses of hom. And when he had all told hym, he sayd þus to hym: 'All þes I woll 3eue þe, so þat þou wolt fall don to þe erþe and worschyp me.' Then he vnswared and sayde: 'Goo on bak, Sathan, hit ys wryttyn: þou schalt 28 worschyp þy Lord God, and only serve hym.' Þen þe fende lafte hym, and angelys comyn, and broghten hym mete.

Then, for þe fende ys most bysy forto make yche man to gylt yn þes þre synnes, most þes fourty dayes, þerfor you nedythe þre 32 helpys a3eynys hom; þat ben þese: a3eynys gloteny, abstynens; a3eynys pryde, mekenes; a3eynes couetyse, largenes. Then a3eyne gloteny 3e most fast, þat ys, not ete befor tyme; but abyde tyll nene of þe daye. And when 3e byn at your mete, ete 3e not 36

<sup>1</sup> a fasting man *d. D.* fastyng *G.*

<sup>2</sup> anhongred *D.* anhongur *G.* an hondred *d.*

frechudly, no more þen anoper tyme, ny sytte for lust no lengyr  
 þen anoper day, and beþe well war þat 3e fast, boþe day and nyght,  
 as Crist dude. Ther byth mony þat fastyn þe day at on mele;  
 4 but pay wyll sytte moche of þe nyght, and drynke, and soo full  
 hor wombe wyth drynke as well as wyth mete; and pay þat don  
 so, don gloteny. And also 3e most fast from all maner flesch  
 mete and whyt-mete; for as Ierom says: 'Eggys and chese byn  
 8 molton flesche, and mylke ys wyth blod.' And sorto shew en-  
 sampull of holy chyrch, takyth hede on þe prest þat goþe to  
 masse, þat ys, to Godys bord, how he at hys bygynnyng bowþe his  
 knees to God, and byddye all oper do soo; and also, at þe end  
 12 of hys masse, he bydduþe all men bow herre hedys to God. So do  
 3e when 3e gon to your Lord: furst worschip 3e God wyt a Pater  
 Noster and an Aue oper mo, as your deuocyon ys, and maketh  
 a crosse on your mete, and aftyr mete þonkyth God wyth anoper  
 16 Pater Noster and an Aue, || þat euer sendyth you mete at your 50 a  
 nede. Þus 3e schull a3eynes gloteny.

And a3eyn vayn glory þat ys yn mannys hert, 3e most fast  
 wythyn-forth gostly. 3e schull put away all euell þoghtes of  
 20 heghnes, and haue þoghtys of lones. Þenkyþe how a man ys  
 borne febull, and seke, and naked, and pore; and how he goþe  
 yehe day a journay toward his deth, woll he, nyll he; and how  
 þat, at þe last, dethe comþe and castye hym downe seke yn hys  
 24 bed, gronyng and sykyng, and sone castye vp hys mete and hys  
 drynke, and turnet hyde and hew; and how his brethe stinkyth,  
 hys lyppys wexyn blew, hys face pale, hys een 3olow, hys mowþe  
 froþys: and so, at þe last, wyth depe 3oskyng 3eldyth vp þe gost.  
 28 Then lythe þer but a stynkyng stoke of 3erthe, and ys lyed to be  
 putte ynto þe erþe, and laft þer, and sone forzetyn. Hold þys yn  
 your mynd; and I hope þys schall put away pryde.

A3eynes couetyse 3e schull fast wythyn and wythout. Wythyn:  
 32 for oure bysy þoghtys of wo[r]ldys occupacyon and of hardnes, to  
 hold good a3eynes Godys byddyng. Also wythout: your hondys  
 þat han ben ay redy forto take, now 3e schull make hom redy  
 forto reche þe pore mete, and drynke, and þat pay han nede  
 36 to; for þe hondys be not worþy to heue vp to God, þat be not  
 wont to reche þe pore mete. And þi[l]ke folke þat han ben bysy  
 erly and late to walke aboute worldely good, now schuld be



bysy, alsoo, to vyset pore and seke, and goo on pylgrymage, and goo to þe chyrch, to here Godys *seruyce*. And 3e þat haþe before fast for chynclnes, now schall spare on hys mouþe, to 3eue suche þat haue nede. Thys fast plesyth God more and helpeth þe soule 4 hegly; for ryght as watyr quenchyth fyre, ryght so almys-dede quenchyth synne. Werfor þe profyt sayth þus: '3eue allmes, and all þyng schall be clene to you, soo þat hyt be 3euen wyth good wyll.' But, mor haime ys, *per* byn mony þat han mor lust 8  
 50 b to fede hor owne bodyes wyth lusty metys, and drynkes, || and daynteþs, þen forto 3eue a pore man a schyue of bred.

## Narracio.

I rede þat *per* was a nobull knyght of hys own hond and a gret 12 lord, but he cherysched his body to moch wyth daynteþ metys and drynkes. And so hyt fell þat he was ded, and buryet yn a tombe of a stone as lordys byn. Þen had<sup>1</sup> he a sonne þat was a good man, and yn custom to say, yche day, befor mete 'De 16 profundis' for hys fadyr soule befor hys tombe. Then hit fell, on a day, þat he made a gret fest of lordys and gret men of hys contrey; and when þay wer redy to wasch, þe sonne þoght he had not sayd hys deuocyon, and prayd hom to abyde a while, whyll 20 he 3ode to say 'De profundis.' Þen sayde þay þat þay wold goo wyth hym. Þen, whill þay sayde 'De profundis,' *per* fell such lust yn hys sonneys hert to se his fadyr, þat he þoght he schuld be ded, but he myght se hym. Then made he *men* to vndo þe tombe. 24 Þen sygh he a passyng grete<sup>2</sup> tode, as blake as peche, wyth een brennyng as fyre, þat had vmbeclypped wyth hyr foure fete hys fadyrs prote, and gnof fast *peron*. Þen, when þe sonne segh þys, he sayde: 'O fadyr, moche swete mete and drynke haþe gon downe 28 þat prote; and now þou art strangult wyth a foule helle-best!' Then bade he hull þe body<sup>3</sup> a3eyne, and 3ede to mete, and when he had seruet all men ryaly, preuely he 3ode forth, and laft wyfe, and chyld, and all his lordschyp, and come to Ierusalem; and *per* 32 lyued among beggers, all his lyue after, yn gret penance, and soo dyed, and had þe blysse of Heuen. To þe wheche blys God bryng vs all, yf hit be hys wyll: Amen.

<sup>1</sup> had *d. D.* · had had *G.*<sup>2</sup> passyng grete *d. D.* passyng *G.*<sup>3</sup> body *d. D.* bod *G.*



## 20.

*DE DOMINICA PRIMA QUADRAGESIME*<sup>1</sup>.

Hortamur vos, ne in vacuum gratiam Dei recipiatis.  
 Corintheos vi<sup>to</sup>.

4 Good men and woymen, þes wordes þat I haue sayde yn  
 Lateyn, byn þus to say yn Englysch: 'We amonechen you, þat  
 3e take not þe grace of God yn vayn.' Þes ben þe wordes of  
 Seynt Paule, Cristys holy apostull, || þat ben red yn þe pystyll of 51 a  
 8 þys day; by þe wheche word þys holy apostull chargyth all  
 good pepull, þat þay take hede what grace God sendyth hom,  
 and þat þay taken not þat grace yn vayn. God 3euyth grace  
 to man all tymes; but for a man nedype more hys grace þys  
 12 tyme þen anoþer, þerfor, of hys hegh mercy, he 3euyth now-dayes  
 more habundant of Lenton þen any oþer tyme. The whech grace he  
 partupe yn þre wayes, þat ys to say: in way of gracyous abydyng,  
 in way of gracyous demyng, and yn way of gracyous amendys  
 16 makyng. Þes þre wayes God sendyth hys grace to you now.

Wherfor, ryght as Seynt Paule monyschepe hys dyscypuls,  
 ryght soo I monyssch you þat ben my chyldyr yn God, þat 3e  
 take not þys grace of God yn vayn. 3e haue a comyn sayng  
 20 among you, and sayn þat Godys grace ys worth a new fayre.  
 Þen takyth hede how moche worth Godys grace ys; for þagh  
 any of you had as moche gold as a fayre ys worth, but he  
 had Godys grace wyth hyt, hyt schuld turne hym more ynto  
 24 schenschip þen ynto worschyp. Þus 3e may se by veray reson  
 þat Godys grace ys more worpy þen any fayre. But zet 3e schull  
 know forþer, for, þagh a man had neuer soo moche riches and  
 prosperyte here þat comyth all of Godys grace, but yf he take  
 28 þat grace wele and ples his God wythall, hyt schall turne  
 hym ynto dampnacyon. But for þe pore playnyth on þe ryche,  
 and sayn þay ben vnkynd to God, and don not as God byddyth  
 hom doo, and full eldyr seen a mote yn anoþer manys ee þat  
 32 con not se a beem yn hor one: þerfor 3e schull knowe wele þat  
 hyt ys a specyall grace of God, when he makyth a man ryche  
 and soum mon pore. He makype hom rych, þat þay wyth hor  
 ryches schuld socour þe pore yn hor nede, and soo wyth hor good

<sup>1</sup> de dominica prima quadragesime d. D. om. G.

by hom Heuen; and som he makyth pore, þat hor pouerte schall be hor saluacyon. For God knoweþe wele, yf þay wern rych, þay wold forȝete hor God, and soo spyll homselfe. Wherfor ||  
 51 b we amonyschen yow, boþe rych and pore, þat ȝe take not þys 4  
 grace of God yn ydull nor yn vayn. But he þat is rych, set not hys hert þerapon; but euer be yn drede, lest he mysþend hit, and þonk God of hys grace. And he þat ys pore, gruche he noght aȝeynes his God, ne deme he not þe rych; but take his 8  
 pouerte in pacyence and þonke God of hys grace: for, at þe last, he schall haue þat for þe best. But a man, be he rych or be he pore, yf he haue grace of God, to se how moche he takyth of God, and how lytyll he ȝeuyth agayne, verray reson woll tell 12  
 þat he ys more worpy dampnacyon þen saluacyon. But for God ys full of grace, and schewyth hys grace to all his hondywerk, and for he knowet oure frelte, he haþe compassyon of vs, and ȝeuyth vs hys grace in abydyng of amendement. Þat ys: 16  
 þaȝ thow trespas sore aȝeyne hym, he woll not smyte anon, but gracyously abydyth; for he haþe moche leuer forto do grace then vengeans. And þat ys for two causes, as Saynt Austyne seyth. On ys, yf God had don vengeans, anon the world had ben endyd 20  
 mony a day agoo, and so mony had be vnborne þat now ben holy sayntys yn Heuen.

That oper cause ys, forto schewe how full he ys of grace, and how fayn he wyll do grace and mercy to all þat wyll leue þe 24  
 euell and take þe good. Wherfor he sayth þus by his prophet: ‘Nolo mortem peccatoris, sed vt magis conuertatur et viuat.’ ‘I woll not,’ he says, ‘þat a synfull man be ded, but I woll raythyr þat he turne to good lyue.’ Þus ȝe heryth how gracyous 28  
 God ys yn abydyng. Wherfor I monyssche you þat ȝe take not þys grace yn vayn; but thenkyth well how he hathe spæred you from Astyr hydryto, þeras he myght, by ryght, haue smytyn you wyth hys swerde of vengeans, ych day. For, as Saynt 32  
 Anselm sayth, þe lest synne þat a man doth, hyt vnworschypyth God. Then, yf a man dyd any þyng þat vnworschypyd his  
 52 a worldly kyng, he wer worthy to || take hys deth; moche more ys a man worthy þe deth þat vnworschypyth hym þat ys Kyng of 36  
 Heuen, and Lord and Kyng ouer all kynges. But ryght as he passyth all yn dygnyte, ryght soo he passyth all yn grace and

bonte. But þogh 3e felen hym gracyous, be neuer þe boldyr to lye yn synne; but hyth you forto clanse you þerof. For pagh he abyde long, at þe last, he woll smyte suche þat woll not amende 4 hom; and when he<sup>1</sup> smytyth, he smytyth sore.

## Narracio.

I rede þat þer was a knyght þat had no rentys of his owne, but he had geton moche good yn werres. And when he hadde 8 all spend out, he 3ode and weddyd a lady of þat contray þat was rych ynogh; and þogh he was pore, he was a semly man of person. Scho sayd to hym þus: 'I wot wele þat þou art a semly man of body; but for þou art pore, y may not, for schame, take þe, but 12 yf þou haue moche gold oper mony rentys. But for þou has no gold, do as I teche þe, and gete gold. Goo ynto suche a place þer mony rych marchandys comen, and gete þe gold, and þen þou schalt haue me.' Then went he pedyr. And hit hapend 16 þat þer come a ryche marchand þat way; and he anon toke hym, and bar forth hys gold, and slogh hym, and buryet hym, and þen aftyr come to þe lady, and sayde: 'Lo þe som of gold I haue geton of suche a man and buryet hym þer.' Then sayde 20 þe lady: 'Go azene to-nyght and loke, yf þou oght here.' Then 3ede he þat nyght and stode by þe ded graue. And at mydnyght þer come a lyght from Heuen downe to þe graue; and þen þe graue opened, and þe cors sate vp, and helde vp his hondys to 24 God, and sayde: 'Lorde þat art ryghtwys juge, þou wreke me apon þis man þat haþe þus falsly slayne me for my trew catayle.' And þerwyth come a voyce from Heuen and sayde: 'Thys day þrytty wyntyr, þou shalt haue vengeans'; and þen þe cors 28 þonkyd God, and lay downe yn hys graue azejne. Þen was þys knyght sore aferd, and went<sup>2</sup> to þys lady, and told hur all, and || how þe voyce sayde how, þat day þrytty wyntyr, he schuld haue 52 b vengeance. Then sayde þe lady: '3e,' qwod scho, 'mochē may 32 fall yn þrytty wyntyr; goo we togedyr and be weddyd!' So þay lyuedyn yfere, xx<sup>ti</sup> 3ere, yn prosperyte and wele; but euer þis knyght was adred of þys vengeans, and sayde to þe lady: 'Now xx<sup>ti</sup> 3ere byn passed, and þe x woll hye fast. What is þy best 36 cownsell?' Þen sayde scho: 'We woll make þys castell als

<sup>1</sup> he written on the margin.<sup>2</sup> went inserted above the line.

sykur and as strong as we may; and þat same day, we schull gedyr all oure frendes, and stuffe vs wyth men ynow; and soo we schall scape wele ynogh. And soo pay dyddyn. When þe day come, pay gedyrt a grete some of men ynto þe castell, and 4 set hom to þe mete, and maden all þe myrthe þat pay cowthe. Þen was þer an harper, and harpyd allway at þe mete. But, for þer may no wyked spyryte come þer, ne haue no pouste als fere as þe harpe ys herd, þer come out of þe kychon a bropell 8 bowdet wyth gres, and rubbyd hys stryngys wyth hys bawdy hondys. Then was þys harper wondyr wroth, and wyth hys harpe wold haue smyton thys brothell; but for he flagh fast away, þe harper suet hym out of þe castell; and when he come 12 out, þis brothell vaneschyd away. Then þys harper turned aʒeyne, and sygh þys castell synke ynto þe erpe, all on fyre.

Thus ʒe may se, þagh God abyde longe, at þe last he smytyth sore. Wherfor I amonysch you, þat ʒe take not hys grace of 16 abydyng yn vayne; but bythynkyth you wele of your mysdedys, and comyth by tyme and clansyth you. For God ʒeuyth you all an hegh grace of demyng; for þeras he ys, ys<sup>1</sup> treuþ and ryghtwysnes, and may not deme but wyth ryghtwysnes. And þen 20 schall non scape vndampned; for, as Iop saythe: ‘Þogh we wold st[r]yve wyth him<sup>2</sup>, we may not vnsvar of on good dede for  
 53 a þousand þat he ʒeuyth vs.’ Thus, for he sees þat no || man may scape his dome vndampned, þerfor he, of hys hegh grace, 24 ʒeuyth hys power to a curatour, to deme all þat comen to hym, hauyng ferme and stabull all þat comyth to hym; as þus þer schall no good dede be vnquyte, nor no euell vnponysched. Therfor yf a curatour ʒeue þe more penaunce þen þe nedyth<sup>3</sup>, 28 þat ys more, hit schall be quyte, and stonde þe in gret joye of encrease byfor God; ʒyf he ʒeue þe euen, þou art quyte; but yf he ʒeue þe to lytyll, þen schall hyt be fulfilled yn purgatory. Soo þat a man schall neuer be dampned for no synne þat he 32 ys mekly schryuen of, and takyth hys dome mekely of hys schryftfadyr; for all þyng þat ys not clausd here by schryft and penance, schall be clausd yn purgatory. For when þou comyst to schryfte, þou comyst forto be demed of thy schryft- 36

<sup>1</sup> ys] is *d. D. om. G.*<sup>2</sup> him *d. D. hyre G.*<sup>3</sup> *MS. nedythet.*



fadyr; wherfor God woll neuer<sup>1</sup> deme þe twy for on þyng. Then take hede wheche an hegh grace God ȝeuyth you yn demyng, when he ordeynet a synfull man, as þow art, to be þy domys-  
 4 man; for all ys yn hegh helpe to you, to ȝeue boldnes to you to telle out all þat lythe yn your hert, and nopyng forto hyde; for all þat ys not<sup>2</sup> now helyd yn schryft, schall be, at þe day of dome, knowen to all þe world wyth moche confusyon. And þen schall  
 8 he be demed of God þerfor ynto þe fyre of helle. Perfor þe apostull sayth þus: '*Horrendum est incidere in manus Dei omnipotentis*'; that ys to say: 'Hit ys horryble and grysly to falle ynto Godys hondys.' Wherfor I amonysch you þat ȝe take  
 12 not þis grace of demyng yn vayn, but schryuyth you clene, and leue noght yn your hert.

## Narracio.

For þus I rede of a woman þat had done an horrybull synne,  
 16 and myght neuer, for schame, schryue hyr þerof. And oft, when ho come to schryf, scho was yn purpos forto haue ben schryuen; but euer þe fend put such a schame yn hur hert, þat scho had neuer grace || to clanse hur þerofe. Then, on a nyght, as scho lay 53 b  
 20 yn hur bed, and boght moch on þat synne, Ihesu Crist come to hur and sayde: 'My doghtyr, why wol þou not schew me þy hert, and schryue þe of þat synne þat þou lyse yn?' 'Lord,' quod scho, 'I may not, for schame.' Þen sayde Crist: 'Schew  
 24 me þy hond'; and toke hur hond, and put hit ynto hys syde, and sayde, and drogh hit all bloody out: 'Be þou no more aschamed to opyn þy hert to me, þen I am to opon my syde to þe.' Then was þys woman agry[s]ed of þe blod, and wold haue weschyn hit away;  
 28 but scho myght not, be no way, tyll scho had schryuen hur of þat synne. Then, when scho was schryuen, anon þe hond was clene as þat oþyr. Þus God doþe grace yn esy demyng.

He doþe alsoo grace yn amendys<sup>3</sup> makyng. Whyll for a  
 32 lytyll penance þat a man doþe here, God forȝeuyth hym þe gret penance yn helle, and so settyth a man at þe large to do hys penance, and not yn destresse; but ȝeuyth hym chose wheþyr he wyll do mekely, wyth good wyll, oþer no. And yf he do mekely  
 36 hys penance, he wyll forȝeue hym hys gult, and cheressche hym

<sup>1</sup> neuer *d. D.* euer *G.*<sup>2</sup> not inserted above the line.<sup>3</sup> amendys] amendy *G.* amendus *C.* not in *d. D.*



more þen he dyd byfore, and avaunse hym yn þe court of Heuen. And þogh he wold do no penance, but prudly put hit away, 3et, ynto hys deth-day, he abydyth from 3ere to 3ere, to loke 3yf he wyll amende; and 3yf he wyll not, he wyll make bynde hym 4 hond and fote, and cast hym ynto prison, þat ys, ynto þe paynes of helle. And soo ys wele worthy.

Thus, good men, 3e haue herd how þat God geuyth you grace yn þre wayes: yn gracyous abydyng, yn gracyous demyng, and 8 yn gracyous amendys makyng. For gracyously he abydyth and woll not take vengeans anon, but euer abydyth amendement; and gracyously he woll þat a man be demed wyth mercy and not to þe vtmost here; and gracyously he takyth<sup>1</sup> a monnys amendys, 12 whyll for penaunce of a schort tyme, he for3euyth þe penaunce þat euer schall last. And aftyr þat he hape done his penaunce, he for3euyth hym all hys gylt, and avaunsuþe hym yn Heuen. ||

54 a For þus moche y presume of Godys grace and hys mercy þat þe 16 fende of hell, and he wold aske mercy wyth a meke hert to God, God woll 3eue hym mercy. Þen moche more he wold 3eue a man mercy þat he sched his hert-blod for. And herof I tell an ensampull, and make an end. 20

#### Narracio.

I rede þer wer two chapmen dwellyng bysyde þe cyte of Norwych. Of þe whech on was a good lyuer, and þat oper a curset lyuer; but for þys good man durst not depart from þat 24 oper, as oft as he durst, he conseylet hym to schryue hym, and amend hym of hys lyuyng. Þen þat othyr wold say hyt wer tyme ynogh, forto be schryuen when he schuld dye. Then hit fell aftyr so þat þys euell man fell seke, and lay on hys deth-bed; 28 and when hys felaw knew, he cryet on hym fast and 3orne to schryue hym, and send aftyr his prest, for he was but ded. But þat oper ouerprudly sayde nay, he wold not; for he wyst well ynogh, God wold not for3eue hym for hys long abydyng. Then þys 32 good man was wondyr sory for hym, and made fach prestys and frerys, and all þat he hopyd wold haue holpen hym, and consayle hym to goode. But euer he made þe same vnswar to hom as he dyd to þe good man, and sayde he wold not schryue hym, ne 36

<sup>1</sup> he takyth *C. om. G. not in d. D.*

mercy aske. Þen had þys man a lampe brennyng on nyghtys  
 byfor hys bed, and yn a bed bysyde hym lay oper two men<sup>1</sup>, to  
 wake hym. Then, aboute mydnyght, þay saw Ihesu Cryst bodyly  
 4 wyth bloody wondys stondyng before þe seke manys bed, and  
 sayde to hym þus: 'My sonne, why wyll þou not schryue þe  
 and put þe ynto my mercy, þat am redy alway to ȝeue mercy to  
 all hom þat wyll mekely aske mercy.' Þen wyth þat sayde he:  
 8 'For I wot well I am vnworthy to haue mercy; wherfor þou wolt  
 ȝeue me non mercy.' 'ȝus, sonne, for soþe, aske lyt mekely and  
 þou schalt haue'; and euer he vnswaret as he dyd before. Then  
 Cryst toke out of hys wonde yn hys syde his hond full of blod  
 12 and sayde: 'Þou fendys-chyld, þys schall be redy token bytwyx  
 me and þe yn þe day of dome, þat I || wold haue don þe mercy, 54 b  
 and þou woldyst not.' And þerwyth cast þe blod ynto hys  
 face; and þerwyth anon þys seke man cryed and sayd: 'Alas!  
 16 Alas! I am dampnet for ay!' and soo deyed. Then þys oper  
 man was so aferd of þys syght and of boþe hor speche, þat hit  
 was long or he dyd ryse. Then, at þe last, he ros vp, and lyght  
 a candull at þe lampe, and come to hys felow, and fond hym  
 20 dede, and þe red blod yn hys face, and þe body blacke as pych.  
 Þen, for ferd, þys man cryed for helpe; and when men comen, he  
 told hom þe case, and how Cryst dyd to hym, and how he  
 vnswared aȝeyne.

24 Wherfor y amongsch you þat ȝe take not þys grace yn vayne;  
 but schryue you clene of your synnes, and put you fully ynto  
 hys mercy and ynto his grace. And þen woll he take you ynto  
 his mercy and into hys grace, and bryng you to þe joye þat  
 28 euer schall last. To þe wheche joy God graund you and me.  
 Amen.

## 21.

## DE DOMINICA SECUNDA QUADRAGESIME.

Good men and woymen, þys day ys þe secunde Sonday yn  
 32 clene Lenton. Wherfor, as ȝe haue ben bysy all þys ȝere forto  
 make you clene and honest wythout-forth in body, now schull ȝe  
 be as bysy, forto clanse you wythyn-forth yn your soule; for þat  
 ys Godys wyll þat ȝe so done. Wherfor þys tyme of Lenton ys

<sup>1</sup> men *d. D.* me *G.*

ordeynt only to scowre and to clanse your concyens of all maner  
roust and fulpe of synne þat scho ys defowled wyth, so þat 3e  
may wyth a clene consyens receyue, on Astyr-day, þe clene body  
of our Lord Ihesu Crist. Wherfor Seynt Paule tellyth and techype 4  
you yn þe pystyll of þys day and sayth þus: 'Hec est voluntas  
mea etc.': This ys Godys wyll, þat 3e be holy, and þat 3e con  
hold your vessell yn holynes and worschyp. Þen hit prevyth  
well þat he doth God worschyp þat busyup hym to clans his 8  
vessell aʒeyne þe comyng of our Lord. Þen schull 3e know well  
þat þys vessell ys noght elles, as Saynt Bernard sayth, but a  
55 a manys concyens; hyt ys a trew vessell, || and a hole, and kepyþe  
truly all þat ys put þeryn, ynto þe day of dome. That day, yche 12  
manis vessell, þat ys ych manys conciens, schall be openyd, so  
þat all þe world schall see what a man haþe kepte þeryn, be hit  
bettyr, be hyt worse. Þen wele schall hym be þat bryngyth þat  
day a clene vessell befor þe justyce! 16

Then, how schall a man kepe hys vessell clene, holy chyrche  
techyth by ensampull of an holy patryark, Iacob, þat ys red and  
songen of yn holy chyrche all þys weke, and sayth þus: 'Thys  
Iacob had a fadyr þat was called Isaac, and a modyr þat was 20  
Rebecca. Þen had þys Rebecca two sonnys at onys by hur  
husbond, þat on þat was furst borne het Esav, and þat oper het  
Iacob. Þen God ordeynt so þat þe fadyr loued Esav, and þe  
modyr louet Iacob.' But, for þe story ys long, we schull, at þys 24  
tyme, take þat þat ys most spedfull, and leue þat opyr. Then  
God ʒaf þe patryarke suche a grace þat, what maner blessing  
þay ʒaue hor chyldyr, þay schulden haue hit. Þen, for þys  
Isaac was old, and blynd, and nygh his deþe, he bade hys sonne 28  
Esav goo, and hunt, and gete som mete, þat he myght ete of,  
and he wold ʒeue hym hys blessing. But when Esav was goon,  
by techyng of hys modyr and sleght, Iacob þat was þe ʒongyr,  
gate hys fadyrys blessing, and was made ayre and lord of all his 32  
breþyrn, and curset all þat cursyþe hym, and blessyth all þat  
blessyth hym. Then when Esav come home and knew þys, he  
hatyd hys broþer Iacob, and þoʒt<sup>1</sup> to haue slayn hym. Wherfor,  
by consell of hys modyr, he went out of þe contrey to a vncull of 36  
hys þat het Laban. And as he went by þe way, he come ynto

<sup>1</sup> þoʒt *d. D.* best *G.*

a contre of euell-lyuyng men, and durst not herber wyth hom;  
 but all nyght lay by þe way, and layde a stone vndyr hys hed  
 and so slepyd. And as he slepte, hym poght he saw a laddyr  
 4 þat raght from þe erth to Heuen; and God || joynut to þe laddyr, 55 b  
 and<sup>1</sup> angyl goyng vp and don þe laddyr. Þen spake God to  
 hym and sayd: 'I am God of Abraham, Isaac, and Iacob; and  
 woll 3eue þe þys lond, and be þy keper yn þe way.' Then woke  
 8 Iacob and sayd: 'For sþe, God ys yn þys place, and I wyst not.'  
 And so 3ede forth to hys vncull, and was wyth hym xx<sup>ti</sup> 3ere  
 his seruand, and wedde hys two deghtren; þat on het Rachel,  
 þat oþer het Lya. And when he had byn þer soo long, he had  
 12 longyng to goo home ynto hys one contrey, and toke wyth hym  
 hys wyves and chyldyr, and all þe catell and good þat he had,  
 and 3ede forth. But 3et, for he dred hys broþer, þer come, to  
 helpe hym, a gret multytude of angelys yn lykenes of men. Þen<sup>2</sup>,  
 16 when he come to a forde of Iaboc, he made all hys meyne and all  
 his catell go befor ouer þe forde, and he hymself abode byhynd.  
 And as he was yn hys prayers, an angyl com to hym lyke a  
 mon, and wrasteled wyth hym, all þe nyght tyll on þe morow,  
 20 and towched þe gret senew of hys þegh, and made hym halt  
 allway aftyr. Then sayde þe angyl to Iacob: 'What ys þy  
 name?' and he sayde: 'Iacob.' 'Nay,' quod he, 'þou schalt not  
 lengyr het Iacob, but Israell schall be þy name'; and soo blessyd  
 24 hym, and laft hym þer halt. And soo he 3ede home ynto his  
 contre yn mycull prosperyte.

Þys story ys yn holy chyrch yn hegh ensampull to yche Goddes  
 seruand þat desyryth to gete þe blessing of hys Fadyr of Heuen,  
 28 and þe herytage þat ys þer. He most furst be Iacob, and aftyr  
 Israell; for by Iacob ys vndyrstond a wrasteler, and by Israell  
 a man þat sepe God: for he þat wyll se God yn Heuen, he most  
 wrastyll in erþe wyth þe euell angyl, þat ys þe fende, and wyth  
 32 hys one flessch þus. When he goth to schryue hym, and haþe an  
 horrybull synne, þe fende puttyþe such a schame yn hys hert, so,  
 pogh hit be yn his mouthe, he may not for schame tell hit out;  
 þen most he wrastyll wyth þe fende, and ouercom || hym, and so 56 a  
 36 tell<sup>3</sup> out opynly all þe circumstance þerof. Then woll hys flessch  
 be aferd of hys penance, and he doþe hyt not aftyr he ys beden

<sup>1</sup> and d. D. an G.    <sup>2</sup> þen D. þat G. d.    <sup>3</sup> tell D. tel d. stele G.



forto do, for drede þerof. But þen most he also wrastyll wyth  
hys flesch, and make hym do hys penance fully as he ys beden.

Takyng also ensampull of a woman þat come of ferre to Cryst,  
as þe gospels tellyþe, to haue bote and helpe of hyr doghtyr þat 4  
was trauayld wyth a fende. Þen, among oper wordys when scho  
cuyet to Cryst, as þe gospels tellyþe, to haue helpe, he vnsward  
and sayde: 'Hyt ys not good to take bred of chyldyrn, and 3eue  
hyt howndys to ete.' But þys rebuke þys woman toke mekely 8  
and sayde: '3us, Lord, for whelpes eten of cromes þat fallen from  
hor lordeyis bord.' Þen sayd Crist: 'Woman, þou art of gret  
byleue; wherfor as þou wolt, be þy doghtyr hole.'

Thys woman and hur doghtyr bytokenyth<sup>1</sup> a man þat haþe hys 12  
concyens trauelyng wyth þe fende of dedly synne þat may no way  
be holpen, but 3yf he goo to God and holy chyrch, and opynly  
schryue hym to þe prest, sparyng no rebuke, ne for no schame, ne  
drede; but mekely suffyr þat þe prest sayþe, and take hys 16  
penance deuotly; and so schall he be delyuerd of þe fend that  
trauelyth hys concyens. For þat man þat haþe don a dedly  
synne, yf he schall be saued, he schall neuer take rest yn hys  
concyens, tyll he be schryuen of. For ryght as a hownd gnawyth 20  
a boon, ryght soo þat synne schall gnawe hys concyens, schewyng  
by experyment how howndys of hell schull gnawe hys soule euer-  
mor, wythout rest, þat deyþe wyttyngly yn dedly synne þat he  
myght haue be schryuen of, and wold not. 24

#### Narracio.

I rede of a woman þat had don an horrybull synne; and oft  
scho wold haue schryuen hur þerof, but scho myght neuer for  
schame tell hit to þe prest. Þen, on a nyght, as scho lay and 28  
þoght moche how scho myght do for schame, Crist come to hur  
56 b bodely and sayde: || 'My doghtyr, why schryues þou þe not of þat  
synne?' Þen sayde scho: 'Lord, for I may not for schame.'  
Then sayde Crist to hur: 'Schewe me þy hond'; and put hur 32  
hond ynto hys syde, vp to þe elbow, and sayde: 'What felys  
þou?' And scho, qwakyng for ferd, sayde: 'Lorde, I fele þy  
hert.' Þen sayde he: 'Be þou no mor aschamed to schew me þy  
hert, þen I am to suffyr þe to fele my hert.' Then þys woman 36

<sup>1</sup> and hur doghtyr bytokenyth *d. D.* bytokenyth and hur doghtyr *G.*



ros vp, and wyth a candyll segh hyr hond bloody, and wold haue waschen hyt away; but hyt wold not be, tyll scho ȝode on þe morow to a prest, to schryue hur. And anon, as scho was  
 4 schryuen, þen anon þat hond was as whyte as þat opyr; and soo scho hade forȝyfnes of God, and þe blysse of Heuen. To þe wheche blysse God bryng you and me to, yf hyt be hys wyll. Amen.

## 22.

## 8 DE DOMINICA TERCIA QUADRAGESIME SERMO BREUIS.

Good men and woymen, þys ys þe pryddde Sonenday of Lenton. Wherfor we redyn yn þe gospell of þys day how our Lord Ihesu Crist cast out a dombe fende of a man; and when þe fende was  
 12 out, þen þe man spake. Then schull ȝe vndyrstond by þys dombe man all þat haue no pouste yn hor tong to schryue hom of ydull opes, of ydull wordys, and of ydull þoghtys þat a man wyth delyte occupyeth his hert yn. And when he comyth to schryft, þen ys  
 16 he dombe, and spekyþe not of hom, wenyng hyt be no synne to þenke on an ydull þoght, ne forto speke ydull wordys to make men to lagh, ne forto swer an oth doþe no harme. Ȝus, for soþe, hit ys such a synne, as Crist sayth hymselfe, þat a man schall  
 20 ȝeue acownte þerof, yn þe day of dome, of yche ydull word þat a man spekyth. Wherefore forto wythdraw all men of such opes and wordys, Seynt Poule yn þe pystull of þys day forbedyth yche cristen man not to speke all maner ydull speche, and rybaudy,  
 24 and harlatry, and all othyr speches þat turnyth to foly and to noght. And byddyth hom || speke suche wordys þat ben worschyp- 57 a full to God, and profet to hom þat heryn hom. And byddyþe þat suche foly wordys and rybawdy schuld not be nempnyd among  
 28 Godis pepull; for þeras þay ben oft ynempnet, þay ben þoght on<sup>1</sup>, and so þay fallyn ynto þe dede of synne, and þogh þe dede of synne sewe not, neuerþeles þe lyst þat a man haþe yn spekyng, ys a gret synne.

32

## Narracio.

I rede of an abbas þat was a clene woman of hyr body as for dede of lechery; but scho had gret lust to talke þerof. So when

<sup>1</sup> on] vpon *d. D.* on hit *G.*

scho was ded, scho was buryet yn þe chyrch. And so, þe nyzt  
 after, fendes token vp þe body, and beten hyt wyth brennyng  
 scorgys from þe nauell vpward, þat hyt was as blak as pych; but  
 from þe nauell donward, þay myght do nozt þerto, for þat part <sup>4</sup>  
 schon as þe sonne. But euer as þe fendes beten hyr, sho cryed so  
 pittusly, þat two of hur sustyrn þat werne sextens, wer sore  
 agrysut þerof; but zet aþyr confortyd oper, þat þay comen þer  
 þe body lay, and sezen how þe fendys ferdyn wyth hur. Then 8  
 sayde scho to hur sustren: 'Ze knowen well ynogh þat I was  
 clene mayden as for dede of flessche; wherfor þat party of<sup>1</sup> my  
 body þat was clene, þat schynyth as ze se now. But, for I had  
 lust forto speke of fulth of þe flessch and of opyr rybawdy, <sup>12</sup>  
 þerfor þat party of my body þat ys gulty, hit hape hys penaunce  
 as ze seen. Wherfor I pray you þat ze pray for me; for by your  
 prayers I may be holpen, and huþe war by me yn tyme comyng.'

By þys ensampull ze may know, how gret synne hyt ys to speke <sup>16</sup>  
 of rybawdy. Wherfor þe same apostull byddeþe you absteyne  
 you from rybawdy and all such doying, and sewe Crist, and  
 walke<sup>2</sup> yn loue as Crist dyd, and suffred for you mony scornes,  
 and rebukes, and despytes, and mekely zeuyng ensampull to all <sup>20</sup>  
 his pepull to do ryght so; for þat is nedefull to ych Godis  
 57 b seruant. For þat schapip hym to lyue in rest and || pes, he schall  
 haue gret persecucion of euell men; but yf he take hit mekely  
 and yn charyte, he ys a martyr befor God. Wherfor, yn confort <sup>24</sup>  
 of all such Godys seruantes, holy chyrch makyth mynd, þys day  
 and all þe weke after, of a holy man þat was called Ioseph, þat  
 suffryd gret persecucion; but for he toke hit mekely, God broght  
 hym after ynto gret worschyp, as ze schull now here. But for þe <sup>28</sup>  
 story ys ouerlong, we schull take þerof þat ys most nedfull, and  
 leue þet opyr.

Thys Ioseph had a fadyr þat heght Iacob, and had oper eleuen  
 breþren to Ioseph. And for hys fadyr loued hym specyaly befor <sup>32</sup>  
 all þat opyr, þerfor þay hatud hym, and moche more for a swyuen  
 of hys þat he had told hys breþyr, wherby þay had euer troyng  
 þat he schuld be a lord to hom, and all schuld do hym worschyp;  
 herfor þay had schapon to haue slayne hym. But þay durst not, <sup>36</sup>  
 for þe aw of God, sched hys blod; but sold hym ynto þe lond of

<sup>1</sup> party of C. partyeth G. not in d. D. <sup>2</sup> walke D. walk d. walkyþe G.

Egypt to a man, for pryttys penyes. Þen, for God was wyth hym, þe maystyr of the kyngys knyghtys þat heght Putyfare, boght Ioseph, and made hym chefe of hys howshold. But 3et þe deuell  
 4 had envy to hym, and made þe lady of þe howse to couet hym to haue layn by hur. And soo, on a day, when scho see tyme, scho toke hym by the mantell<sup>1</sup> and spake to hym of þat mater; but when he herd that<sup>2</sup>, anon he flogh away, and lasfe his mantell þer.  
 8 Þen þys woman rerud cry, and told hyr lord how Ioseph wold haue layne by hur; and, for he schuld not say nay, scho huld his mantell yn wytnesse a3eynys hym. Wherfor þe lord anon made cast Ioseph ynto prison wher kyng Pharo had don hys botler and  
 12 hys baxter byfore.

Then met þay two sweuons þe whech Ioseph dude rucche and sayd þat, wythyn þre dayes aftyr, þe kyng wold restore hys boteler a3eyne ynto hys offyce, and þe baxter schuld, wythyn þre  
 16 dayes aftyr, be hongyd: || and hit was sothe as he sayde. Then 58 a fell hit soo, that<sup>3</sup> þe kyng hymselfe met a swyuen; but for þer coupe no man tell what schuld fall þerof, by steryng of þe boteler, þe kyng send aftyr Ioseph. And when þe kyng had told hym hys  
 20 swyuen, þen sayde Ioseph þat God had send warnyng to þe kyng to be war and puruay before, for he schuld haue vii 3ere plenteþe of corne and all oþer vytayle, and aftyr hom schuld come seven 3ere of hongur þat schuld ete out and destrye all þat myght be  
 24 geton þe vii good 3eres befor. Then sayde þe kyng: 'I know no man þat coupe þus do but þou; wherfor I make þe vndyr me þe grettyst yn my reme, and all schall bow to þe as to me, and do þy commawndement yn all þyng.' Then Ioseph anon let make þe  
 28 gretest bernys þat euer wer, and gedyr corne þylke vii 3ere. So at þe vii 3eres ende, as he sayde, dere 3ere and hongyr come. And when<sup>4</sup> all men haden spende þat þay had, þen þay come to Ioseph þat had jnogh, and sold hom corne and oþyr vytayles.  
 32 Then, when Iacob, Ioseph fadyr, herd þat þer was corn to byen yn Egypte, he send pydyr hys x sonnes, forto bye corne. And when þay segh Ioseph, as hys swyuen wold xxii 3ere before, all þay fell on knes and honowred hym; for þay knew not  
 36 Ioseph. But for he knew hom well, he spake hard wordes to

<sup>1</sup> mantell *d. D.* matell *G.*<sup>3</sup> that *D.* om. *d. G.*<sup>2</sup> that *d. D.* om. *G.*<sup>4</sup> when *d. D.* om. *G.*

hom by a latymere, lest he had ben knowen, and sayd þay werne spyces, and wern come to spye þe lond. And þay sayde nay, þay wern all on manys sonnes, and on broþyr þay haden laft at home wyth hor fadyr, anopyr broþyr þay hadden, but he 4 was not alyve (þat þay speken by Ioseph, for þay wenden he had ben ded). Then sayde Ioseph he wold preue hom, wheþer þay wer trew, and made bynde on of hom þat het Symeon, and sayde he wold hold hym fast, tyll þay broght to hym þat broþer þat was 8  
58 b at home, and made full hor sakes || wyth corne, and put money yn þe moupe of ych sake, vnywtyng hom; and so made hom go home to hor fadyr. So when þay come home and powred out þe corne, þay fonden money yn hor sakes and tolden hor fadyr 12 all tyt[h]yng. Then was þe fadyr sory for hys sonne þat was laft byhynde yn bondes, and most nede send hym forth þat he louet most; for he was Iosephys own brothyr, and þat oþer werne hys half-breþern. But þogh he wer loþe to leue hym, when hys 16 corn faylyd, he most nede haue more and send forth Beniamyn to Ioseph. And when Ioseph segh hym, he myght not forgo to wepe, and ȝede ynto hys chambur, and bade delyuer hur oþyr broþyr Symeon to hom, and sette hom to mete, and bade full 20 hor sekkes wyth corn and putte priuely hys cuppe þat he dranke of hymself, yn Beniamyn sacker, and soo made hom go hore way. But when<sup>1</sup> þay wern all gone yn good spede as þay wenden, þen send Ioseph aftyr hom men þat sayden þat þay 24 wern wycked men þat aftyr þat hur lord had made hom wele at ȝees, had stolen hys cuppe þat he loued most. Then wern þay sory and sayden hit was not soo, but bade hom ronsak hom yche on. And þay begonen at þe eldyt, tyll þay come to þe 28 ȝongyst, and token hym þat þay fonden hit wyth, and ladden hym aȝeyne, to here hor lordeys wylle; for hom þoght hyt had ben sykur þat hit had not ben soo. Then when þay come to Beniamyn þat was Ioseph broþyr, þay fonden þe coppe yn þe 32 boþom of þe sakke. Þen wer þay all sory, and turnet aȝeyne sore wepyng, and come before Ioseph. But when he se hom all wepe and hys one broþyr makyng most sorow, for hyt was  
59 a fond wyth hym, then Ioseph || spake to hym, and bade hym be 36 of good confort, and sayde: 'I am Ioseph, your broþyr, be ȝe

<sup>1</sup> when] whhen G.

not aferd: God hape send me tofore you hedyr for your good.  
And soo send after hys fadyr, and dwellut ay after þer yn þat  
lond in gret well and prosperite.

4 Lo, good men, þys story ys red þys weke yn holy c[h]yrche,  
for Godys chyldyrne schuld take ensampull at old holy fadyrs,  
to suffyr desese and persecucyon wyth meke hert, and yn full  
charyte for Godys loue, as he suffred for vs. And he þat takyth  
8 persecucyon aʒeynes hert and gruccheþe aʒeynes God and sayth:  
'A, why doþe God þus wyth me, what haue I trespassed<sup>1</sup> þat he  
faryth þus wythe me?' I do you well to wytte þat ʒe most  
schryf you þerof, and aske God mercy for youre inþacyens and of  
12 all oþyr synnys, ben þay neuer soo small yn<sup>2</sup> your eye; for þe  
trespas of on synne may let moch grace.

#### Narracio.

I rede yn a myracull of Saynt Wenfryd þat a man come to hur,  
16 vnneþe broght apon two croches, full of all maner woo. Þen, be  
helpe of þys holy mayden and virgyn, he was helud, and soo  
al day after went hole ynto yche hous of þe abbay, þonkyng God  
and þe holy mayden of hys hele. But at nyght he ʒode ynto  
20 hys bed þer he lay before, hopyng to haue gon yn þe morow  
home all hole. Also sone as he come ynto hys bed, anon þe  
sekenes toke hym wors þan hit dyd befor; and soo lay all nyght  
crying þat hit was rewth to here. Then, on þe morow, mongkes  
24 come to hym askyng what he had agylt, þat hys sekenes was  
comen aʒeyne. And he sayde: 'Nopyng.' Þen sayde on: 'Was  
þou schryuen seþen þou come?' And he sayde nay, for sothe he  
had no nede, and sayde he stele neuer ox ne cow ne hors, ne  
28 neuer dyd no greues synne; wherfor he had no nede to schryue  
hym. Þen sayde þe monke || aʒeyne þus: 'For þagh a man do 59 b  
no gret synnes, he may do soo many venyall synnys vnschryuen,  
may charche his soule, and make a dedly synne. For ryght  
32 as a man may wyth many smal cornys ouercharche a strong  
hors, so, wyth many venyall synnys v[n]schryuen, may charch hys  
soule, þat he schall fall ynto þe lake of helle. Then þys man  
toke a prest and schrof hym. And when he was schryuen, anon  
36 he had hys hele, and was hole ay after; and heily þonked God

<sup>1</sup> trespassed *d. D.* trespas *G.*

<sup>2</sup> yn *C.* om. *G.* not in *d. D.*



pat he was helut, bope yn body and yn soule, by confessyon and prayer of pis holy mayden Seynt Wenefryde.

And so pray we to God pat we may be helud yn our bodyes and specyaly in oure soules, pat we may haue þe blysse pat he 4 boght vs to. Amen.

## 23.

## DE DOMINICA QUARTA QUADRAGESIME.

Good men and woymen, as 3e all know well, þys ys þe fourþe Sondag of Lenton. Yn þe wheche day all holy chyrch makype 8 mynde of a holy profyt pat was called Moyses, þe whech was a figur of our Lord Ihesu Crist mony 3eres er he was borne of our lady.

Then, as we redyn thys weke yn holy chyrch, as þys Moyses 12 was yn desert of Synay, God spake to hym and sayde: ‘Pharao, þe <sup>1</sup>kyng of Egypt, oppressyth the pepull<sup>1</sup> of Israell wyth bondage and wyth vnresynabull werkes, and pay, for woo of oppressyng, cryen to me for socour and helpe. Wherfor goo þou thedyr, 16 and fache hom out of hys bondage, and bryng hom hedyr, and offeryth to me yn þis styd; and I wyll bryng hom into a lond plentwys of all good.’ So, when he had taght Moyses all how he schuld do, þen he 3ode pedyr, and gederyd all þe old men of 20 hom pat knew by prophesy how pay schuld be lad out of þat lond, and sayde to hom as God bade hym. Then wer pay wondur<sup>2</sup> glad  
60 a and fayne, and || suyd hym forth more and lasse, tyll pay come to þe Red Sec. And God was befor hom yn a pelere of a clowde, to 24 refresch hom for hete of þe sonne, and in þe nyght yn a pyler of fure, to leghten hom from harme of edyrs and oper vemens bestys. But when þat Pharao herd þat Moyses had lad forth þis pepull, he toke þre hundyrt of charyotes of hys owne, and opyr 28 þre hundyrt of þe lond, and fyfty þowsand of horsmen, and two hundyrt þowsand of fotemen, and 3ode aftyr hom. But when Moyses segh þys pepull comyng, he prayde to God for helpe. And God bade hym smyte þe see wyth his 3erde, and hyt schuld 32 open and 3eue way to hys pepull. And when he had smyten þe

<sup>1</sup> kyng . . . pepull *C.* kyng oppressyth the pepull yn Egypt 3et þat þe pepull *G.* king oppressed þe people in Egypt *d. D.*      <sup>2</sup> wondur *C.* vndyr *G. om. d. D.*

see wyth hys 3erde, hit cleue yn two partyes, so þat þe watyr stod on ayþyr syde as walles, and þe grounde was dry sond. Then 3ode Moyses yn, and all þe pepull sewet hym, tyll þay wer  
 4 all ouerpassyd. Then went Pharaο to haue don soo, and 3ode yn aftyr. But when he and all hys ost wern yn þe see, þe watyr went a3eyne togedyr, and drowned hym and all hys ost, so þat þer wer<sup>1</sup> laft of hom not on man. Then when Moyses and his pepull  
 8 segh þat, þay þonkyd God, wyth hegh steuen, and dwellyd þer seuen dayes aftyr; and yche day 3ode to þe see wyth mynstrelsy, þonkyng God of hur wondyrfull scapyng. 3et yn mynde herof, all þe Astyr-weke, processyon ys made to þe fonte.  
 12 Then went Moyses forth wyth hys pepull ynto þe desert, tyll þay come to þe hull of Synay. And þer he laft þe pepull byneþe, and he hymselfe 3ode vp ynto þe hull þer God was; and was fourty dayes þer and fourty nyghtys wythout mete or drynke. Then  
 16 God 3af hym twoo tables of stone yn þe whech God wrote wyth hys fyngyrs þe x commaundementys, and bade Moyses teche hom to hys pepull. And when he come done to þe pepull, hys face was so bryght and two spyres of fyre stoden out of hys hed lyke  
 20 two hornes, so þat þe pepull myght not speke || wyth hym for 60 b clerte, tyll he toke a kerchef and hulyd hys face. Then wer þer wryton yn þe on lefe þe þre comaundementys þat longype to God, and seuen yn þat oþer þat longype to þy neghtbur.  
 24 Þe þre commawndementys þat longype to God ben pese: ‘Thow schalt loue God and worschyp hym befor all þyng, so þat þou schalt yn all þyng pyt Godys wyll byfore þy wyll, and so sewe hys wyll and not pyne.’ That oþer ys: ‘Þou schalt not take  
 28 Godys name yn vayne.’ Þat ys: þou schalt not be callet a cristen mon, but yf þou lyue a cristen lyfe; for þogh þou be called a cristen man and serues þe fende, þat name stondyth þe in veyn. And also þou schalt not swer by God, ne by no party  
 32 of hys body, ne by no þyng þat he made, but yn affermyng of trewth, and 3et when þou art constrayned perto. The thryd ys this: ‘Thow schalt hold þy holyday.’ Þat ys: þow schalt ben as erly vp and as late don, and be as besy to serue God as þou art  
 36 on þe werkeday to serue þe world. The fourþe is: ‘Þou schalt worschyp þy fadyr and þy modyr þat han broght þe ynto pys

<sup>1</sup> wer *D. om. G. d.*

world<sup>1</sup>, and þy god-fadyr and þy god-modyr þat holpen to make þe a cristen man, and thy faydr vndyr God þat haþe þe charche of þy soule, and schall ȝeue vnsvar þerof befor God.' The v. ys þys: 'Þow schalt nopȝr sleȝ wyth þy hond, ne wyth þy ee, nor<sup>4</sup> wyth þy tong, ne wyth euell ensampull; ne wythdrawe lore and techyng to hom þat þou art holden to tech.' The vi. is þys: 'Þou schalt<sup>2</sup> do no lechery yn no degre wythout wedlok.' The vii. ys þys: 'Þou schalt not stele no þyng, grete ne small.' The viii. is þys: 'Þou schalt not bere no false wyttenes aȝeynys roman, by no way.' The ix. ys: 'Þou schalt nopȝr couet seruant, ne ox, ne no þyng þat ys þy neghtbur, aȝeynys hys wyll.' The x. ys þys: 'Þou schalt not wylne þy neghtburs wyfe, ne counsell<sup>12</sup> 61 a hur, by no || maner way, to euell, ne to þat þat ys harme or veleny to hur husbond.'

Thes byn þe x commawndementys þe whech ych crysten man ys bondon forto kepe. Thus was Moyses a figur and a token of 16 Cryst; for Moyses com before and ȝaf þe lawe, and Crist come aftyr and ȝaf grace, and mercy, and trewþe. For ryght as Moyses fatte þe pepull out of Egypte þrogh þe see to þe hull of Synay, ryght soo Cryst, when he com, he, by prechyng and myracles doying, 20 fat þe pepull out of þe darknes of synne and euell lyuyng þrogh þe watyr of folowyng to þe hull of vertu. For he þat woll schryue hym clene, and leue hys fowle leuyng, and hold þe couenantes<sup>3</sup> þat he made wyth God yn hys folowyng, he schall gedyr vertu so togedyr, 24 þat þe hegh[t] of hym schall passe þe heght of any erthly hulle.

But he þat woll þus do, he most be fed of Cryst wyth fyve lovys and two fyschys, as we rede yn þe gospels, how he fedde v þowsand of pepull wyth v louys and two fysches. The fyrst lofe 28 of þes v ys contrycyon of hert. The secund ys tiew schryft of mouþe. The pryd ys satysfaccyon of hys trespas. The iiij. ys drede<sup>4</sup> of redemacion<sup>5</sup>, þat is, of turnyng aȝeyne from hys synne; for he<sup>6</sup> þat ys allgate aferde, he schall do well. The v. ys persauaracyon in 32 God. The two fyschys ben orysons and almes-dede, for þes ben noresched yn terus of deuocyon. Þes two susters geton whatsoeuer þay woll of hym.

<sup>1</sup> world *d. D.* wold *G.*  
commawndementys *G.*

<sup>2</sup> schalt *d. D.* schat *G.*

<sup>3</sup> couenantes *d. D.*

<sup>4</sup> drede *d. D.* om. *G.*

<sup>5</sup> redemacion *d.*

redimacion *D.* residmacyon *G.*

<sup>6</sup> he *d. D.* om. *G.*

## Narracio.

I rede þat þer was summe tyme a man þat was called Perys, and was full ryeh; but he was so hard, þat no begger myght  
 4 gete no good of hym, by no maner wyse. Þen fell hyt soo, þat a company of beggers setyn togedyr and speken of þys Perus, and how þay myght gete no good of hym. Then spake on þat was as a maystyr of hom, and sayd: 'What woll ȝe lay wyth me  
 8 þat I schall gete no good of hym?' So þay layden a wager. Þen went þe begger forth and set hym yn þys Peres hall-porche, to abyd hym, || tyll he come. Þen anon, as he segh hym come, þys 61 b begger began to halson hym so heyly and so horribly, þat þys  
 12 Perys, for gret angur þat he had <sup>1</sup> of hys grete halsyng<sup>1</sup> as hys seruant come by hym wyth a basket full of bred, he kaght a lofe, and wyth all hys myght he cast at þys begger, and smot hym on þe brest, and sayde: 'Stop thy mouthe <sup>2</sup> herwyth; þe deuell of hell choke þe <sup>3</sup>!  
 16 How begynnys þou on me!' Þen <sup>4</sup>, pogh þys begger had an stroke, ȝet he was fayne þat he had somewhat, forto wynne wyth hys wager; and toke þe lofe, and ȝode to hys felaws. 'Lo,' quod he, 'þys I haue geton,' and had hys wagyr. Then, yn þe  
 20 nyght aftyr, hyt happut soo þat þys Perys sterfe yn hys bed; and anon fendys comen and fattyn his soule to helle. But þen was our lady redy, and bade hom bryng þe sowle fyrst to þe dome, and so þay dydden. Then <sup>5</sup> was þer noþyng to helpe þys  
 24 soule, but only þat lofe þat he cast at þe pore man. Þen sayden þe fendes þat he ȝaf hyt aȝeynys hys wyll; wherfor, by ryght, hyt schuld not helpe hym. Then went our lady to hyr sonne, prayng hym to graunt þe soule to goo aȝeyne to þe body, forto  
 28 loke, ȝyf he wold amend hym. Then bade he bryng þe soule aȝeyne to þe body. And when hyt was soo, anon þe body sate vp, and ȝaf a gret syke, and called to hym aȝeyne all hys housemeyne, and told how hard a dome he was at, and how he had  
 32 ben dampned, ner þat þe lofe had byn þat he cast at þe begger. Wherfor anon he made to sell all hys good, and dele hit to pore men for Godys loue. And when he had so ydon, he was made a religyous man, and was aftyr a holy man.

<sup>1</sup> of . . . halsyng *C. H. and G. om. d. D.* <sup>2</sup> mouthe *C. noys G. voyce d. D.*<sup>3</sup> þe *d. D. C.* þe wyth *G.* <sup>4</sup> þen *d. D.* þe *G.* <sup>5</sup> Then *d. D.* Ther *G.*

Herby 3e may know how gret vertu ys yn almys-dede. Oresons makype a man preue wyth God for oft spekyng wyth hym; for as oft as a man prayþ deuotly, so oft he spekye wyth God. And almys-dede makyth hym sykur azeyns the day of 4 dome. For all þat han done almes-dede for Godys loue, schall 62 a be sanet þat day. Also for we speke aboute || of þe synne of vowtre, þat is, a man to<sup>1</sup> bylyon hys neghtburs wyfe, oþer the wyfe to take anoper þen hur husbond, þerfor I tell you þys ensampull. 8

## Narracio.

Ther<sup>2</sup> was a man þat made charcolys yn a gret lordys parke, and when he had made a gret fure, he lay þerby all nyght. Þen a lytull befor myduyght, þer come a woman, halfe naked<sup>3</sup> also faste 12 os scheo myghte renne, and scheo ferde os scheo were out<sup>3</sup> of hur wytte, and aftyr hyr a knyght rydyng on a blacke hors as fast as he myght pryke, wyth a drawen<sup>4</sup> swerde, and hunted her all about þe cole-fure. And soo, at þe last, þys knyght slogh þys woman, 16 and hew hyr to pecys, and kest hom ynto þe fure, and rode azeyne wyth all hys myght. So when þys man saw þys syght fele nyghtys aftyr, at þe last, he ȝode to hys lorde and told hym all togedyr. Then was þys man a bold man, and sayde he wold 20 wytte what þat myght be, and come þedyr þe nyght aftyr, and se all þat þe man had told hym before. Þen, when þe knyght had slayne þe woman and cast hur<sup>5</sup> ynto þe fure, þat oþyr lord halset þe knyght þat dyd soo, and bade hym tell hym what he 24 was and why he did soo. Then he vnswared and sayde þat he was such a man þat was hys seruant a<sup>6</sup> lytyll before, and þat woman was such an oþyr knyghtys wyfe. And for he had bylayn hur vndyr hor husbond, 'þerfor we wer put<sup>7</sup> boþe to such a 28 penance.' And sayde þat yche nyght he all tosley hur and brent hur þer; and þe hors þat he rod on, was a fende þat brent hym an hundyrtfold hattyr þen any erply fure. And soo þat penance pay most suffur, tyll pay wer holpen by certeyne masses and oþyr 32 certeyn almys-dedys; and told hym what. Then þat oþyr knyght

<sup>1</sup> is a man to *C.* om. *G.* not in *d. D.*    <sup>2</sup> Ther *C.* The *G.* not in *d. D.*

<sup>3</sup> also . . . out *C.* as fast scho myght renne as a wer aferd out *G.*

<sup>4</sup> a drawen *C.* a draw *G.* not in *d. D.*    <sup>5</sup> hur *C.* hyt *G.* not in *d. D.*

<sup>6</sup> a inserted above the line.

<sup>7</sup> put *C.* out *G.* not in *d. D.*



bellette hym þat all schuld be done for hym, and dyd so, and halp hym so of hys penance progh þe mercy of God. Þe whech mercy God graunt vs, yf hit be hys wyll. Amen.

## 24.

## 4 DE ANUNCIACIONE DOMINICA SERMO BREUIS.||

Good men and woymen, þat<sup>1</sup> louen to serue our lady, suche 62 b  
a day 3e schull haue an hegh fest in holy chyrch, þat ys callyd þe  
Annunciacyon of our lady. Þe whech enen 3e schull fast, ych man  
8 aftyr hys deuocyon, and aftyr he haþe made a vow, and also as he  
ys joynet of þe holy gostly fadyr. The schull 3e know well þat  
þis fest ys callet þe Annuncyacyon of our lady.

For þys skylle þe hygh Fadyr of Heuen send hys holy angell  
12 Gabryell downe out of Heuen into þe cite of Nazareth vnto our  
lady, þat was new yweddyd by Godys byddyng and reuelacyon of  
þe Holy Gost, to an old man, þat was called Ioseph. And as scho  
was yn hur chambur yn hyr deuocyon, þe angyll Gabryell come,  
16 and gret hur wyth myld steuen, and sayde: 'Heyl be þou, full of  
grace; God ys wyth þe; blessyþ be þou of all woymen!' Then  
was scho gretly abaschot of þys metyng. For þer was þat tyme  
in þat contre a man þat cowþe moch of wycchecraft, and so, by  
20 helpe of þe fende, he made hym lyke an angyll, and come to  
dyuers maydyns, and sayde he was send from God to hom on þys  
message; and soo lay by hom, and dude hom gret vylany. Then,  
for oure lady herd tell<sup>2</sup> of þys manys doying, scho was sore adred,  
24 lest hyt had be he. For oft before scho had spoken wyth angelys,  
but such wordys ny gretyng þay made neuer to hyr. Then þys  
angyll confortd hur and sayd: 'Mary, be not adred, þou hast  
fond grace wyth God. For among all maydyns þat ben oper  
28 wern and schull be, God haþe chosen þe for mekest to be modyr  
to hys owne sonne, and hym þou schalt conceyue by feyþe and  
loue of þe Holy Gost wythouten any werke of man, þat schall  
vmbeschadow þe wythout, and quenche<sup>3</sup> all maner flesschly lust in  
32 þe, and tend þe fyre of gostly loue yn þy hert. And so, by fayþ and  
by loue, þow schalt conceyue þe sonne of þe hye God of Heuen, and

<sup>1</sup> þat D. and þat G. not in d.<sup>2</sup> tell inserted above the line.<sup>3</sup> quenche D. om. G. not in d.

63 a þus þou be modyr and mayden || yfere; and soo was neuer non  
befor þe, ne *afty*r schall bo.' Then, when our lady herd þys  
word, anon þer come such a spirituall swetness and a joy yn her  
hert, þat non erþly mon couþ tell hit. And soo, wyth all þe 4  
reuerence and mekenes þat scho couþe, scho vnswared þus: 'Lo  
here, Godis owne meke hound-maydon, redy to do Godys wyll,  
prayng þat hyt most be don to me ryght as þou sayst.' Þus scho  
conceyued our Lord Ihesu Crist in euerlastyng joy to all þe 8  
world.

Thus may I resenably lyken to a precyous ston þat ys callyd  
Onys, and ys as clere as cristall, and schall of kynd, when þe sonne  
schyneþe hote on hym, opyn and receyue won droppe of þe dewe 12  
of heuen ynto hym, and clos hym aþeyne tyll ix moneþs *afty*r.  
And þen hit fallyþe, and openyth a stone out of þe same kynd,  
and soo closyþe aþeyne as euer hit was, wythout any wem, and  
neuer openyth *afty*r. Thus oure lady was as clene as any crystall, 16  
and þe hote low of þe Holy Gost openyth hyr hert, and receyuyth  
þe vertu of þe hegh God of Heuen. And, at þe ix monyth ende,  
was delyuerd of hur sonne Ihesu Crist, and scho euer *afty*r as  
clene mayden as scho was befor. 20

Then, when þe angyll had don hys message and was gon aþeyne  
to Heuen, our lady went anon to hyr cosyn Elyzabeth þat was  
gret wyth chyld, wyth Saynt Ion þe Baptyst. And soo, when scho  
come to Elyzabeth, scho grette hur full mekely. And soo anon, as 24  
our lady spake to Elyzabeth, þe chyld yn Elyzabeth wonbe  
pleyude, and made gret joy, for he saw þat our Lord had take  
mankynd, and was com forto saue hom þat wer forlore. Then  
our lady dwellyd þer wyth hur cosyn tyll Seynt Ion was borne, 28  
and was mydwyff to Elizabeth, and toke Ion from þe erþe. And  
soo scho lernd all þat hur nedyd, forto come aþeyne þe tyme þat  
63 b hur sonne schuld be borne of hur. Syþen || scho was parfyt þerof,  
scho mekely toke hyr leue, and ȝode home aþeyne to Nazareth. 32

Then þoght Ioseph þat he wold goo and loke how hys wyf  
ferde. And when our lady herd of hys come, scho ȝode aþeynes  
hym, and gret hym full mekely, als scho full wele couþe. But  
when Ioseph se hur gret wyth chyld, he merueylt gretly how þat 36  
myght be; for he wyst well hyt was not hys, for scho had neuer  
part of hys body. And also he knew well scho had made a vow

before þat scho wold neuer haue part of manys body. Þen he  
 þoght how he was made to wed hur þrogh þe byddyng of God  
 and gret schewyng of myracles, and þoght yn hys hert þat he  
 4 was not worpy to dwell yn hur company, and schaput hym priuely  
 to goo home aʒeyne and leue hur þer. Then come þer an angell  
 to hym and sayd: 'Ioseph, be not aferd to take Mary, þy wyfe,  
 ynto þy kepyng, hit ys of þe Holy Gost þat ys qwyk yn hur.  
 8 Wherfor þou schalt be hur keper, and norys to hur chyld. And  
 when hit ys borne, þou call hym Ihesu; for he schall be sauour  
 of mankynd.

Thus schull ʒe knowe þat for þre skylles, as Seynt Ambros  
 12 sayth, our lady was wedded to þys old man Ioseph. The fyrst  
 was: yf scho had conceyuet out of wedlocke, þe Iewes wold haue  
 sayde scho had ben a lechore; and soo by hor lawe haue stenet  
 hyr to deth. The secunde cause was: fore scho was so schamfast;  
 16 and had any man put any fame on hur, scho schuld for schame  
 haue byn ded. The thryd cause was: for þat Ioseph schuld be  
 wytnes to hur of hur maydonhed; for when þe wyfe trespassyþe  
 yn þat degre, þe husbond bysyuþe hym most to knew the sope.  
 20 The fowrth cause ys: for þat Ioseph most be helper to hur yn hur  
 burth, and bryng hur to Bedeleem, || and aftyr ynto Egypte, and 64 a  
 soo aʒeyne ynto hur owne contre. For þes causes scho was  
 weddyt to þis holy man; and soo, forto begyle þe fende þat he  
 24 schuld not know hym by anopþyr chyld.

Thus, good men, ʒe haue now herd of þys annuncyacyon. Þen  
 ben þer summe þat asken why þer stondyth a wyne-potte and  
 a lyly bytwyxx our lady and Gabyrell at hur salutacyon.

28

## Narracio.

Thus was þe skyll; for our lady at hur salutacyon conceyuet by  
 syght. And þat was þe fyrst myracull þat was wroght yn pre-  
 vyng of Cristys fayth. And fell þus þat <sup>1</sup> a cristen man and a  
 32 Iewe seton togedyr talkyng of þe comyng of our lady. And þer  
 as þay wern, a wyne-potte stode bytwene hom. Then sayd þe  
 cristyn man to þe Iewe: 'We belevyn ryght as þe stalke of þe  
 lyly groupþ, and conceyuyth colour of grene, and aftyr bryngyth

<sup>1</sup> þus þat C. om. G. not in d. D.

forthe a whitte flowre wythout craft of man or any enpayryng of þe sta[l]ke; ryȝt soo our lady conceyuet of þe Holy Gost, and aftyr broght forth hor sonne wythout wem of hyr body, þat ys flour and chefe fruyt of all wymen. Then sayde þe Iewe: 'When I se 4 a lyly spryng out of þys potte, I wyll leue, and er not.' Then anon þerwyth a lyly sprang out of þe potte, þe fayryst þat euer was seyn. And when þe Iew sawe þat, anon he fell down on knees and sayde: 'Lady, now I leue þat þou conceyuedyst of þe Holy 8 Gost Ihesu Cryst, God sonne of Heuen, and þou clene maydyn befor and aftyr.' And soo ȝode, and was crystenyd, and was a holy man aftyr.

For pis skyll, þe potte and þe lyly ys sette bytwyȝ our lady 12 and Gabryell. For ryght as þys Iewe dysputeþe wyth þys crysten man of þe maner of þe conceyte of our lady; ryght soo oure lady sputyd wyth þe angell of þe maner, and how scho schuld conceyue, and be mayden er and aftyr. Þen scho asentyd perto. 16

64 b Then ȝe þat fasten þe v euenes || of our lady yn worschyp of hur fyue joyes, ȝe schull know wele þat þys was þe forme day of joy þat scho had of hyr sonne, when scho conceyuet hym of þe Holy Gost, and so was made modȝr to Godys sonne of Heuen. The 20 secunde joy was of Cristynmasse-day, when scho was delyuerd of hur sonne wythouten any payne of hur body. For ryght as scho conceyuet hym wythout any lust of flessche, ryght soo scho was delyuerd wythout any payne of flesche. The pryð joy was on 24 Astyr-day, when hur sonne ros from deth to lyue, and come to hur, and kyssud hur, and made hur more joyfull of hys vpryst, þen scho was sory before of hys deth. The fourth joy was, when scho segh hym styȝ vp ynto Heuen on Holy pursday, yn þe same 28 flessche and blod þat he toke of hur body. The v. joye was yn hur assumpcyon, when scho segh hur swete sonne come wyth gret multitude of angelys and sayntys, and fache hur ynto Heuen, and crowned hur qwene of Heuen, and emperess of hell, and lady of all 32 þe world. Syþen all þat ben yn Heuen, schull do hur reuerens and worschyp; and þos þat ben yn hell, schall be buxom to hur byddyng; and þos þat byn yn erthe, schall do hur seruyce and gretyng. Thes byn þe v joyes þat scho had of<sup>1</sup> hur swete sonne ȝe Ihesu. Then schull ȝe know well þat he schall neuer fele þe

<sup>1</sup> of C. om. G. not in d. D.

soroues of hell þat woll deuotly yche day grete hur wyth þes v joyes yn erthe.

Narracio.

4 I rede of a holy mayden þat was deuot yn our lady *seruyce*  
and, yeh day, grete hur *wyth* þese v joyes. Þen hyt befell þat  
scho was seke; and when scho felde wele þat scho schuld be ded,  
scho sykyd wondyr sore and made gret moon, for bycause þat  
8 scho || wyst not whedyr scho schuld goo aftyr hur deth. Þen 65 a  
come our lady to hur and sayde: 'Why art þou soo sory, þat has  
made me oft joye, gretynge me *wyth* þe v joyes þat I hadde of my  
sonne? Wherfor wytte þou well þat þou schalt goo wyth me to  
12 þe blys þat euer schall last.'

Narracio.

I rede of Saynt Fylbert þat was negh ded of þe swynasy. And when  
hys prote was soo gret swolne, þat he myght vnneþe<sup>1</sup> draw breth,  
16 our lady come to hym and sayde: 'Fylbert, my *seruant*, hyt wer  
euell ydone þat þy throt schuld suffyr lengyr þys penance, þat  
habe so oft gladyd me wyth my v joyes.' And þerwyth toke out  
hyr swete pappe, and mylked on hys prote, and soo ȝode hur  
20 way. And ancȝ, wyth þat, he was hole as a fyssh, and þonked  
our lady heyly, and taght all oþyr to do soo, and at his endyng  
went to þe blys of Heuen; to þe whech blys God bryng vs to.  
Amen.

## 25.

### 24 DE DOMINICA IN PASSIONE DOMINI NOSTRI IHESU CRISTI.

Good men and woymen, þys day ys called yn holy chyrch þe  
Sonenday yn þe Passyon; for bycause þat our Lord Ihesu Cryst  
28 began hys passyon þys day. The Iewys and þe Pharyses haden  
suche envy to hym, for bycause þat he told hom hor vyses and  
repreuet hor wyked lyuyng, þat þys day þay wer fully assentyd  
to do hym to deth. Oft befor þay werne about to haue slayne  
32 hym, but euer þay were lettyd by drede of þe pepull; for þe  
pepull heldyn hym a profyt. But þys day þay knydden hom soo

<sup>1</sup> vnneþe *C. om. G. not in d. D.*



togedyr, þat þay nolde spare no lengyr, but alगतys he schuld be ded. Wherfor, as þe gospell of þis day tellyth, as Crist preched yn þe tempull, þe Iewes spytwysly rebuket hym so foule, þat þay sayde to hymselfe þat he had a deuell wytlyn hym; 4  
 65 b and all forto tempte hym, || forto haue made hym to haue spoken summe worde by þe wheche þay myght haue put hym to repreue. And for he told hom þat he was Godys sonne of Heuen, þay wer about to haue stenet hym to þe deth; but for he knew 8 well hor malyce, he hudde hym, and ȝode from hom out of þe tempull.

Thus, good men, Crist began þys day hys passyon. Wherfor holy chyrch redyþe þys weke þe boke of þe prophyt Ieremy þat 12 fyrst prophesyed of Crystys passyon, and told how and on what maner Iewys schuld do hym to deth. Then schull ȝe know wele: ryght as þe Iewys pursuet Cryst to þe deth whyll he was yn erþe, ryȝt soo byn þer now mony false crysten men þat 16 pursuen hym regnyng yn Heuen. And Saynt Austyn sayþ þat he synneth more greuysly þat pursuet hym regnyng in Heuen, þen þe Iewes þat dydden hym to deþe yn erthe. Then, ȝif ȝe wyll know wech þos byn, takyþ hede how Crist wyth hys owne 20 mowþe markyth hom, þeras he says þus yn þe gospell of þys-day, wher he sayth þus: ‘Whosoever ys of God, heryth Godys worde.’ Wherfor ȝe here not, for ȝe be not of God. Thus Cryst hymselfe schewyth wech þay ben þat pursuen hym now 24 yn Heuen. These byn glad, when þay haue don a fowle dede, and ben growndud yn fowle lyuyng, and wol not amend hom for no þyng, for no prechyng, ne for no techyng. But euer defendyth hor gult by ensampull of such opyr as þay ben, and 28 ben wroþe and redy forto fyght wyth hym þat<sup>1</sup> tellyth hom hor soþe. For more harme ys: þe world ys such þat he schall haue mony enmys þat sayþ þe soþe now allway. Herby I may schewe you an ensampull. 32

## Narracio.

66 a I rede þat þer was summe tyme a mawmet in a cite, || þat wold tell of all stolen þyngys, and who hyt had. So was þer a ȝong man þat had stolen a þyng, and was adred of þat mawmet, 33

<sup>1</sup> þat *d. D.* and *G.*

lest he<sup>1</sup> had dyskeuered hym, and sayde : ‘Wele I wot þou myght  
do me schame and vyleny, yf þou wolt. But by þat God I leue  
on, and þou dyskeuer me, I woll breke þy hed’; and so ȝode forth  
4 hys way. Then sone aftyr com þay þat mysseden hor þyng,  
prayng þe mawmet to tell hom who hyt had. And when þay  
prayde soo longe, at þe last, þys mawmet spake and sayde þus :  
‘Tymes byn changet, men byn worsont; and now þer may no man  
8 say þe soth, but ȝef hys hed be broken. Thus wo ys þe trew  
man þat lyuyth yn þys world, for he schall be so pluckyt at on  
yche syde, þat he schall not wytte to whom he schall dyskeuer  
hys counseyl; for þylk þat wyll fyrst dessayue a man, þay woll  
12 fyrst speke fayre to hym.’

For, as we redyn yn þe Boke of Kyngys, how þer wer two  
knyghtys þat envyut oþyr : Ioab and Amasa. Then, on a day  
as þay meten, Ioab logh on Amansa and sayd : ‘Hayl broþer!’  
16 and toke hym by þe chynne, and cussed hym; but wyth þat oþyr  
hond, he smote hym yn þe backe and slogh hym.

Thus faryth moche pepull now-on-dayes þat woll speke fayre  
befor a man, but bihynd<sup>2</sup> þay woll sle hym wyth hor tong. Thes  
20 ben þay þat heron not Godys worde, ny settyþ noght þerby; for  
pogh þay heren hit wyth hor heres, hit synkyth<sup>3</sup> not ynto hor  
hertys. Wherfor God compleynyþe greuously by þis holy pro-  
phyt Jeremy and sayth þus : ‘What gult fonde your fadyrs why  
24 þat þay wenton fro me, ȝyf I haue trespast to you yn anyþyng,  
tellyþe!’ Allas, for schame to your pryde, God ys yn þe ryght.  
And ȝet he trectype wyth you þat ben yn þe wrong; he proferyth  
mercy or we hyt aske; he mekyth hym to vs þat dysplesyth ||  
28 hym, and schewyth loue þer non ys woþy. Thus byn our 66 b  
hertys hardyr þen stonys, thus byn we worse þen Iewes, thus  
ben we vnkynd to hym þat schewyth vs al maner kyndnesse, and  
euer cryeth to vs, and sayt þus : ‘I am lyft on hegh, for all  
32 schuld here me speke. Ccmyth aȝeyne to me, and I woll receyue  
you. Loo, myne armes ben sprad on brode, redy to klyp you;  
my hed ys bowed, redy to kysse you; my syde ys open, to schew  
my heit to you; my hondys and fete bledyth, to schew you what  
36 I suffryd for you. And ȝet ȝe wryeth away and gruceded to

<sup>1</sup> he *d. D.* he *he G.*<sup>2</sup> bihynd] *bi inserted above the line.*<sup>3</sup> synkyth *d. D.* synkynkyth *G.*

come to me, and 3if<sup>1</sup> 3e wyll not come to me for loue, com for 3yftys. Comyth to me, and I wyll 3eue you tresur wythout nombyr; I schall avance you wythout comperson: I wyll 3eue you lyfe and rest and pees wythout ende, so þat all þe defaute 4 schall be yn you, and not yn me. Þus God prechet and techeth, and 3et þer byn but few þat wyll here hym, ne þat hanen þes wordes sadde yn hor hertys. But all byn bysy to be rych and wylfull yn þys lyfe þat ys here, and recchyth lytyll of þe lyfe þat 8 ys comyng, and takyth lytyll hede how sore Crist suffryd, to bryng vs to blys þat euer schall last.

Wherfor Saynt Barnard yn Cristys person makyth gret waymentacyon for þe vnkyndnesse þat he sethe yn men and sayth 12 þus: 'Thow man for vanyte syngyst and rowtes, and I for þe crye and wepe; þou hast on þy hed a garland of flowres, and I for þe on my hed suffyr a wreþe of styntyng þornes; þou hast on þy hondys whyt gloues, and I for þy loue haue bloody hondys; 16 thow hast þyn armes sprad on brode ledyng carallys, and I for þy loue haue myn armes sprad on þe tre, and tachut wyth grete nayles; thow hast þy clope raggyd and pynchynt smale, and I haue my body for thy loue full of gret walus. And ouer þys 20  
 67 a suffryd for þe; but by me horrybull || swerus all day, vmbraydys me sweryng by my face, by myn een, by myn armes, by myn nayles, by myn hert, by my blod, and soo forth, by all my body. 24 And soo þou marterys me by a foule vse and custom of sweryng, þat schuldust do reuerence and worschip to my wondys and to my passion, þat I suffred soo sore for þy sake.'

## Narracio.

28

I rede yn þe Gestus of þe Romainys þat þe Emperour send a gret man to a lond, to be a justice ouer hom. But befor his comyng, þer was no man þat cowthe swere non opyr oth but 3ey and nay. Then aftyr þat þys justice come, he made all men to 32 swere on bokes, yn schyres and hundurdes. And he and all his men wer soo ywont forto swere by Godys passion, and armes, and sydys, and bloody wondys, þat all þe pepull toke

<sup>1</sup> 3if C. 3et G. if d. D.

at hom soo yn vse, þat all þe pepull swere as horrybull as  
 pay dyd. Then, on a day, as þys justyce sate yn hys justyre,  
 yn sight of all men, þer come yn þe fayryst woman þat euer þay  
 4 segghen, clothyd all<sup>1</sup> yn grene, and broght a fayre child yn hur  
 lappe, bloody and all tomarturd. And ho sayde to þe justyce:  
 ‘Sir, what byn þay worpy þat han þus ferd wyth my child?’  
 Then sayde þe justyce: ‘Pay byn worthi to haue þe deth.’ Then  
 8 scho vnswared and saide þus: ‘Þou and þy men wyth your  
 horrybull opes han dismembryd my sonne Ihesu Cryst, þat I am  
 modyr to, and soo 3e haue taght all þys lond. Wherfor þou  
 schalt haue thyn owne dome.’ Then anon, yn sight of all the  
 12 pepull, the erth opened and þe justyce fell don ynto hell. And  
 soo aftyr þe pepull was gretly agast and amendyd hom of  
 hor opys.

Wherfor, syrs and dames, do 3e as crysten men schulden do:  
 16 leueþ your opys, and doþe reuerence to Cristys passyon and to  
 hys wondys, and techiþe all opyr to do þe same. And kneliþ  
 now adon, prayng to Crist þat he for3eue you þat 3e haue tres-  
 passyd a3eyns hym by || recheles sweryng, by3echyng hym for hys 67 b  
 20 gret mercy forto kepe you yn tyme comyng, þat 3e may amend þat  
 3e haue don mys a3eynes hym and his swete modyr, and haue þe  
 blys þat he boght you to. Amen.

## 26.

## DOMINICA IN RAMIS PALMARUM SERMO BREVIS.

24 Cristen men and woymen, as 3e knowyþe well, þys day is  
 called Palme-Sonday. But for bycause þat þe seruyce of þys  
 day is so long, I woll shortly tell you whi þys day is called sco.

Thys day, as Seynt Ion tellyþe, our Lord Ihesu Crist was in  
 28 Bethany wher he reisyd a mon from depe to lyue þat had layne  
 four dayes stynkyng yn þe tombe, þat was called Lazarus, and  
 was broþyr to Mary Mawdelen and Martha, hyr sustyr. Then  
 wist Ihesu Crist hys passion was negh, and toke Lazar wyth  
 32 hym, and so rydyng on an asse 3ode to Ierusalem. And  
 when þe pepull herdyn þat, all<sup>2</sup> 3oden a3eynes hym, boþe for

<sup>1</sup> clothyd all *d. D.* and clothyd *G.*<sup>2</sup> all *d. D.* om. *G.*



wondyr of þe men þat was raysud from depe to lyue, and also forto do Crist worschip. Wherfor mony strawed flowres in hys way, and mony broken branches of olyue and of palme and keston in þe way, and spradden cloþys in þe way, makyng 4 melody and syngyng þus: 'Blessid be þou þat comys in þe name of our Lord, Kyng of Israel!'

Wherfor holy chyrch, þys day, makeþe a solemp procescyon in mynd of þat procescyon þat Crist made þis day, and also for 8 mony of you ben raysed from depe to lyue þat han leyn four dayes dede<sup>1</sup>, þat ben synfull boghtys, synfull speches, synfull werkes, and synfull customs. But now I hope þat ze ben reysed from depe of euel lyuyng to þe lyfe of grace, and þat angeles yn Heuen 12 maken as moche melody yn Heuen for your arysyng as þe pepull dyd for wondyr of rysyng of þe Lazare. But for bycause we haue no olyf þat beren grene leues, we taken<sup>2</sup> iue instede of that and palmes<sup>2</sup> and beren about on procession; and so þys day we 16 calne Palme-Sonday. And as þay songen and duden worschip to Crist in hor procescyon, ryzt soo we worschip þis day þe cros yn our procescyon, þrys knelyng to þe cros yn worschip and in mynd of hym þat was for vs don on þe crosse, and welcomyng 20

68 a hym wyth songe into || þe chyrch, as þay welcomet hym syngyng<sup>3</sup> into þe cyte of Ierusalem.

þen askyþe Ion Belet a qwestion: 'Syþen þat Crist had þe grattest worschyp ridyng on an asse þat euer he had in þys 24 world, and aftyr of þe same pepull was don on þe cros in þe grattest vyleny þat euer he ha yn þys world, whi we worschip þe cros, and not þe asse?' To þys qwestion he vnswaret hymselfe and sayþe þat all þe worschip of þys world turnyþe all to vanyte 28 and to nozt, and makyþe a man boþe to forzeton hys God and hymselfe, þeras myschef and woo makyþe a man to thynke on hys God and to know hymselfe. Herefor, cristen men, puttyþe away vanyte þat bryngyþe a man to euerlastyng payne, and 32 worschipyþe þe cros þat was cause of our saluacyon and þe ioy þat we all hopyn forto come to.

Then, when Crist was comen into þe cyte, anon he zode into þe tempull, and drof out all byers and sellers þat he fonde 36

<sup>1</sup> dede d. D. cm. G.    <sup>2</sup> iue . . . palmes d. D. vs ynstede of hit palmys whyt G.

<sup>3</sup> syngyng d. D. sy . . . ng G.



þeryn and sayde to hom: 'My fadyrs house ys a hous of prayers and of oresons, and 3e han made hyt a den of þeues'; 3euyng ych cristyn man hegh ensampull forto leue chaffaryng 4 on Sondag, and namly in chirch. Anopyr skyll ys whi þys day is called Palme-Sondag, for bycause palme bytokenyþe victory.

Wherfor ych cristyn man and woman schall þys day bere palmes yn processyon, schewyng þat he hape foghten wyth þe 8 fend, and hape þe vyctory of hym by clene schryft of mowþe and repentans of hert, and mekely don his penance, and in þis wyse ouercome his enmy.

#### Narracio.

12 Hit was þe maner, summe tyme, as we redyn in þe Gestys of þe Romayns, þat when any lond of the world ros azeyne þe Emperour of Rome, anon þe Emperour wold send a worpy knyght wyth pepull ynogh to þat lond, forto set hyt downe and 16 make hit soget to þe Emperour. And when þe knyzt had so don, þen schuld he be set in a chayre, as ryaly as he myzt, wyth cloþys of gold drawyn ouer hym and a palme in hys hond, schewyng þat he had þe victory, and so wyth gret worschip schuld be lad 20 azeyne to Rome. But when he come progh any cyte, þer schuld a man stond by hym in þe char, and bete hym in þe mowth wyth a branche of olyf, sayng þus: 'Anothe selitos'; þat is to say: 'Know || thyselfe.' As þogh he sayde to hym þus: pagh þou haue 68 b 24 þe victory now, hit may happen þat þou schalt anopyr tyme have þe wors, and so turne þe in as moch vyleny as now þis doþe to worschip; wherfor be not prowde of þyselfe.

Thus, good men and woymen, 3e schull bete yourselfe in þe 28 mowþe of your soule wythyn-forth wyth þe branch of olyfe, þat ys, wyth þe uertu of mekenes. And soo hold mekenes in hert, beyng allway adred, lest 3e fall azeyne to your synne, and soo lese þe worschyp þat 3e haue now ywonon, wityng well þat 32 mekenes ys þe vertu þat most ourecomeþ<sup>1</sup> your enmy, and most growndyþ a man in doying good werk and vertu. Wherfor 3e schull all now pray to God þat he woll of his hygh grace 3eue you myght and strengþe in tyme comyng soo to ouercome your 36 enmy, þat 3e may haue þe victory of hym, and haue þe blys þat euer schall last. Amen.

<sup>1</sup> ourecomeþ C. ouercom G. not in d. D.

## 27.

SERMO ISTE DEBET DICI AD TENEBRAS<sup>1</sup>.

Good men and woymen, as 3c se holy chyrch vsyþe þes þre dayes, forto say *seruyce* in þe euentyde in derkenes. Wherfor hyt ys called wyth you teneblus; but holy chyrch callyþe hit 4 tenebras, þat is to say, derkenes. Then why þys *seruyce* is don in derkenes, holy fadyrs wrytþe to vs þre skylles. On skylle ys, for bycause þat Crist þys nyght, before þat he was taken, he 3ode pries ynto þe hull of Olyuete, and prayde his fadyr to put 8 away þe hard payne þat hym was toward, yf hit wer his wyll and elles not; and soo, for drede of þe passion þat he feld in his spyryte comyng, he swat blod and watyr. Anopyr skylle ys, for anon, aftyr mydnyzt, Iudas gedyrd 1 knyghtys, strong and 12 bold, wyth opyr gret company of mysdoers, and comen forto take Crist. But for hyt was derke nyght, and þay cowþe not well know Crist by Saynt Iame þat was soo lyke to Crist, þat he 69 a was callyd Cristys brothyr, lest þay ||hadden taken Iames ynsted 16 of Crist, Iudas bade hom take hym þat he kyssud. And soo wyth a kysse betrayde hys maystyr. And so token Crist all in darkenes, and dydden hym all þe despyte and vylany yn bobbyng and spyttyng yn hys louely face. The pryd skylle ys, for when 20 Crist was naylet fote and hond, hongyng on þe cros, þre oures of þe day from vndure to none, þe sonne wythdro3 hyr lyzt and was darke þrogh þe world, schewyng þat þe maker of lyzt payned þat tyme to deþe. 24

For þes þre skylles þe *seruyce* of þes þre nyghtys is don yn darkenes. Þe whech *seruyce* makyþe mynd how Iudas betrayde Crist, and how þes Iewes comen wyth fors and armes as prively as þay cowþ, for drede of þe pepull. Wherfor to þys 28 *seruyce* ys no bell rongyn, but a sowne<sup>2</sup> made of tre wherby ych cristen man and woman is enformed, forto com to þys *seruyce* wythout noyse makyng. And all þat þay spekyn, goyng and comyng, schall sowne of þe tre þat Crist was don on, and of þe 32

<sup>1</sup> The heading *C. om. G.* Iste sermo debet dici ad vespervas post tenebras *D. not in d.*

<sup>2</sup> sowne *H.* sounde *D. C.* sowme *G.* not in *d.*

wordes þe whech Crist spake hongyng on þe tre, þat ben : how he comawndyd his modyr to Saynt Ion, his dyseypull, and how he grawnty þe þef paradyse þat askyd mercy, and how he  
 4 betoke his soule ynto his fadyr hond, and so ȝelde vp þe gost. Þus, goyng and comyng to þys seruyce, ych cristen man and woman schall leue talkyng of all vanye, and only talke of þe cros.

8 Anopyr skylk is, when þat Iudas had trayde Crist, and syȝ þat by his traytery he schuld be ded, anon he fell ynto dyspayre, and ȝode and hongyd hymself on a tre, so þat he wraþt Crist more for hongyng hymselfe yn dyspayre, þen dyd þe traytery þat he  
 12 dyd befor. For Crist is so mercyabull in hymself, þat he wold haue ȝyuen hym mercy, and he wold haue askyd hyt wyth contryte hert.

Also at þys seruyce is set a hers wyth candull brennyng, aftyr  
 16 as þe vse ys som plase moo, summe las. Þe whech ben qwenched ych on aftyr opyr, yn schewyng how Cristis dyseypull<sup>1</sup> stelen from hym, when he was taken, yche on aftyr opyr. But when all ben quenched, ȝet || on leueþe lyght. Þe whech ys borne away a whyll, 69 b  
 20 whill þe clerkes syngen Kyrieleysons and þe versys wyth þe whech bytokenyþe þe woman þat made lamentacyon ouer Cristis sepulcur. Then, aftyr þys, þe candyll ys broght aȝeyne, and all opyr at hit jlyght. Þe whech bytokenyth Crist, þat was for a  
 24 whyll ded and hud yn hys sepulcur, but sone aftyr he ros from deþ to lyue, and ȝaf lyzt of lyfe to all hom þat werne qwenchit by dyspayre.

Þe strokes þat þe prest ȝeuyþ on þe boke bytokenyþe þe clappys  
 28 of þondyr þat Crist brake hell-ȝatys wyth, when he come þedyr and spylud hom. Now, good men, ȝe haue herde what þys seruyce betokenyþe. Werfor holduþe hit in your hert, and be ȝe not vnkynd to your God, þat þus suffryd for you ; for vnkyndnes ys a  
 32 synne þat he hatyþ heȝly. Werfor Seynt Ambros sayþe þat þer may no man fynde a payne, forto pounych dewly þe vyce of vnkyndnes.

<sup>1</sup> MS. dyseypu.

## Narracio.

An ensampull of þys I fynd, as Alisandyr Nekkam telleþe, and is þys. Þer was summe tyme a knyzt þat went out of his contrey into ferre contray, forto sech aventurs. And so hyt fell þat he 4 come into a gret forest and herd a gret noyse of a best þat was, as hym þoȝt, in gret dystres. Then, for he wold se what hit was, he ȝode nygh and sech how an horrybull neddyr of gretnes and of lengþe had vmbeclpyppyd a lyon, and soo bond hym to a tre as he 8 lened hym to slepe<sup>1</sup>. And when þys lyon awoke, and fond hymself fast, and myzt not helpe hymselfe, he made an hygys noyse; and when he saw þys knyght, þen made he grettyr noyse, wilnyng helpe of hym. Then had þys knyzt compassyon of þys lyon, but 12 ȝet he dred, lest, when he had losyd hym, he wold haue fallen to hym and foȝten wyth hym. But ȝet, for bycause þat he was a knyzt, and saw þe lyon, þat ys kyng of all bestys, yn destres, he drogh out his swerde, and smot þe edyr yn two pecys. Then 16 anon, þe lyon felyng hym lose, <sup>2</sup> he fell downe to þe knightes fete as<sup>2</sup> meke as a spaynell. And soo allgate, nyzt and day, in yeh 70 a pase, he sewet þys knyzt, and lay at his bedys fete yeh nyzt, || and in ich turment and batayle he helpe hys maystyr, soo þat all men 20 speken of þys knyght and of þys lyon. ȝet, by counsell of summe men, he had þys lyon yn suspescyon. Wherfor when he ȝode aȝeyne hom to hys one contre, priuelych, wyll þe lyon slepte, he ȝode into a schyp, and soo saylet forth. But when þe lyon woke 24 and myst hys maystyr, anon he ȝaf a gret rore, and ȝode aftyr hym to þe see; and when he se non opyr bote, he swam aftyr hym als ferre as he myzt, and when his myzt fayled hym, þen was he 28 drowned.

By þys knyzt we may vndyrstond Crist, Godys sonne of Heuen, þat come of a ferre contre, þat ys, out of Heuen, into þys world, and fonde mankynd bondyn wyth þe old neddyr, þat is, wyth þe fende, to þe tre of ynobedyens. Wherfor wyth þe swerde of his 32 holy worde and wyth hys hard pascyon, he lowsed monkynd out of hys bondys and made hym fre. Wherfor ich man þat is kynd to hys God, he woll þonke hym for þat lawsyng, and loue hym, and

<sup>1</sup> lened hym to slepe *D. C.* lened hym *G.* not in *d.*<sup>2</sup> he . . . as *D. C.* om. *G.* not in *d.*



be buxom to hym all þe tyme þat he lyueþe here, sewyng þe lore  
and þe techyng of hys God. And soo, when he passyth progh þe  
salt-watyr of payne of deþe, he schall com to þe joy þat euer  
4 schall last. To þe whech ioi God bryng you and me. Amen.

## 28.

SERMO DICENDUS AD PAROCHIANOS IN PARASCEUE  
DOMINI HOC MODO<sup>1</sup>.

Cristen men and women, 3e schull vndyrstond þat Crist þys  
8 day scheld hys hert-blod for vs. As 3e all knowen welc, þys day  
is called Good Fryday; for all þyng turned þe pepull to good þat  
Crist þys day suffryd for hom vndyr Pounce Pylat. Then, for  
hȳt ys oft sene, all euell bygynnyng haþe a foule endyng, wherfor  
12 we se now how þys Pylat bygan and how he endyd; and for he  
began cursetly, he endyd wrecchedly. For as Seynt Austyn  
sayth: 'A cursyd lyuyng before, askyþe a cursyd endyng aftyr;  
and he þat forȳetyþe God in his lyuyng, he schall forȳete hymself  
16 yn his endyng.'

Thus Pylat was a kyngus<sup>2</sup> sonne þat was called Tyrus, þat  
gate hym of a woman þat hatte Ato. So when þys chyld was  
borne, þen setten pay þe || modyr name befor and þen þe graunsyre 70 b  
20 name aftyr, and soo of boþe hor names called hym Pylat. Þen  
aftyr þat he was þre ȳer old, þe modyr broȳt hym to þe kyngys  
court to<sup>3</sup> his fadyr. Then had þe kyng by his wyfe anoþyr sonne  
negh euen-old to Pylat. But for þys chyld was yn all doying more  
24 gentyll and more monfull, Pylat had envy to hym and ofttyme  
fast wyth hym. So, at þe last, he slogh hym. Soo when þys  
chyld was ded, þe kyng was wondyr sory for hym; but for he  
wold not sle hym þen anon aftyr þat oþyr, and soo make two  
28 harmes of on, he send Pylat to Rome, forto be þer yn hostage for  
a tribet þat þe kyng schuld ȳeue to þe Emperour. Þen fell hit so  
þat þe kyng of Fraunce had send his sonne also pedyr for þe  
same cause. Then, for Pylat segh þat he had more loue, and for  
32 men dydden þe kyng soune more reuerence þen hym, he had envy  
þerto, and on a day wayted his tyme, and slogh hym. Then, for he

<sup>1</sup> The heading C. om G. not in d. D. <sup>2</sup> kyngus C. knyghtys G. not in d. D.

<sup>3</sup> to inserted above the line.



was so fers and cursyd, þe Emperour, by consell of þe Romainys, send hym ynto a contre þat was called Ponse, wheryn wer men so cursed, þat þay slogh all þat wer send forto be maystyr ouyr hom. So when Pylat come pedyr, he conformed hym so to hor maners, 4 þat wyth wyll and sleghtys he had þe maystry ouer hom; and soo gate his nome and was called Pylat of Ponse. Then when þat Herod, kyng of Ierusalem, knew þe fershode of Pylat, he send aftyr hym, and made hym lefetenant vndyr hym of all his 8 lond of Iury. Then, for Pylat lyked well þat offyce, priuely he send to þe Emperour and had his office confermyd of hym, vn-wyttyng of Herod þe kyng. Wherfor Herode and he wern enmys tyll þe tyme þat Crist was taken; and soo in þe assent of Cristys 12 deþe þay becom frendys.

Then fell hit soo þat þe Emperour was seke and send aftyr  
 71 a Cryst, to hele hym; for hit was|| told hym þat Crist helyd all men þat come to hym. Þen was Pylat adred and toke on hym 16 Cristys cote, soo þat euer whill þat cote was on hym, þe Emperour and all opyr made hym gret chere. Then had mony opyr gret wondyr why þe Emperour made hym so gret chere, þat befor had sworn his deþe, and counseylet þe Emperour forto dyspoyle 20 hym. And anon as Pylat was dyspoyled of Cristys cote, anon þe Emperour was gretly agreued azeynys hym, þat he made to cast hym yn prison, tyll he had taken counsell on what foule deþe he schuld dye. Then, when Pylat knewe þat, anon wyth hys owne 24 knyfe he slogh hymselfe. Then, when þe Emperour herd þat, he made to bynd a gret ston to his nekke, and cast hym into þe watyr of Tybur. But for fendes madyn such a noyse abowte hym þer, þat all þe cyte was<sup>1</sup> afrayde þerof, he was cast ynto a 28 watyr bytwyxx too hylles. þer wer long tyme aftyr horribull syghtys yseen.

Vndyr þis cursyd man our Lord Ihesu Crist þys day suffred deþe for all cristen pepull. For when he was taken, þay buffed 32 hym and bobbyd hym, and aftyr striput hym naked, and betyn soo dysputysly wyth scorgys all hys body, soo þat from his toppe to hys too was noþyng laft hole on hym, but all ran on blod. And aftyr þay wrythen a crowne of þornys and setten on his hed, 33 and so betyn hit on wyth staues of redys, þat þe þornys persed

<sup>1</sup> MS. was all.

hys braynes. And when þay hadyn payned hym soo, thay ladden  
 hym all blody toward þe hull of Caluary, forto be done to deþe.  
 Then woymen þat seggen hym þus ferd wyth, had compassyon of  
 4 hym, and wayled, and wepyd for hym. Then spake Crist to  
 hom and sayde: 'Doghturs of Ierusalem, wepyþe 3e noght on  
 me, but wepyþe on yourselfe and apon your chyldren; || for þer 71 b  
 schall dayes come yn þe whech 3e schull blesse þe wombes þat  
 8 wern barayne, and þe pappes þat neuer 3af sowke.'

þus he þen prophysyet before of wracch þat aftyr fell on þat  
 cite of Ierusalem for vengeans of hys deþe. þe whech vengeans  
 Ieremy þe prophit spekyþe of in trenis þat is red þes þre dayes at  
 12 tenebrys. þe whech was so horrybull of dyuerce myscheues and  
 specyaly of hongyr. Of þe whech Iosephus tellyth, þat þer was  
 þen yn þe cyte of Ierusalem, when hit was beset, so gret  
 hungyr, þat chyldyr lay<sup>1</sup> þe stretes full, for defawte of mete,  
 16 cryng to hor modyr for mete.

#### Narracio.

Then þer was a woman of gret kynne þat for hungyr toke hor  
 one chylde þat scho fed wyth hor owne pappys, and slogh hyt, and  
 20 partyd hyt yn too. Soo þe halfe scho rostud at þe fyre, and half  
 kepyd tyll þe morow. Then, as men<sup>2</sup> come by þe strete, þay  
 hadden sauer of þe rost and com yn, forto haue parte. But  
 when þay segh how þe modyr rostyde hur own child, þay wern  
 24 anvgged þerof and myght not ete. þen toke þe modyr and ete  
 þerof boldly and sayd: 'þis ys myn owne chylde þat I bare of  
 myn own body, and fedde of my brest. But 3et I woll rayþer  
 ete hyt, þen dee for hongyr.' þys I tell, forto schew þe ven-  
 28 geans þat fell ynto þat cyte aftyr Crystys deþe.

Soo aftyr þat þay had broght hym to Caluary, þay strayned  
 hym soo wyth cordys on þe cros, þat ych boon of hys body myzt  
 haue ben told. And soo nayled hys hondys and hys fete to þe  
 32 cros, and heuyn hym vp, þat þe body paysyd soo downe, þat þe  
 blod ran down by his armys and by his sidys, down to þe ground.  
 And soo, when he schuld dey, he bygan, as Ion Belet tellyþe,  
 and sayde: 'Deus, Deus meus, respice in me!' And so forþe  
 36 all þe ix psalmys sewyng, tyll he come to: 'In te, Domine,

<sup>1</sup> lay C. lay in G. not in d. D.

<sup>2</sup> men C. a man G. not in d. D.

speram!’ And soo at þe verse: ‘In manus tuas, Domine,’ while he seyde þat verse, he<sup>1</sup> ȝaf vp þe gost, ȝevyng an hygh ensampull to cristen man and woman forto<sup>2</sup> haue þys verse yn mynde, when he schall ȝeld vp þe gost.

72 a Wherfor yehc man þat con rede, schuld say þes psalmes || þys day; and he þat sayþe þes yeh Fryday, schall neuer dey euell depe. Then, aftyr þe passyon, þer suen oryson wyth knelyng at yeh oryson, saue at þe oryson þat ys sayde for þe Iewes; at hyt<sup>8</sup> holy chyrch knelyþe not: for þe Iewes as þys day skornyd oure Lord knelyng thryse. Then, yn þes orisons, holy chyrch prayth for all maner folke, for Iewes, and Sarsyns, for herytykys, for scismatys. But for cursed men holy chyrch prayþe not; for<sup>12</sup> whill a man or a woman stondyþe acursed, he ys dampned befor God, and schall be dampned for euermore, but yf he repent and aske mercy. Wherfor Seynt Austyn sayþe þus: ‘Yf þat I wist for certeyne þat my fadyr wer dampned, I wold pray no mor for<sup>16</sup> hym þen a fende’; for þer is no suffrage of holy chyrch þat may help a dampned mon. Theu, aftyr þe oryson, þe cros is broȝt forþe, þe wech yeh cristen man and woman schall worschip þys day, in worschip of hym þat as þys day dyed on þe cros, and pray<sup>20</sup> to God to forȝeue all þat haue trespass aȝeynys you, as Crist prayd hys fadyr to forȝeue pilke þat dydden hym to deþe þis day, hongyng on þe cros.

## Narracio.

24

Thus dyd a knyght þat was a gret lord, and had a ȝong man to hys sonne þe wech schuld haue ben hys ayre. Þe wech sonne anoþer knyȝt þat wonet bysyde, as þay fallen at debate, slogh þys ȝong man; wherfor þe fadyr of þys ȝong man þat was<sup>28</sup> ded, gedered a gret company, and pursued þys knyȝt þat soo had slayne<sup>3</sup> hys sonne, nyȝt and day, þat he myȝt nowher haue rest, but ay floȝ for fere of deþe. Then fell hyt on a Good Fryday, when he saw all cristen men and woymen draw to chyrch, forto<sup>32</sup> worschip hor God, he poȝt þat Crist deyde þat day on þe cros for all mankynd, and put hym holy yn Godis mercy, and ȝede to þe chyrch wyth oþyr men, to here and to se Godys seruyce. But when he was in þe chyrch, anon þat oþyr knyȝt had<sup>36</sup>

<sup>1</sup> while he seyde þat verse, he *Harl. 2403.* wyth he sayde and so *C. G.* not in *d. D.*

<sup>2</sup> forto *C.* and *G.* not in *d. D.* <sup>3</sup> slayne *C.* so slayne *G.* not in *d. D.*

warnyng, and come wyth gret company of men wyth hym ynto  
 þe chyrch, wyth his swerd drawen in his hond. And when þat  
 opyr knyzt sez and knew well he || had trespass to heyly aʒeynes **72 b**  
 4 hym, he ʒode aʒeynys þat opyr knyght, and fell downe to þe  
 grownd, wyth hys armes sprad abroad, as Crist sprad hys armes  
 on þe cros, and sayd to hym: 'For his loue þat þys day sprad  
 hys armes on þe cros, and deyde for þe and me and all mankynd,  
 8 and forʒaf þylke þat dydden hym to dɛpe, haue mercy on me,  
 and forʒeue me þat I haue trespass aʒeynys þe!' Then þys opyr  
 knyzt þoʒt þat had ben to horrybull a dede forto haue don oʒt  
 amys to hym þer yn þe chirche, whill þat he meked hym soo,  
 12 and soo lowly prayde of mercy for Cristys sake. And when he  
 had well bepoʒt hym, he vnswared and sayde: 'Now, for hys  
 loue þat þis day deyde on þe crosse for mankynd, I forʒeue þe,' and  
 toke hym vp, and kyssyd hym, and so went togedyr, to worschyp  
 16 þe cros. Þen, when þys knyzt com crepyng to þe cros and  
 kyssud þe fete, þe ymage losyd his armes, and clyppyd þe  
 knyzt about þe necke, and kyssyd hym, and sayde þus þat all þe  
 chyrch herd: 'I forʒeue þe, as þow hast forʒeuen for<sup>1</sup> me.'  
 20 Þus schull ʒe forʒeue opyr for Cristis loue, and klip, and kys,  
 and be frendes; and þen woll Crist clyppe and kys you, and ʒeue  
 you þe joy þat euer schall last. To þe whech joy God bryng  
 you and me. Amen.

## 29.

24 SERMO ISTE SEQUENS NON DICENDUS EST AD PARA-  
 SCEUES, SED QUAEDAM FORMACIO NECESSARIA  
 CAPELLANIS. HOC MODO<sup>2</sup>.

For hyt ys of[t] ysene þat lewde men þe wheche bupe of mony  
 28 wordys and proude in hor wit, woll aske prestes dyuerse ques-  
 tyons of þynges þat towchen to seruyce of holy chyrche, and  
 namly of þys tyme, and gladly suche prestys as con not make  
 a graype vnswar so, forto put hom to aschame, wherfor I haue  
 32 tytuld here dyuerse poyntys whech þat byn nedfull to yche  
 prest to know. So he þat woll loke and hold hit yn hys hert,

<sup>1</sup> for C. written in red ink above the line G.

<sup>2</sup> The heading taken from C. om. G. not in d. D.



he may make an vnswar, soo pat he schall do hymselfe worschyp  
and opyr profyt. ||

73 a Furst, yf a man aske why Schere Pursday ys called soo, say  
pat in holy chyrch hit is called our Lordys supperday. For 4  
py[l]ke day he sowped wyth hys dyscypuls openly; and aftyr  
supper 3af hom his flesche and hys blod forto ete and forto  
drynke; and sone aftyr waschod all<sup>1</sup> hor fete, schewyng þe hez  
mekenes pat was in hym and þe gret loue pat he had to hom. 8  
Hyt is alsoo in Englysch tonge: Scher Pursday; for, in old  
fadyrs dayes, men wold pat day make scher hom honest, and  
dodde hor heddys, and clyp hor berdys, and so make hom onest  
azeynes Astyr-day. For, on þe morow, þay wold do hor body 12  
non ese, but suffyr penance yn mynd of hym pat suffred so  
hard for hom. On Settyrday þay myzt not haue<sup>2</sup> whyll, what for  
long seruyce, what for opyr occupacyon pat þay haden for þe  
weke comyng; and aftyr mete was no tyme for holyday. 16

#### Narracio.

For I rede yn þe lyfe of Seynt Rychard pat was bysy on  
a Settyrday befor none, pat he makud to<sup>3</sup> schaue his berd  
on Settyrday aftyr none. And þen was þe fende redy and 20  
gedyrd vp þe herys; but when þis holy man segh pat, he  
coniured þe fende, and bade hym tell why he dyd soo. Then  
sayde he: 'For þou dos no reuerence to Sonenday, pat ys  
Godys owne day; to þe whech day ych man pat ys cristen, ys 24  
holden forto do reuerence yn worschip of Cristys resurreccyon.  
Wherfor þes heres I woll kepe tyll þe day of dome in hegh  
repreue to þe. Then anon þis man made leef his schavyng, and  
toke þe herys of þe fende, and made forto breu hom yn hys owne 28  
hond for penance; and soo abode half schauen and half vn-  
schauen tyll þe Monday aftyr. This y sette here yn a repref of  
hom pat sparyth not forto worch on Settyrdayes aftyr none.

Then, as John Belet tellyth and techyþe, on Scher Pursday 32  
a man schall dodde his hed and klippe his berd; and a prest  
73 b schall schaue hys crowne, soo || pat þer schall nopying be bytwene

<sup>1</sup> all] all all G.

<sup>2</sup> haue *Harl.* 2403. *om. G. C. not in d. D.*

<sup>3</sup> makud to *CH.* myght not *G* not in *d. D.*



God almyghty and hym. He schall alsoo schaue þe herys of his berd þat comyth of superfluyte of humors of þe stomok, and par þe nayles of his hondys þat comyþ of superfluyte of humors  
 4 of þe hert. So ryzt as we schauen and scheren away þe superfluyte of fulþe wythout, so we schall schaue and schere away þe superfluyte of synne and of vyce wythin-forþe.

þe vayle þat haþe be drawen all þe Lenton bytwene þe auter  
 8 and þe qwere, þat bytokenyþe þe prophesy of Cristis passion þat was huld and vnknowen, tyll þes days comen. þe which þes dayes ben don away, and þe auter opynly schewed to all men. For þes days Crist suffred so opynly hys passyon, þat he sayde  
 12 hongyng on þe cros: 'Consummatum est'; that is: all þe prophesy of my passion now haþe an end. Wherfor þe cloþys of þe auter byn taken away; for Cristis cloþys wern drawn of hym and don all naked, save hur lady, his modyr, wonde hyr kerchief about hym  
 16 to hyll his membrys.

The auter-ston bytokenyþe Cristis body þat was drawon<sup>1</sup> on þe crosse as ys a skyn of parchement on þe harow, soo þat all his bonys myzt be told.

20 The besom þat hit ys waschen wyth, letokenyþ þe scorges þat beton hys body, and þe þornes þat he was crowned wythall.

The watyr and þe wyne þat hyt is waschen wyth, bitokneþe þe blod and þe watyr þat ran downe aftyr þe spere from Cristis  
 24 hert þat waschet<sup>2</sup> his body.

The wyne þat is powred on þe v crossys, bytokneþe þe blod þat ran out of þe fyue wondys principale of hys body.

This day nys no pax zeuyn at mas, for Iudas betrayde Crist  
 28 þys nyzt wyth a cosse: þus was þe prophesy of þe passion þys day endyd. Wherfor þys nyzt, when he had sowped, he made þe sacrament of hys owne body, and gaf hyt to hys dyscypulys forto ete and forto drynke, and so began þe sacrament of þe masse and of  
 32 þe new law; and aftyr þys soper, he wassched his dyscyples fete þat was a maner of new folgh[t]. For as he sayd þen to Petyr: 'He þat is waschen wyth watyr, he is clene of folgh[t] of all dedly synne, he haþe no nede but to wasche his fete<sup>3</sup>, for þat bytokeneþe  
 36 þe affeccion of venyall synne.

<sup>1</sup> drawon C. draw G. not in d. D.

<sup>2</sup> MS. waschent.

<sup>3</sup> fete C. om. G. not in d. D.

Then, yf a man askep why prestes don not hor masse *aftyr* soper,  
 74 a as Crist dyd, say þou : for þat was turned into || more honest[e] and  
 mor saluacyon of mannys soule. For, as Hayme tellyþ apon þe  
 pystyll of Seynt Powle, mony yn þe begynnyng of þe fayth comen 4  
 to chyrch on þe Scher þursday. And pylk þat wer rych brozt  
 mete and drynke wyth hom and þer eten and dronken, tyll þay  
 wer dronke and to full of mete, and soo at nyzt token hor  
 howsull, sayyng þat Crist 3af hom þat ensampull. But whyll þe 8  
 rych etyn and dronken, þe pore þat had nozt aboden, till þe rych  
 had don, sor ahongyr; and þen eton of relef, and soo *aftyr* toke  
 hor howsull. Wherfor, as þys pystyll of þys day tellyþe, Seynt  
 Poule rebukeþe hom þerof, and turnyþ þat foule vse into more 12  
 honest[e] and holynes, þat is, forto syng þe mas fastyng, and all men  
 forto take hor howsull fastyng.

On Astyr-euen þe paschall is makype, þat bytokenype Crist;  
 for as þe paschall is þe chef tapor þat is in þe chyrch, so is Crist 16  
 þe chef saynt þat ys in the chyrch. Also þys paschall bytokeneþe  
 þe pyler of fure þat 3ode befor þe chyldyr of Israell, when þay  
 went out of Egypte into þe lond of behest, þat is now Ierusalem,  
 and as þay 3oden progh þe Red See, hole and sonde, seuen dayes, 20  
*aftyr* þay comen to þe see all, ych day, and þonked God for hor  
 passage. Herfor holy chirch all þe Astyr-weke gon yn prosesyon  
 to þe font, þat is now þe Red See to all cristen pepull þat ben  
 folowed in font. For þe watyr yn þe fonte betokenyþ þe red 24  
 blod and watyr þat ran down of þe wondys of Cristis syde in þe  
 wheche þe power of Pharo, þat is, þe veray fend, ys drowned, and  
 all hys myzt lorne, and all cristen pepull sauet.

The font is on Astyr-euen halowed and on Whytsone-euen; 28  
 for, at þe begynnyng of holy chirch, all men, and woymen, and  
 chyldren wern kepte to be folowed at þes days at þe font-halowyng.  
 But now, for bycause þat mony in so long abydyng<sup>1</sup> deyð bout folozt,  
 þerfor holy chirch ordeynype to folow all þe tyme of þe 3ere, saue viii 32  
 dayes befor þes euens a child schall be kepte to þe fonte-halowyng,  
 yf þat he may sauely for parell of depe, and elles not.

Thus is þe paschall halowed, and lyzt wyth new fure, and of  
 hyt all opyr tapyr byn lyzt; for all lyzt and holynes of good 36

<sup>1</sup> abydyng *C. om. G. not in d. D.*

worchyng comye of Cristis lore, and holy chyrch ys lizt wyth  
brennyng charyte of his behestys.

Fyue pepynce of || encens ben steked in þe paschall lyke to þe 74 b  
4 crosse. Þat bytokenye þe v wondys, as Bede sayþe, þat Crist  
suffred in hys body, and schull be kepte fresch and swete as  
encense tyll þe day of dome, in rebuke of hom þat schall be  
dampned, þat haden no beleue in Cristis passion, and wold aske  
8 hym no mercy for hor synnes.

In þe fonte-halowyng þe prest castys watyr out in four partyes  
of þe fonte; for Crist bade hys dysepyles go in foure partyes of  
þe world, and prech and tech þe foure gospels, and folowing in þe  
12 name of þe Fadyr, and of þe Sonnc, and of þe Holy Gost.

Aftr þe prest brepes in þe watyr; for þe Holy Gost, in þe  
makyng of þe wor[l]d, was born on þe watyrs. Wherfor, when God  
for Adam synne cursed þe erþe, he sparud þe watyr.

16 Aftr he droppþ in þe watyr wax of a tapur brennyng; þe  
whech bytokenþ þe manhode of Crist þat was folowed in þe  
watyr, and in his foloȝt halowed all þe watyr of foloȝt.

Aftr oyle and creme byn put in þe watyr; for yn þat sacra-  
20 ment þilk þat ben in Heuen and þilk þat ben in erþe, ben joynet  
togedyr. Þat was preued in Cristis baptyem; for þer þe Fadyr  
of Heuen spake, þat all þe pepull herd, þe Holy Gost was send  
like a culuer. Þus was þe fonte halowed twyys in þe ȝere, at þe  
24 begynnyng of holy chyrche, and now aftr by þe ȝere þat was on  
Astyr-euen, for þen all þe pepull was broȝt out of þraldam of þe  
fende by Cristis passion; and on Whytson-euen, for þen is þe  
Holi Gost ȝeuen<sup>1</sup>, þat is, remyssyon of all synnys.

28 Þen, from þe font, men gon to þe qwere syngyng þe letany,  
prayng all þe sayntys of Heuen forto pray to God, ȝeue hom þat  
ben folowed grace forto kepe þe heȝ couenant þat þay haue made  
in hor folowyng.

32 Then men gon to masse þat is bygonnen wythout office, þat is  
called þe hed of þe masse; for Crist, þat is hed of all holy chyrch,  
ys not ȝet rysen from dep to lyue.

Kyrieleyson is sayd; for in iche office of holy chyrch, and namly yn  
36 þe masse, hit ys gret nede forto aske helpe and socour of God, forto  
defende vs out of temptacyon þat assaylyþ vs namly in Godys seruyce.

<sup>1</sup> ȝeuen] yeven *Harl.* 2403. ȝeue *C. G.* not in *d. D.*

75 a 'Gloria in excelsis' ys sayde; for þe Fadyr of Heuen || is gretly ioyet forto behold þe pepull þat his sonne haþe bozt wyth his passyon, þat lyuen in charyte and in pes, ych on wyth oþyr.

Grayle is non sayde; for þylke þat ben folowed, be not 3et 4 parfyte to walke yn þe greus of vertu.

Alleluia ys songen; for hyt ys gret ioy to angeles to sen þe ruine of angeles be restowred by þylke þat ben folowed.

Astyr Alleluia þe tracte ys songen; for þagh þay ben, in hor foloȝt, 8 waschan of all synnys, 3et þay most travayle bysyly, forto kepe hom out of combrans of þe fend, þat he fall not into dedly synne aȝeyne.

Offertory is non sayde; for þe wymmen þat comen, forto offyr to Cristys body oynmentes, þay fond hym<sup>1</sup> not in his tombe. 12 'Agnus Dei' ys sayde, but no pax ys borne; for Crist þat<sup>2</sup> is hed of pes, was not 3et rysen.

Postcomyn is non sayde; for þay þat ben folowed schul not be howsyld þys day, but on þe morow; for in þe begynnyng of holy 16 chirch þer comen moo to folow of gret age þen of chyldren.

A schort euensong ys don, lest þay þat ben folowet for cold oþyr sekenes<sup>3</sup> wer anyet of long ȝeruyce.

þen is all þys ȝeruyce endyd vndyr on colet for all þe sacra- 20 ment of holy chirch, and of foloȝt is endyd in þe passion of Crist.

## 30.

## DE FESTO PASCHE.

Cristes pepull, boþe men and woymen, as 3e all knowen wele, þys day is called in sum place Astyr-day, and in sum plase Pase- 24 day, and in sum plas Godis Sonday.

Hyt is called Astyr-day, as Candylmas-day of candyls, and Palme-Sonday of palmes. For wel nygh in ych plase, hyt ys þe maner þys day forto do fyre out of þe hall at þe astyr, þat haþe all þe wyntyre 28 brent wyth fyre and blakyd wyth smoke. Hit schall þys day ben

75 b arayde wyth grene rusches, and swete flowres strawed<sup>4</sup> || all aboute, schewyng an hegh ensampull to all men and woymen þat, ryght as þay maken clene þe howse all wythyn, beryng out þe fure and 32 strawyng flowres, ryȝt soo 3e schull clanse þe howse of your soule,

<sup>1</sup> hym C. om. G. not in d. D.<sup>2</sup> þat C. om. G. not in d. D.<sup>3</sup> sekenes C. seke G. not in d. D.<sup>4</sup> strawed d. D. straw G.



doying away þe fyre of lechery and of dedly wrap and of envy, and  
 straw þer swete erbes and flowres; and þat ben vertues of goodnes  
 and of mekenes, of kyndnes, of loue and charite, of pes and of rest :  
 4 and soo make þe howse of your soule abull to receyue your God.  
 For ryzt as 3e wyll not suffyr no þyng in your howse þat stynkyp  
 or sauceryth euell, wherby þat 3e may be dosesyd; ryght soo Crist,  
 when he comyþ into þe hows of your soule, and fyndeth<sup>1</sup> þer any  
 8 stynkyng þyng of wrap or of envy or any opyr dedly synne, he  
 woll not abyde þer: but anon he goþe out, and þe fende comyþ  
 yn and abydyþe þer. Then may þat soule be full sory þat scho  
 ys forsaken of God and betaken to þe fende. Þus don þay þat  
 12 holden dedly wrape and dedly envy in hor hertys, and woll not  
 forzeue þylk þat haue trespass to hom, for no prayer. Wherfor  
 take hit wyth certeyne: þogh 3e mow wyth glosyng wordys  
 desayue me, and say 3e ben yn full charyte as 3e owen forto be,  
 16 þogh 3e be not soo, you gaynep not forto begyle God, þat seþe yeh  
 cornell of your hertys. Wherfor, for Godys loue, dessayue 3e not  
 yourselfe, but buþe all besy forto kepe your soules clene wythyn to  
 Godis syzt, as 3e ben to make your house clene to mannys syzt.  
 20 And ryght as 3e cloþuþ your astyr wyth fresche flowres and  
 swete, ryzt so cloþe your astyr of your soule, þat is, your hert, in  
 fayr cloþe of charyte, and of loue, and of pes, and of rest wyth all  
 Godys pepull, þat 3e mow abull be forto receyue þe best frende  
 24 þat 3e haue, þat is Crist, Godis sonne of Heuen, þat þys tyme  
 suffred deþe, forto bryng you to þe lyfe þat euer schall last.

This day is also callyd Pase-day, þat is in Englysch, þe pas-  
 syng day. And soo hyt is for two skylles: on for þys day || yeh 76 a  
 28 cristen man, in reuerence of God, schuld forzeue þat haue gylt to  
 hom, and ben in full loue and charyte to Godis pepull passyng all  
 oþer dayes of þe 3ere; for all þat is mysdon all þe 3ere befor,  
 schall be helyd þys day wyth þe salue of charyte. Hit ys alsoo a  
 32 passyng day: for yeh Godys chyld schall passe out of euell leuyng  
 into good lyuyng, out of vyces ynto vertuys, out of pride into  
 mekenes, out of couetyse into largenes, out of sloþ into holy  
 bysynes, out of envy into loue and charite, out of wrape into  
 36 mercy, out of gloteny into abstynens, out of lechery into chastyte,  
 out of þe fendys clochus ynto Godis barm; and soo of Godys

<sup>1</sup> fyndeth *d. D.* fynd *G.*



enmy make hym *hys* frende and derlyng. Whoso passyþe þus, he ys worpy forto come to þat gret fest þat God makyþe þys day to all þat þys passage makut.

This day ys called Godis Sondag; for Crist, Godis sonne of 4 Heuen, þys day roos from dep to lyue, and soo gladyþ all *hys seruantes* and frendys wyth his vprist. Wherfor all holy chrych makyþe myrþ þys day and syngyth þus: 'This ys þe day þat our lord made; be we glad and ioiFULL in hure!' Þe Fadyr of Heuen 8 makyth wyth all *hys* angelys soo gret melody for þe vpryst of *hys* sonne, þat he makyþe þys day a gret passyng fest, and byddyþe all *hys* pepull þerto, als wele hom þat ben in Heuen as pylke þat ben in erþe. Þen as wele as hym schall be þat comyþe to þys fest 12 wele arayde in Godys lyuere, clopyd in loue and scharyte, als euell schall hym be þat comyþe yn fendys lyuere, clopyd in envy and dedly wrape; for þes, as þe gospels tellyþe, schall be taken and cast into þe prison of hell. Soo that while<sup>1</sup> opyr lagh and make 16 mery, þes opyr wepe and be sory; and whyll þat opyr eten and drynken at Godis bord, þay schall sytte grennyng wyth hor teþe for paynyng of hell-wormys þat gnawen hom. For as þay eten opyr wyth bakbytyng here in erþe, þay schull ete hym backe and 20 body wythout end in payne of hell.

76 b Wherfor, good men and woymen, I || charch you heyly in Godys byhalue þat non of you to-day com to Godys bord, but he be in full charyte to all Godis pepull; and also þat 3e be clene schryuen 24 and yn full wyll to leue your synne. For yf I wyst which of you wer out of charyte and vnschryuen, I most, be techyng of holy men, wyth a foule mouþe say þus to hym, in audyens of all men: 'I 3eue þe here not þy howsyll, but þy dampnacyon into 28 euerlastyng payne, tyll þou com to amendement.' Wherfor, for Cristis loue, yche man sech well his conciens and clanse hyt, þat he may abull receyue *hys* sauour. And 3et, forto styr you more in concyens, y tell you þys ensampull. 32

#### Narracio.

I rede of a holy byschop þat prayd God bysily to 3eue hym grace to wytte which wer worpy to receyue þe sacrament and which onworthy. Then, when þe pepull com to Godys bord, he 36

<sup>1</sup> that while *d. D.* woll þat *G.*

- sagh som com wyth hor face red as blod, and blod droppynge out of hor mowpys, som hor face as blacke as any pyche<sup>1</sup>, summe as whyte as snow, and summe fayre and rody and lusty forto behold<sup>2</sup>.
- 4 Then, among opyr, he sagh two comyn wymen comyng and hor facys schonyng as bryght as þe sonne. Þen had he moch wondyr of þys syght, and prayde to God to zeue hym reuelacyon and knowyng what all þys bytokenyd.
- 8 Then come þer an<sup>3</sup> angyll to hym and sayd: 'þes þat han bloody facys and blod droppe out of hor mowpes, þo ben envyous men and woymen, and full of dedly wraþe, and woll not amend hom, and gnawen hom byhynd, and be vsed to swere horribull
- 12 opys by Godys sydys and his blod, and vmbrayden God of his passyon, and don hym no reuerence: wherfor hor mowpys schull droppe of blod, tyll þay com to amendement. Þay þat haue blak facys, ben lecherys men and woymen þat wyll not leue hor
- 16 synne, ne hor lyst, ne schryue hom þerof. Þay þat haue whit facys as snow, || ben þay þat haue don gret synnys, and ben 77 a schryuen þerof, and wyth þe wepyng of hor een han wasshen hor soules so whyt and clene. Þylke þat ben fayre and rody, ben
- 20 good comyn lyuers þat lyuen truly by hor mayn swynke, and so kepyþe hom out of dedly synne. And þes two woymen þat schynen passyng all opyr, wer two comyn woymen and of euell lyuyng; but when þay come into þe chyrch, þay toke suche
- 24 repentans in hor hertys, þat þay maden a vow to God þat þay wold do neuermore amys wyth þe helpe of his grace. Wherfor God of hys mercy haf forzeuen hom hor synne, and so clene wasschen hor sowles, þat þay schyne þus passyng all oper.'
- 28 Then þys angyll went his way, and þys byschop þonkyd God of hys hegh grace þat he schewed hym reuelacyon, and serued God euer after wyth all hys myght, and had þe blysse of Heuen. The wheche blysse God graunte you and me. Amen.

## 31.

## 32 DE FESTO SANCTI GEORGII, MARTYRIS.

Good men and woymen, such a day ȝe schull haue þe fest of Saynt George. Þe wheche day ȝe schull come to holy chyrch, in

<sup>1</sup> MS. hyche.<sup>2</sup> behold] ho'd G. beholden C. not in d. D.<sup>3</sup> an C. om. G. not in d. D.

worschyp of God and of þat holy martyr Seynt George þat boȝt his day full dere.

For as I rede in hys lyfe, I fynde þat þer was an horrybull dragon, þat men of þe cyte wer so aferd, þat þay, by counsell of 4 þe kyng, yche day, ȝeuen hym a schepe and a chyld forto ete; for he schuld not come into þe cyte and ete hom. Then when all þe chyldyr of þe cyte wer eten, for bycause þat þe kyng ȝaf hom þat concell, þay constrayned hym þat had but<sup>1</sup> on doghtyr forto ȝeue 8 hyr to þe dragon, as þay had hor chyldyr before. Then þe kyng, for fere of þe pepull, wyth wepyng and gret sorow makyng, delyuerd hom hys doghtyr yn hyr best aray. Then þay settyn  
 77 b hur yn þe place þer þay wer || wont to set oþyr chyldyr, and 12 a schepe wyth hyr, forto abyde þe tyme tyll þe dragon wold come. But þen, by ordenance of God, Seynt George come rydyng þat way; and when he saw þe aray of þys damesell, hym þoght well þat hyt schuld be a womon of gret renon, and askyd hur 16 why scho stode þer wyth soo mornyng a chere. Þen vnswared scho and sayde: ‘Gentyll knyȝt, well may I be of heuy chere, þat am a kyngys doghtyr of þys cyte, and am sette here forto be deuoured anon of an horrybull dragon þat haþe eton all þe 20 chyldyr of þys cyte. And for all ben eten, now most I be eten; for my fadyr ȝaf þe cyte þat consell. Wherfor, gentyll knyght, gos hens fast and saue þyselfe, lest he les þe as he woll me!’ ‘Damesell,’ quod George, ‘þat wer a gret vyleny to me, þat am 24 a knyȝt well i-armed, yf I schuld fle, and þou þat art a woman schuld abyde.’ Then wyth þys worde, þe horrybull best put vp his hed<sup>2</sup>, spytytyng out fure, and proferet batayll to George. Þen made George a cros befor hym, and set hys spere in þe grate, and 28 wyth such myght bare down þe dragon into þe erth, þat he bade þis damysell bynd hur gurdull about his necke and lede hym aftyr hur into þe cyte. Then þys dragon sewet her forth, as hyt had ben a gentyll hownde, mekly wythout any mysdoying. But 32 when þe pepull of þe cyte saw þe dragon come, þay floen, ych man into hys hyrn, for ferd. Then callyd George þe pepull aȝeyne, and bade þay schuld not be aferd; for yf þay wolden leue in Crist and take fologht, he wold befor hom all sle hym, 36

<sup>1</sup> had but *d. D.* he put *G.*

<sup>2</sup> hed *d. D.* hed and *G.*

and so delyuer hom of hor enmy. Then wer þay all so glad, þat  
 xxti þowsand of men, wythout woymen and chyl dren, wer folowed,  
 and þe kyng was fyrst folowed and all hys houshold. Þen George  
 4 slogh þys dragon, and bade bryng x exen to hym, and draw hym  
 out of þe cyte, þat þe sauer of hym schuld do hom no greue.  
 And || bade þe kyng byld fast in euery hurne of hys lond chyrches, 78 a  
 and be lusty forto here Godys seruyce, and do honour to all men  
 8 of holy chrych, and euer haue mynd and compassion of all men  
 þat wer nedý and pore.

Then, when þat George had þus turnyd þys lond to Godis  
 fayþe, he herd how þe Emperour Dyaclisian dyd mony cristen  
 12 men to dep. Then<sup>1</sup> he went to hym boldely, and repreued hym  
 of þe cursed dede. Then þe Emperour anon commawndyd forto  
 do hym into prison and lay hym þer vpryght, and a mylne-ston  
 vpon his brest, forto haue so cruschet hym to dep. But when he  
 16 was seruuet so, he prayd to God of help; and God kept hym so,  
 þat he feld no harme yn<sup>2</sup> no party of hys body. But when þe  
 Emperour herd þerof, he bade make a whele<sup>3</sup> set full of howkes  
 yn þat on syde of þe whele, and<sup>4</sup> swerde poyntys in þat opyr  
 20 syde aþeyne þat, and set George in þe myddys, and so forto turne  
 þe wheles and all torase hys body on ayþyr syde. But when he  
 was yn þe turment, he prayd to Crist of socour, and was holpen  
 anon. Aftyr he was put in an<sup>5</sup> hote brennyng lyme-kylne and  
 24 closed peryn, forto haue ben brent; but God turnet wyth hys  
 myzt þe hete into cold dew. 3ette, þe pryd day aftyr, when all  
 men wendon he had ben brent to coles, þen was he fonde lyght  
 and mery, and þonked God. Aftyr when he was fatte and sette  
 28 before þe Emperour, he repreuyd hym of hys false goddys, and  
 sayde þay wer but fendys, and wythout myght, and false at nede.  
 Then made þys Emperour forto bete his mouþe wyth stonys,  
 tyll hyt was all topounnet, and made to bete hys body wyth dry  
 32 bolle-senows, tyll þe flessch fell from þe bon and hys guttes myght  
 be seyne. 3et aftyr þay made hym to drynke venom þat was  
 made strong for þe nonys, forto haue poysonet hym to þe dep anon.  
 But when George had made þe synyne of þe cros on hit, he dranke  
 36 hyt wythout any greue, || soo þat, for wondyr þerof, þe man þat 78 b

<sup>1</sup> Then *d. D. om. G.*    <sup>2</sup> yn *d. D. ny G.*    <sup>3</sup> whele *d. D. wlele G.*

<sup>4</sup> and *d. D. om. G.*    <sup>5</sup> an *d. D. om. G.*



made þe poysen, anon turned to the fayþe, and anon was don to depe for Crystys sake. Then, þe nyzt aftyr, as George was in prison prayng to God, God come to hym wyth gret lyght, and bade hym be of good comfort; for in þe morow he schuld make 4 an end of hys passyon, and so com to hym into þe ioy þat euer schall last. And when he had set a crown of gold apon hys hed, he gaf hym hys blessing and stegh into Heuen. Then anon, on þe morow, for he wold not do sacryfice to þe Emperourys false 8 goddys, he made to smyte of hys hed; and soo passed to God. And when þe Emperour wold haue gone to hys palys, þe layte fure brent hym and all hys seruantes.

## Narracio.

12

In a story of Antioch ys wrytton þat, when cristen men beseget Ierusalem, a fayre zong knyzt aperut to a prest, and sayde þat he was Saynt George and leder of cristen men, and commaundyd þat he schuld bere wyth hom hys relykes, and com 16 wyth hom to þe sege. But when þay comen to þe walles of Ierusalem, þe Saracens weren so strong wythyn þat cristen men durst not clymbe vp hor laddres. Then com Seynt George, clopyd yn whyte, and a red crosse on hys brest, and 3ode vp 20 þe laddrys, and bade þe cristen men com aftyr hym. And so wyth þe helpe of Seynt George, þay wonen þe cyte, and slogh all þe Saresyns þay fonden þeryn. And þerfor pray we to Saynt George þat he wyll be our helpe at oure nede, and saue 24 þys reem to þe worschyp of God and his modyr Mary and all þe company of Heuen. Amen.

## 32.

## DE SANCTO MARCO SERMO BREUIS.

Good men and woymen, such a day 3e schull haue Seynt Marcus 28 day, þat was on of þe foure þat wryton þe gospellys, and prechet hom to þe pepull. Then was þys Marke furst an hepen man, but aftyr he was folowet of Seynt Petyr and soo sewet Petyr 79 a long aftyr, tyll he was full tæzt || in þe byleue. And when he 32 was full ylurned of Cristys fayþe, þen Seynt Petyr made hym goo and preach þe pepull Godys word. And for he was soo holy a man, þe pepull allgate wold make hym a prest, he, for gret



mekenes of hymselfe, made to kyt of his pombe; neuerpeles when God wold haue hyt, Seynt Petyr wyth gret instaunce made hym to take þe ordyr of prest. Then was he besy day and nyȝt  
 4 forto prech Godys word to þe pepull; and all þat he sayde wyth worde, he confermed wyth good ensampull and wyth doying of myracles.

Thus, by inspyracyon of þe Holy Gost, he ȝode to þe cyte of  
 8 Alysandyr, forto turne þe pepull of þe cyte to þe fayþ of Crist. Then when he come into þe cyte, at þe forme fote þat he set yn at þe ȝate, hys schoȝ barst and was toren; wherby he wyst well þat he schuld not go from pens, but þat he<sup>1</sup> schuld take  
 12 hys ende þer: and soo dyd. Then, when he com ynto þe cyte, he saw a man clowtyng pore men schone þat werne torne; and þoȝ þis man wer a panyne, he was cristen yn hys doying. Wherfor Saynt Marke prayde forto amende his schone þat wer  
 16 torne. Þen þis man, for he saw þat Marke was pore, and nedy, and of sympull aray, hym þoȝt þat hyt was almys forto helpe hym, and toke hys schone to hym, and began forto sawe on hit. And as he sewet full helt, by Godis ordenance, he wondyd hym-  
 20 selfe in þe bonde wyth his nalle grevesly; and so, what for ache and penance þat he had þerof, among his woo he called helpe<sup>2</sup> of God. And when Saynt Marke herd þat, he þonkyd God; and<sup>3</sup> anon he spyte in þe erpe, and makyd fene, and wyth þat  
 24 fen anoynted þe mannys hond in þe name of Ihesu Crist: and anon he was hole. Then, when þys man segh such vertu yn Saynt Marke, he prayde hym forto dwell wyth hym. Then Marke dwelled wyth þys man and preched hym, so þat he  
 28 folewet hym and all hys howshold; and aftur for gret holynes 79 b þat he saw yn hym, he made þys man a byschop.

Thus when men of þe cyte seen how Marke preched þe fayth of Crist, and dyspysyd hor fals goddys, they<sup>4</sup> token hym, and tyed  
 32 hym by þe neke wyth a rope, and drew<sup>5</sup> hym on þe stonys, cryyng yfere in despyte of hym: 'Draw we þys bugull to þe bygulstede<sup>6</sup>!' So when þay had drawen hym negh to þe depe, þen þay putten hym ynto þe prison tyll on þe morow. Þen

<sup>1</sup> he *d. D.* ha *G.*    <sup>2</sup> helpe of *d. D.* of helpe of on *G.*    <sup>3</sup> and *d. D.* om. *G.*    <sup>4</sup> they *d. D.* þat *G.*    <sup>5</sup> drewen *d. D.* druen *G.*    <sup>6</sup> bygulstede *C.* buglestede *H.* legullplace *L.* bygullstete *G.* bugullstede *D.* not in *d.*

com þat nyzt Crist into þe prison to hym and sayde: 'Pes be to þe, Marke our euangelyst, be nozt agast; for I am wyth þe!' Then on þe morow þey<sup>1</sup> come aʒeyn, and fat hym out aʒeyn, and drewen hym tyll he was ded. And when he felde þat he schuld<sup>4</sup> dye, he sayd: 'In manus tuas, Domine, commendo spiritum meum, redimisti'; and so þerwyth ʒaf vp hys gost. Then aftyr, when þay wold haue brent hys body for malyce, anon þer come such a powdyr and layte and erþe-qwake, þat no man durst<sup>8</sup> abyde, but all fleen away. Þen yn þe nyzt aftyr cristen men token hys body, and buryet hyt wyth gret worschyp, as hyt was worthy.

Then fell hyt soo aftyr þat yche contrey halowet Seynt<sup>12</sup> Markeys day, saue on contrey the which was callyd Appuleo. Þe which contrey was so desesut by hete and vnkynd drozt, þat all þe cornes and frutys faylut hom, þat þay wer negh enfamyscht for defaute of corne. But þen come þer a voyce from Heuen,<sup>16</sup> and bade halow Saynt Markeys day, as opyr crysten men duden, and þen schuld þay be releuet<sup>2</sup>. And when þay dydden soo, God send to hom all maner of frutys.

Now, good men and woymen, ʒe haue herd of þis seyntis lyfe,<sup>20</sup> and why hys day ys halowet; þen hit is nedfull to tell you why ʒe schull fast his day and goo in processyon.

#### Narracio.

I rede þat in þe cyte of Rome on þis day fell such a qwalme<sup>24</sup> and soden deth among þe pepull of þe cyte, þat when a man gonet opyr neset, || anon þerwyth he ʒaf vp þe gost; and opyr<sup>80 a</sup> deydyn sodenly a gret nownbyr. Then þe pope Pelagius bade ych man, when he gonet, to make a cros on his mouþe; and<sup>28</sup> when a man herd anopyr nese, he schuld bydde: 'Crist helpe þe!' and so mony wern sauet. And also he made þe pepull fast, and to go<sup>3</sup> about in procession barfot, and soo pray holy seyntyts of Heuen forto pray for hom to God, þat he of his goodnes<sup>32</sup> schuld haue mercy of hom; and soo dyd. Then come aftyr Seynt Gregory, and made hom do þe same ych ʒere on Saynt Markeys day, boþe fast and go on processyon, and canonysyt hit, forto be don alway aftyr. Then come aftyr a pope was<sup>36</sup>

<sup>1</sup> þey d. D. þat G.

<sup>2</sup> MS. reuelet.

<sup>3</sup> to go d. D. om. G.

called *Liberius*, and segh how þe frute of þe erth and of tren,  
 for tendyrne[s] of homselfe, token at þys day ofte-tyme gret harme,  
 what by þondyr and by layte, by vnkynde hete, be vnkynd  
 4 stormys, by whyrlyng-wynde, by mystes, by myldewys, be  
 grene wormys, be long-taylet fleys. And also, for þe pepull to  
 sone aftyr þe receyuyng of hor howsyll turnet aʒeyne to synne,  
 hauyng no reward to þat hegh sacrament, þerfor God send  
 8 vengeans among þe pepull mor þat tyme of þe ʒere þen anopʒyr,  
 of pestylens, of werres, of derpes, of dyuerse sekenes. Wherfor  
 þys holy pope, forto put away Godys wrap from þe pepull, he  
 commaundet all cristen men and woymen forto halow þys day,  
 12 and fast not to certeyne ʒeres as lewde pepull tellyth, but allway  
 forth on, and forto come þat day to þe chyrch, and goo on pro-  
 cession wyth þe letany. Wherfor, good men, ʒe schull wete well  
 þat all þylke þat don aʒeyne þe constytueyons of holy chyrche  
 16 wytyng, he ys acurset tyll he come to amendement; and yf he  
 dey yn þat curs vnschryuen, he is dampnet fore euer befor God.  
 Herefor, good men and woymen, I charch you on holy chyrche  
 byhalfe, þat ʒe fast þat day, but hit fall on a Sonenday opʒyr yn  
 20 Astyr weke; and comyth || þat day to þe chyrch; and heruth God 80 b  
 seruyce as cristen men owen forto do; and prayþe hertly to  
 Seynt Marke þat he woll pray for you to God forto put away all  
 myscheues of body and of soule, and þat ʒe may haue þe blys þat  
 24 he boʒt you to. To þe wech blys God bryng you and me to, yf  
 hyt be hys will. Amen.

## 33.

DE FESTO APOSTOLORUM PHILIPPI ET IACOBI  
 ET EORUM SOLEMPNITATE.

28 Good men and woymen, such a day N ʒe schull haue an hegh  
 fest in holy c[h]yrch: Seynt Phelypys day and Seynt Iacobs, Cristys  
 holy apostolys. But for þys comyþ wythyn þe tyme of Astyr  
 seruyce, ʒe schull not fast þe euen; but comyth to þe chyrch  
 32 as Godys owne pepull, to worschyp God and his holy apostolys.

Then schull ʒe know þat þys Phylp was send by all þat opʒyr  
 apostolys into a contre þat was called Cythya, forto prech Godis

worde to þe vubeleued pepull. But when he como þedyr, and preched aʒeyn hor mawmetys, præuyng þat þay wer fendys, and not goddys, anon þys mysbeleued pepull token þys holy apostull, and ladden hym ynto hor tempull, and constrayned hym to do 4 sacryfyce to hor mawmetys, opir ellys he schuld be ded. Then, as þay wern besy forto haue done þys doses, sodenly a gret dragon com out of þe erþe, and slogh þre of þes mysbeleued men, and venemet<sup>1</sup> so þe pepull wyth hys breþyng, þat þer fell on hom all 8 such a sekenes, þat for woo and passyon þat þay hadon, þay cryed all waylyng and wepyng yche on to [o]þyr. Then sayde Phelyp to hom: 'ʒyf ʒe woll be helyd of your sekenes þat greueþe you, and also þes men be broʒt aʒeyne to lyve þat ben ded, castys don 12 þes mawmetys þat ʒe wolden haue me to worschyp, and settyþe þer a cros lyke to þe cros þat<sup>2</sup> my maystyr dyed apon, and worschyp hyt.' Then dyd þay so gladly and fayn, forto be holpen of hor 81 a woo þat || greuet hom soo sore. And when þay hadden soo don, 16 anon ryʒt þay wern all hole; and Saynt Phelyp, be calling of Cristys nome, reryd vp aʒeyne to lyue þre men þat wern ded. And when he had don soo, he commaundyd þe dragon forto go into wyldyrnes þeras he schuld neuer greue man ny best; and so 20 ʒode forth, and was neuer seen aftyr.

Thus when Seynt Phelyp had preched þe pepull, and made hom stedfast in þe fayþe of Ihesu Crist, and ʒode forth into a cyte Ieropolym; and for he prechet þe fayþe of Ihesu Crist þat was don 24 on þe cros, þerfor wykked men of þat cyte token hym, and dydden hym on a cros, as Crist was, and soo payned hym to þe deþe. And soo he ʒode to Crist, hys maystyr, forto dwell wyþe hym in þe ioy þat neuer schall haue ende. 28

Now ʒe schull here of Seynt Iacob, þat was called among þe apostolys 'Iamys þe lasse,' forto be know from 'Iamys þe more' þat was Seynt Iohnys broþyr. But þys Iacob, oþyr Iames, þat ys all on name, was called Cristys broþyr; for he was soo lyke to 32 Crist, þat when þe Iewes token oure Lord Crist, þay cowþe not know þat on by þat oþyr, but as Iudas trayde Crist by a cosse, and soo tazt hem to hym. Thys Iamys was soo holy from þe tyme þat he was borne, all þe tyme of hys lyfe, þat he dranke no 36 wyne ny syser ne ale; for þys þ[e]re nys non yn þat contrey. And

<sup>1</sup> MS. vememet.<sup>2</sup> þat C. of G. om. d. D.



alsoo he ete neuer flessche, ne his hed was neuer schauen; he vset neuer forto be bawmet wyth oyle, as þe maner of þe contray ys for hete of þe soune; he was neuer bapūþ; he weryd neuer  
 4 lynnen cloþe; he vset forto knell soo moche yn hys prayers, þat hys kneus wern soo þekke of ylle, þat þay weren boched lyke<sup>1</sup> a camele. Thys was þe fyrst man þat euer song masse yn vestementys, as prestes now doþe.

8 Þen fell hit soo þat þe cyte of Ierusalem was enfect wyth þe synne of þe slaght of Crist, þat hit most nede be destriet. || Wher- 81 b  
 for þys holy man Saynt Iames was made byschop of þe cyte of Ierusalem, and laft þer forto preach þe pepull, and turne hom ynto  
 12 bettyr leuyng. But for þay wer soo combred wyth synne, þat þay had no grace of amendement, nedly<sup>2</sup> Crystys prophesy most be fulfylled and þe cyte destriet. Wherfor men token Seynt Iames, and set hym on a hegh place, prayng hym forto  
 16 preche þe pepull aȝeynys Cristys fayþe; for moch of þe pepull was turnet to þe fayth. Þen Iamys boldely and styfly prechet þe fayþe of Cryst, and preued by godde opyn reson þat all þat leuet not<sup>3</sup> on Crist schuld be dampned at þe day of dome ynto þe  
 20 fure of hell, þat neuer schall have end. Then þe maystyr of þe Iewes lawe þroston hym don from loft, and wyth stonys pounet hym, so þat he was negh ded. Then he, knelyng on hys kneys, prayet to God forto forȝeue hom hys deþe. And þerwyth a curset  
 24 man of hom wyth a walkerys staf smot hym on þe hed, þat þe brayne wallut out; and soo zeld vp þe gost.

Then aftyr, what for synne of Cristys deþe and for þe synne of þys holy manys deth, þe cyte of Ierusalem, þat was þe strengest  
 28 cyte yn all þe world, and vnlykly forto haue ben wonon, was stryct soo into þe vtmost, þat ych stone of ych wall was turnet vpso don, and neuer on laft on opyr; for so Crist, fourty zere befor, sayde hit schuld fall. And þe Iewes wer dryuen ynto<sup>4</sup> dyuerse  
 32 contrays and cytes, and dyspoylet, soo þat hor kyndom syþen haþe ben destriet, and þay weren, and ȝet byn, hyndyrlyngys to all opyr pepull. ȝet woll I tell you more of þe destruccyon of þat cyte of Ierusalem, forto schew you how vengabull God ys apon  
 36 hom þat ben lef forto sched Cristys blod, as þay weren.

<sup>1</sup> lyke *D.* *om. G.* not in *d.* os *C.*

<sup>3</sup> not inserted above the line.

<sup>2</sup> nedly *d. D.* but nedly *G.*

<sup>4</sup> ynto *D.* to *d.* *om. G.*



Narracio <sup>1</sup>.

Thus when God wold do vengeance on þys cyte, hyt fell soo, þat  
 82 a a man of Pylatus þat dyd Crist || to deþe, come from Ierusalem  
 toward Rome; but by a tempest he was cast apon þe lond þer 4  
 as a gret lord dwellet, þat was callyd Vaspasyanus. Then had  
 þis Vaspasyan such a maledy yn hys vysage, þat out of hys nase-  
 purles droppyd wormys out lyke waspes. Then sayde Vaspasyan  
 to þys man: 'Of what contre comes þou?' Þen sayde he: 'From 8  
 þe cyte of Ierusalem.' Then sayde Vaspasyan: 'I am full glad  
 þerof, for as I haue lernet þat contre haþe mony good leches.  
 Wherfor I wot þat þou con hele me; and but yf þou do soo,  
 for soþe þou schalt be ded.' Þen sayde he aȝeyn: 'I am no leche 12  
 myselfe; but he þat helyd all seke, and raysed þe ded to lyue,  
 he may hele þe, yf he woll.' 'Who ys þat?' quod Vaspasyan.  
 'Syr,' quod he, 'Ihesus of Nazareth þat Iewys han slayne; yn  
 whom, yf þou wolt beleue, þou schalt be hole.' Then sayde 16  
 Vaspasyan: 'I beleue wele he may hele me þat raysyth men  
 from deþe to lyue.' And anon, wyth þys word, he was hole as  
 fysch. Then was Vaspasyan so glad of hys hele, þat he send  
 anon to þe Emperour of Rome, and gete leue to destrye þe cyte 20  
 of Ierusalem; and soo gedyrd gret nowmbyr of pepull and toke  
 Tytus, his sonne, wyth hym and ȝode þedyr. Then, in þe mene-  
 tyme, whill he seget þe cyte, þe Emperour deyde, and he was  
 choson Emperour of Rome. Þen went he to Rome, and lafte 24  
 Tytus, hys sonne, yn hys styd, wyth pepull ynogh forto destrye  
 þe cyte. Then Tytus lay soo hard on þe cyte and enfamecht  
 hom so, þat þay eton hor schone and hor botes for hungyr; and  
 þe fadyr raft þe mete out of þe sonnes hond, and toke hit out of 28  
 his mouþe, and þe sonne of þe fadyrs; þe husbond of þe wyfe,  
 and þe wyfe of þe husbond.

Then, among opyr, þer was a woman of gret blod þat had a ȝong  
 chyld, and for hongyr sayde þus to hym: 'My sonne dere, 32  
 82 b I haue moche more payne for þe þen þou || had for me; wherfor  
 hit ys more resyn þat I bete my hongyr on þe, þen þat I dee, and  
 þou boþe. Then toke scho hyr chyld, and sloȝ hym, and restyd  
 þat on halfe, and kept þat opyr halfe raw. Þus as þe flesche 36

<sup>1</sup> Narracio D. om. G. not in d.

rostyd, þe sauer þerof went out ynto þe strete, and men þat  
felden þat sauer, wenden þer had ben plentef of mete, and comen  
yn, forto haue part of þe mete. But when þay come yn, þys  
4 womon wold haue hyd þys mete from hom; but þay aȝcynstoden,  
and sayden scho schuld not, for þay wendon þat hyt had ben opyr  
mete þen of a chyld. Then sayde þe woman: 'Here I haue rostyd  
half my chyld, forto ete; and yf ȝe woll not leue me: lo her þat othyr  
8 halfe raw aȝeynys to-morou!' Þen weren þes men so agryset of þat  
syȝt, þat þay ȝode forth and laft þe modyr etyng hyr owne chyld.

Then enereset hungyr so in þe cyte, þat þay dedyn soo þykke,  
þat þay casten ded bodyes ouer þe walles, and fullet þe dyches  
12 soo, þat þe sauour of hom ȝode ferre into þe contrey. Then, at  
þe last, nede made hom þat wer on lyue to ȝeue vp þe cyte.  
Þen com Tytus yn wyth his ost; and ryght as þe Iewes sold  
Crist for thrytty penyes, so þay sold prytte Iewes for on peny,  
16 and turned vp þe cyte, þat þay laft not on ston apon anopyr, but  
destriet hyt ynto þe vtmost.

Thus, good men, ȝe mou segh, pogh God abyde longe, how  
sore he smytype at þe last, and sendyth vengeans apon all þat  
20 ben lusty forto sched crysten blod. Suche men God hatyþe  
heghly; wherfor yche man amende<sup>1</sup> hymselfe, prayyng to þes  
apostolys to be hur medyatours bytwyx hom and God, þat þay  
may haue her<sup>2</sup> veray repentans in hert wyth schry[f]t of mouþ,  
24 and so, wyth satysfaceyon of good edes, com to þe blys þat þes  
holy apostolys byth yn. Amen.

## 34.

## DE INUENCIONE SANCTE CRUCIS

## SERMO BREUIS [AD] PAROCHIANOS. ||

28 Good men and woymen, such a day ȝe schull haue þe Holy- 83 a  
rode-day. Þe wech day ȝe schull not fast þe euen, but<sup>3</sup> comyth to  
þe chyrch as cristen pepull, in worschip of hym þat deyð ou þe  
rode for saluacyon of mankynd. Then schull ȝe know þat þys  
32 fest is callet þe fyndyng of þis crosse, þat was fonde in þys wyse.

<sup>1</sup> amende *D.* to amende *G.* not in *d.*<sup>2</sup> haue her *d. D.* om. *G.*<sup>3</sup> but *H. L. d. D.* but on deuocyon but *G. C.*

When Adam, our forme fadyr, was seke for age<sup>1</sup>, and wold fayn haue ben ded, he send Seth, hys sonne, to þe angyll to paradise, prayng hym forto sende hym þe oyle of mercy, to anoynt his body wyth when he wer ded. Then vnswared þe angyll and sayde þat<sup>2</sup> he myzt in no maner, tyll fyue þowsand and ij c. zere wer fulfilled. 'But haue þe branch of þe tre þat thy fadyr synned wyth, and set hyt on hys graue; and when hit beryth fryte, þeu schall he haue mercy, and nozt ere.' Then toke Seth þis branche, and fonde hys fadyr ded, and soo sette þy branch on his burines as þe angyll bade; þe wheche growet pere tyll Salamonys tyme. So when Salamon made his tempull, for þys tre was passyng opyr, he made to hew hit don to þe werke. But for hit wold not accorde wyth þe werke, Salamon made to dygge hit depe yn þe erthe; and soo was hit hyd þer yn þe tyme þat byschopys of þe tempull let make a were yn þe same plas, forto wasch schepe yn, þat were offred vp to þe tempull, þeras þe tre lay. Then, when þis wer was made, þay callet hit on hor lauggage Probatica Pyscyna. Yn þe whech wer, yche day, come an angyll from Heuen don in worschip of þat tre þat lay yn þe gronde þerof, and soo steret þe watyr, soo þat he þat come furst ynto þe watyr aftyr þe steryng of þe angell, was heled of what maner euell þat hym greuet, by uertu of þat tre. Soo þis last  
83 b many zeres, tyll Crist was taken forto be || don to depe on þe cros. Then þys tie, by Godys ordenance, plumbet vp and swam on þe watyr; and for þe Iewes hadden non oper tre redy to make þe cros of, for gret hast, þay toke þat tre, and made hit cros, and soo hongyd Crist þeron. And þen þys tre bare þys blesset frute, Cristys body, of þe wheche wallut mercy to Adam and Eue, and to all hor ospryng. But when Crist was ded and taken don of þys cros, þe Iewes, for envy of hym, token þe cros, and þe opyr þat þe twoo þeues honget apon ayþer syde of Crist, and buryet hom depe yn þe erthe; for cristen men schuld not wete wher þay wer. And layn þer hude two hundryt wyntyr and mor, tyll Seynt Elyn, þe Emperourys modyr Constantyn, fonde hit yn þys wyse. In tyme of þis Constantyne, Maxencius wyth strong hond helde þe Emypre of Rome. Þen Constantyne gedyrt hym power, forto

<sup>1</sup> for age *d. D.* and for eld *G.*<sup>2</sup> þat written on the margin.

feght wyth Maxencius at þe gret watyr; ouer þe wheche watyr  
 lay a gret brygge, so þat in þe medyll of þis brygge Maxencius,  
 for dyssayte of Constantyne, lete make a trappe, forto haue  
 4 destreyet Constantyne. But þe nyzt befor þe batayle, as Con-  
 stantyne lay yn his bed for drede of Maxens—for he was byggyr  
 of pepull þen he was—Crist come to hym wyth a sygne of a cros,  
 schynnyng as gold, and sayde to hym: ‘To-morow when þou gos to  
 8 þe batayle, take þys syngne yn þy hond, and by uertu þerof, þou  
 schalt haue þe victory.’ Then was Constantyne wondyr glad and  
 let make a cros of tre, and pay bare hit befor hym to þe batayle.  
 But when Maxencius saw hym nygh þe brygge, he was so fers yn  
 12 hymself, þat he forgate þe trappe þat he made; and soo, as he  
 come azeynys Constantyn, he fell by þe trappe don ynto þe  
 watyr and was drowned. Þen was hys ost wondyr fayn, and  
 30 oldyn hom wyth fre wyll to Constantyn.||  
 16 Then, be counsell of þe pope<sup>1</sup>, he send to hys modyr Elyn, þat 84 a,  
 was qwene of Ierusalem, and prayet hyr forto seche þe cros þat  
 Crist was don on. Then was þys Elyn a kyngys doghtyr of  
 Engeland þat was callet Ceolus; and when Constantyne, fadyr  
 20 of þys Constantyne, com ynto þe lond of Engeland and saw Elyn  
 so fayre, he weddyd hyr for hyr bewte, and soo made hur  
 Emperes of Rome. But aftyr hyr husbond depe, scho had þe  
 kyndom of Ierusalem to hur dowre; wherfor scho made to gedyr  
 24 all þe Iewes þat myzt be fonde, and sayde hom soþly þat all  
 schuld be brent, but yf pay schewedyn hur þe cros of Crist.  
 Then, by counsell of hom all, pay token on man þat pay called  
 Iudas, and sayde þat he wyst wher þe cros was, and how he  
 28 cowþe bryng hur þerto. Then was scho glad and put þys Iudas  
 ynto prison and dystresse, tyll he wold telle hur wher þis cros  
 was. Þen sygh þys man he most nedys, opyr be ded, and bade  
 sewe hym to þe hull of Caluarye. And when he had prayet per  
 32 long, þe erth quaked<sup>2</sup> þer þe cros lay, and a smoke swete as any  
 spycery com out of þe erth; and when pay dygged þer, pay fonde  
 þre crosses. Then, forto know wheche was Cristis cros, pay  
 layden hom yche on aftyr opyr apon a ded body; but when Cristis  
 36 cros com, anon þe body þat was ded roos, and þonkyt God.

<sup>1</sup> pope D. not in d. scratched out G.    <sup>2</sup> quaked D. qwaquyt G. not in d.



Then toke Elyn a party of pys cros and send to Rome to hur sonne; and þe remenant scho made to schryne hyt yn syluer, and laft hyt yn Ierusalem wyth all þe worschyppe þat scho cowthe. Þus, good men, as holy chyrche makyth mynd pys day, 4 þe holy cros was fonde.

## Narracio.

Then, as I rede, I fynde þat yn a cyte was callet Beritus a cristen man hyred an howse at a Iew to wone yn. Then had 8 þis cristen mon a rode þe whech þat Nychodemus made in  
84 b worschipp|| and yn mynd of Crist. Þen toke he pys rode, and set hit in a preuy plase yn his howse for syzt of þe Iewes, and dyd hit worschyp aftyr his connyng. Þen aftyr hyt fell soo þat þis 12 man steryd ynto anopyr howse, and toke out all his good wyth hym, saue only pys rode he forgate, as God wold he schuld. Then come pys Iew and wone[d] in þe same howse þat pys cristen man laft, and forto make hym dalyance, he called on of his 16 neȝtburs to hym, and made hym forto sowpe wyth hym. So as þay setten at<sup>1</sup> sowpere and talked togedyr of pys cristen man þat wonet þer before, pys neȝtbur lokut bysily abowte and þen was he war of þe rode stondyng yn a preuy hurne, and when he 20 saw hyt, anon he began<sup>2</sup> grenne and grynd his tepe, and rebuked sputwyslyche pys opyr Iew, and bare on hym styfly þat he was a cristen man, and had þe rode þer, forto don hit worschyp. And he swor þer as depe as he coupe, þat hit was not soo, for he 24 had neuer befor sen hit. ȝet went pys oper Iew anon to his neȝtburs, and told hom all þat pys Iew was a preuy cristen man, and how he had a rode hyd yn his howse. Then come þay all wrope and beten pys man on þe worst maner þat þay cowpe. 28 And so, at þe last, þay sayden yfere: 'Þys ys an ymage of þat Ihesu þat our fadyrs dydden to deth; wherfor, as þay dydden to hys body, do we now to hys ymage!' Then þay token pys ymage and blyndwaruet hit, and boffeton hit, and bobbyd hyt, and 32 aftyr beton hit wyth scorgys, and crownet hit wyth þornys, and aftyr dydden hit on þe cros, and naylet hyt fote and hond to þe cros. And soo, at þe last, þay maden þe strengest man of hom take a sper, and wyth all his myght prost hit to þe hert. And 36

<sup>1</sup> setten at *written above the line G.*

<sup>2</sup> began *Harl. 2403. come G. not in d. D. C.*



anon when he dyd soo, blod and watyr ran out down by þe syde. Then wer þay al sore agryset of þat syzt and sayden: 'Take we a pycher, and full we hyt full of þys blod, and bere we hit || to 85 a  
 4 our tempull þat lye full of seke men of dyuerse malodyes, and anoynt we hom wyth þys blod; and 3yf þay be hole, anon cry we Crist mercy, and take we sologht!' Then þay anon anoynted þes seke men wyth þys blod, and þay anon wer hole and sownde.  
 8 Then went þes Iewes to þe byschop of þe cyte, and tolden hym þe case how hyt befell. And when he herd þat, he kneled adon and ponket God of his hegh miracull. And when he had solowed þes Iewes, he toke vyals of cristall and of lambur and of glas,  
 12 and put þys blod yn hom, and send hit all aboute to dyuers chyrches. And of þys blod, as mony men sayn and vndyrstondyn, com þe blod of Hayles þerof.

## Narracio.

16 As Myletus tellyþe in hys cronyculs, mony<sup>1</sup> 3ere after þat Ierusalem was destriet, þe Iewys wolden haue bylde hyt a3eyne. Then, as þay 3oden yn þe morow þedyrward, þay fonden mony crosses yn þe dewe, soo þat þay wern aferd and turned homward.  
 20 þat oþyr morne þay comen a3eyne, and þen wer hor cloþes full of crosses of red blod; and when þay segghen þat, þay flogghen home for fere. 3et þay wold not be warnet, but comen a3eyne þe þryd day; and þen anon sodenlich a fyre ros vp out of þe erth, and  
 24 brent hom all to cold colys and askes.

And þerfor I counsell þat we do reuerence and worschyp to þe cros, for oþyr defence haue we not a3eyne oure gectly enmys. And pray we hertly to God þat we may worschyp hit soo here  
 28 in our lyfe, þat we may haue þe b[1]ysse þat he bo3t vs to, hongyng peron; and soo mote hit be. Amen.

## 35.

DE FESTO IOHANNIS ANTE PORTAM LATINAM,  
 SERMO BREUIS.

32 Cristen men and woymen, such a day 3e schull haue Saynt Ionys day at<sup>2</sup> þe Port Latyne; þe wheche || day 3e schull come to 85 b

<sup>1</sup> mony *Harl.* 2403. nony *G.* not in *C. d. D.*

<sup>2</sup> at *d. D.* om. *G.*

þe chyrch, and worschyp God and Saynt Ion. But why þys day ys called soo, now 3e schull here.

As þys holy Saynt Ion prechet Godis worde yn a cyte þat was Ephasy, þe justyce of þat cyte segh þat Saynt Ion turned þe 4 pepull fast to cristen fayth. Wherfor he made to take Seynt Ion, and constrayn hym forto haue don sacrifice to his<sup>1</sup> mawmetes. And for he wold not, but he wold rayȝer lese hys lyfe þen do suche a synne befor God, then þys justyce commawndyd forto put 8 Seynt Ion ynto prison, whyll he send to þe Emperour of Rome, forto wyt what he schuld do wyth Seynt Ion. Soo when his lettyrs come to þe Emperour—yn þe whech lettyrs he callet Ion all þat noȝt was: wych, and trobulere, and a desayuour of þe 12 pepull—then þe Emperour wrot aȝeyne to þe justyce, and bade send hym to Rome; and soo he dyd. And when he was comyn þedyr, and apposyd of hys doying, and, for he stod stydfast yn þe beleue of Crist, for gret scorne þe Emperour made to clyppe 16 away þe heris of Ionys hed (for he had a fayre hed of fax). Then, when he was so clypped, all men loghen hym to scorne, and dydden hym doses. Þen was he for scorne lad to þe ȝate of þe cyte of Rome þat was called Port Latyn. And þer was a tonne 20 of bras, full of wallyng oyle, into þe wheche tonne he was put and closyd þeryn, and fure made vndyr hote, and so þei weren ȝerne<sup>2</sup> about for þat Seynt Ion schuld haue ben<sup>3</sup> brent þeryn. But for he was Godys one derlyng, he kepte hym soo, þat he 24 feld no payne. Þen, when all men wenden, he had ben all for-sopen to powdyr, þay vndedyn þe ton, and sygh Ion als hole and sonde yn ych parte of hys body and of hys coloure, as nchpyng had towched hym. Wherfor cristen men maden þer a chyrche || 28

86 a *in* worschyp of God and Saynt Ion, and *in* memory of þe martyrdom þat he suffred þer. Then, for þe Emperour segh þat he myȝt not ouercome Saynt Ion for fere of no penance, he made to exile hym ynto an yle þat is callet Pathmos. 32

Then herd Saynt Ionys modyr how hur sonne was send to Rome, forto haue be don to deþe; and for gret sorow and com-

<sup>1</sup> his *d. D.* hor *G.*

<sup>2</sup> so þei weren ȝerne *C.* so they hied hem fast *d. D.* om *G.*

<sup>3</sup> schuld haue ben *C.* were *d. D.* schuld haue *G.*

passion of hym, scho 3ode aftyr hym to Rome. But when scho  
 herd þat he was send ynto an exyle, scho turnet azejne homward.  
 And scho come to a cyte þat was called Ventulan; þer scho fell  
 4 seke, and deyd, and was buryet bysyde þe cyte vndyr a roche.  
 And when scho had layne þer mony 3erys, Seynt Iames, hur opyr  
 sonne, come þedyr, and toke vp hys modyr's body þat smelled  
 þen as swete as any spycery, and broght hit þen ynto þe cyte,  
 8 and buriet hit þer wyth gret honour and worschyppe.

## Narracio.

In þe lyfe of Saynt Edward I fynd þat þis holy man louet so<sup>1</sup>  
 Seynt Ion þe Euangelyst, þat he wold werne no pore man good  
 12 þat askyd hyt for Saynt Ionys loue. Then fel hyt on an hygh  
 holyday, as þys kyng went yn processyon, Seynt Ion come to  
 hym yn lykenes of a pylgrym, and prayde to 3eue hym som good  
 for Saynt Ionys loue. Þen, for þe kyng at þat tyme had non opyr  
 16 þyng redy, he toke þe ryng of his fyngyr and 3af þe pylgrym.  
 Then sone þeraftyr two knyghtys of þis kyngys howshold 3edon  
 to Ierusalem on pylgrymage; and when þay come ne3 þedyr, as  
 hit happyd hom, þen þay laft hor company, and 3ode homself  
 20 tyll hyt was nyzt. And when hit was nyzt, hit wax so derke,  
 þat þay myzt neuer on see opyr; wherfor þay wer all dyswayre of  
 homself. And as þay stoden þus all adred, talkyng yfer, þer come  
 by hom an oldely man wyth glad chere and semely of person  
 24 wyth two chyldyr||berying two torches brennyng for hym, þe 86 b  
 wheche spake yn Englysch and sayde: 'Heyle, syrs! Why stond 3e  
 here þys tyme of nyzt, and what contre be 3e of?' Þen sayde  
 þay: 'We stonden here all dyswayre of oure way; we ben  
 28 pylgrymes, and men of Englund, and wolden fayne haue herber  
 for of oures.' Then sayde þys man to hom: 'How faryth þe kyng  
 of Englund?' Then sayde þay þat he ferd wele, as þay hopyd;  
 for he was a good man and a holy, as þay vndyrstode. Then  
 32 sayde þys man to hom: 'Syrs, for þe kyngys sake comyþ now  
 wyth me, and 3e schull haue good herber and good ese.' And so  
 he lad hom ynto a fayre place, and made hom well at ese yn all  
 degre. On the morow he was redy, and brozt þes men on hor  
 36 way, and sayd þus to hom: 'Gretyth wele your kyng of Englund

<sup>1</sup> so C. D. so well d. om. G.

on þys token!’ And he betoke hom a ryng and bade hom: ‘Ber þat ryng to þe kyng, bydyng hym byþenke hym for whos loue he ȝaf hyt away, þat was Seynt Ion þe Euangelyst; and byd hym make hym redy, for wythyn vj moneþs aftyr ȝe comen hom, <sup>4</sup> he schall be ded and come to me. And ȝe schull go hom sond and safe in all prosperyte.’ So when þes men comen hom, þay dydden hor message, as þay wer beden, and betoken þe kyng hys ryng. Then kneled he down on his kneys and ponked God and <sup>8</sup> Saynt Ion. The[n] whoso lust to haue þis preuet sope, go he to Westmynstyr; and þer he may se þe same ryng þat was<sup>1</sup> seuen ȝere yn paradys. And so þys kyng deyde and went to þe blis of Heuen, to Saynt Ion. To þe whech blys God bryng you and me <sup>12</sup> to. Amen.

## 36.

DE DIEBUS ROGACIONUM<sup>2</sup> SERMO BREUIS.

Good men and woymen, þes þre dayes suyng Monday, Tuysday, <sup>87 a</sup> and Wanyyday ȝe schull fast and come to chyrch: || husbond, <sup>16</sup> wyfe, and seruant; for all we byn synners, and nedȝe þe mercy of God. Wherfor ryȝt as a man may not<sup>3</sup> excuse hym of synne, ryȝt soo holy chyrche ordeyneþe þat no man schall excuse hym of þes processyons þat may godly be þer. Then he <sup>20</sup> þat wythdrawyþ hym from holy chyrche þes dayes, he synnyþe greusely befor God and hys sayntys. Furst he synnes yn pryde; for he ys vnboxom to holy chyrche not doying hor comaundement. He synnyþe also yn slouþe þat wot hymself yn synne, þat <sup>24</sup> woll not com to þe chyrche, forto pray to God and hys sayntys for socour and remission. He synneþe also gretly forto absent hym from Godys seruyce yn dew tyme. Wherfor ryȝt as he wythdrawyþ hym wylfully from þe<sup>4</sup> company of Godys pepull þat <sup>28</sup> ben gedered, forto serue God yn holy tyme, ryȝt soo God departyþe hom from þe company of Heuen and of suffrages þat ben done<sup>5</sup> yn holy chyrche, tyll þay com to amendement. Wherfor yche man and woman enfors hym forto com to þe chyrche þes <sup>32</sup>

<sup>1</sup> was *d. D. om. G.*<sup>2</sup> rogacionum *D. rogacionibus G. not in d.*<sup>3</sup> not written in red ink above the line *G.*<sup>4</sup> þe *D. om. G. not in d.*<sup>5</sup> done *C. om. D. G. not in d.*



- dayes, and pray deuotly to þe holy sayntys of Heuē þat þay now helpe vs in our nede, as þay wolden sum tyme haue ben holpen, whill þay wer lyuyng here in erþe at hor nede. Then for we  
 4 synnen in þre wayes, þat ys: yn þoȝt, in worde, and yn dede, we schull fast þes þre dayes and do oþyr penaunce wyth; for wyth prayers and fastyng þe power of þe fende ys put away. God for-  
 8 zeuyth man hys gylt, and all þe angelys of Heuē ben made glad and ioiFULL. Þus schull ȝe fyrst pray to God for remission of your synnes, and syþen to be holpen and socourt in dyuers myscheues and perelles þat fallþe namely yn þis tyme of þe ȝere mor þen any othyr tyme; for now þondyrs ben oft herd.
- 12 And þen, as Lyncolnyens saythe, fendys þat flotereþ yn þe ayre || for fere of a brest of þondyr þat Crist come to helle-ȝates 87 b wyth and all todrofe hom. ȝet þe fendys ben so<sup>1</sup> agast, when þay heren þe þondyr, þat þay fallen don to þe erþe; and þen  
 16 þay gon not vp aȝeyne, tyll þay don som wycked dede. Then þay reryþe warres; þay makyþ tempestys in þe see, and drow-nyþe schyppes and men, þay makyþe debate bytwyȝ neghtburs and manslaȝt þerwyth; þay tendyþe fyres, and brennen howses  
 20 and townes; þay reryth wyndys, and blowyþ don howsys, stepuls, and trees; þay make wymen to ouerlye hor children; þay makyþ men to sle homselfe, to hong homself oþyr drowne hom in wanhope, and such mony oþyr curset dedys.
- 24 Thus forto put away all þes perelles and myscheues, holy chyrche ordeynyþe ych man forto fast þes dayes and forto goo in processyon, forto haue helpe and socour of God and of his sayntys. Wherfor yn processyon bellys ryngyþe, baners ben borne befor, þe  
 28 crosse comyþ aftyr, and all þe pepull suyth. For ryȝt as a kyng, when he goþe to batayle, trompes gon befor, þe baner ys displayde and comyþ aftyr, þen comyþ þe kyng and his ost aftyr sewyng hym; ryȝt so in Cristys batayle þe belles, þat ben  
 32 Godys trompes, ryngen<sup>2</sup>, baners byn vnfolden, and openly born on hegh yn þe ayre. Then þe cros yn Cristys lykenes comyth as a kyng of cristen men, and his ost, þat ys Cristys pepull, sewyþe hym. Þus he dryuyþ þe fend out of hys lordschip and reueþ hym

<sup>1</sup> so *C.* om. *G. D.* not in *d.*<sup>2</sup> ryngen *D.* ryngyng *C. G.* not in *d.*



hys power. And as a tyrand wold drede, and he herd þe trompes of a kyng þat wer his enmy, and seȝ hys baner dysplayde in þe feld; ryȝt soo þe fend, the curset tyrand of hell, dredyþe hym wondyr sore, when he heryþ þe Kyngys trompes of Heuen ryng, 4 and cros and baners broȝt about. For þis cause, when any tempest ys, men vsyþ forto ryng bellys, and so forto dryue þe fend away.

Narracio.

8

88 a I rede at þe cyte of Constantyne, as || þay went in processyon for a gret fray and doses þat þe pepull had. [And when]<sup>1</sup> þay gon in procession and songen þe letany, sodenly a chyld was pult vp ynto þe ayre and soo into Heuen and þer angeles taghten hym 12 forto syng þys song: ‘*Sanctus Deus, sanctus fortis, sanctus et immortalis, miserere nobis!*’ And when he was set þer fayre don aȝeyne, þen he sang þe same song, and anon þay werne holpen. Then ys þis forto say in Englysch: ‘Holy God, holy strong, holy 16 and neuer schall deye, haue mercy on vs!’

God wylnyþe þat ȝe be holy, and he wylnyþe þat ȝe be strong, forto feght wyth the fende, wyth þe world, and wyth your owne flesh; and þen woll he haue mercy on vs, and bryng vs to þe 20 lyfe þat neuer mon schall deye. To þe which life God bryng you and me to. Amen.

## 37.

## DE ASCENSIONE DOMINI NOSTRI, IHESU CRISTI

## SERMO BREUIS AD PAROCHIANOS.

24

Good men and woymen, þys day ys an heȝ day and an hagh fest in all holy chyrche; for þis day, as þe fayþe of holy chyrche belcueth and prechep, Crist, God of Heuen, veray God and man, stegh vp ynto Heuen, and syttyþ þer on hys fadyr ryght hond 23 in þe blis þat euer schall last. Wherfor yn tokenyng of þys þyng þat ys þe schef lyght þat ys yn holy chyrche, þat haþe stonden from Astyr hedyrto oponly yn þe quere, þys day is remuet away in schewyng þat Crist þe which ys þe chef lyȝt yn holy chyrch and 32

<sup>1</sup> And when *om. G. not in d. D.* And when þay gon in procession and was in þei C.

haþe þes fourty dayes oponly apperyd to hys dyscyplys by mony wayes and taȝt hom þe fayþe, thys day he steȝ vp ynto Heuen, and þer schall abyde tyll þe day of dome. But now ȝe schull  
 4 here þe maner of hys assencyon.

From Astyr-day to þys day he was not alȝatys wyth his discipuls, but aperut to hom dyuers tymes. But þys day he apperut to hom, as þay setten at hor mete; and þer he ȝete wyth hom, forto  
 8 schew || þat he was uerray man yn flesche and blod as þay werne. 88 b  
 For sum of hom ȝet þedyrto weren yn dout, and wendon þat he had ben a spyryte þat haþe no flesche ne blod. Wherfor forto preue þe soþe and put hom out of all maner dowte, he cte wyth  
 12 hom yn hor allur syght, and soo bade hom goo ynto þe mont of Olyuete. And þer, in syȝt of all þe dyscypuls, he blessed hom, and soo steȝt vp ynto Heuen, and þer laȝt þe steppus of hys fete þrost downe into þe hard erth, þat euer sythen has ben  
 16 sen. Then schull ȝe know þat þe tre of olyue bryngyȝh forþe oyle þat bytokenyþe mercy; wherfor Crist stegh vp ynto þe hulle of Olyuete, schewyng oponly þat he ys hed of mercy, and ys redy to ȝeue mercy to all þat askyn hit wyth meke hert. Then yn  
 20 þys vpsteyng þat ys callet þe assencyon, angelys maden such a melody, þat non erþly tong cowþe tell; soo fayne þay wer of þe hom-comyng of our Lord.

He styet vp, for, as hyt wer yn a moment, he was from erþe  
 24 ynto Heuen. And þus sayde a gret phylosophur, raby Moyses, þat hit ys as<sup>1</sup> ferre from erthe to Heuen as an hole man myȝt lyue a þowsand ȝere, and yche day goo a þowsand myle. But he þat metyþe þis way, he can best telle þe myles and þe lengþe  
 28 of hom. Þen in his ascencyon he had wyth hym a gret multytude of soules þe wheche þat he fat out of hell from þe fendis bondes.

He stygh alsoo vp wyth his wondis redy and fresshe, all bloody,  
 32 and so, as Bede sayþe<sup>2</sup>, for fyve causes. The fyrst ys, forto verely þe fayþ of his resurreccyon; for he ros yn verray flessch and blod, and deyde on þe cros. The seconde, forto schew hys fadyr his wondys yn helpe of mankynd. The pryde, how mon  
 36 schall se<sup>3</sup>, how meroly he is sauēd. The fourthe, þat euell men

<sup>1</sup> as *d. D.* a *G.*

<sup>2</sup> Bede sayþe *d. C.* bedes fayþe *G.* not in *D.*

<sup>3</sup> se *d.* soo *G.* not in *D.*

89 a schall sec how ryghtfull þay ben damp||net. The v. þat he may  
ber algate wyth hom a syngne of perpetuall victory.

He stegh also vp for gret sycurnes to all monkynde; for  
ryght as a lord ys sycour þat haþe algate a trew avoket befor 4  
þe juge to vnsvar fore hym, ryght soo in sykurnes of al monkynd  
we han hym our trew avoket euermor, redy to vnsvar for vs at  
ych apechyng þat our enmy haþe aþeynes vs. Wherfor Seynt  
Barnard sayþe þus: 'A sykur accyon may a man haue to God 8  
wher þe modyr, þat ys our lady, schewyþe hyr sonne hyr brest  
and hur pappes, þe sonne schewyþe hys fadyr hys betyn sydis  
and his bloody wondys.' Then how schall he be put away þat  
hath<sup>1</sup> soch two frendes yn þe court of Heuen, and next frendys, 12  
and most may do wyth þe kyng?

Also by steýng of Crist ynto Heuen, man haþe geten a gret  
dignyte yn<sup>2</sup> Heuen; for hit ys a gret dygnyte to a man to se  
hys one kynde, þat ys hys owne flesshe and hys blod, sytte at þe 16  
ryzt hond of þe Fadyr of Heuen yn his trone. Wherfor angelis,  
consyðeryng the dygnyte of man, now þay woll not suffyr mon to  
do hom worschyp, as þay dydden befor þe incarnacyon; but þay  
worschepen hom in reuerence of þe monkynd þat Crist haþe 20  
bodyly yn Heuen. Here may a man se how moch a man is  
holden to his God, þat was befor bond and þral and vndyrlyng  
to þe fende of helle, and now haþe made hym of suche fredom  
and dygnyte, þat angelis schul do hym worschyp and seruyce. 24

And þeras angelis summe tyme keput þe ȝatys of paradyse,  
þat no manys soule schuld come yn, wyth brennyng swerdys,  
now Crist haþe cast apon þe ȝatys, and warneþ<sup>3</sup> entre to none  
þat is<sup>3</sup> stedfast yn þe beleue. ȝe schull also wytte þat ryzt 28  
as a kyng yn þys world haþe yn his court offycers, boþe herre  
and loue, and some nere and more preuy þen oþyr, ryght  
soo þe Kyng of Heuen haþ yn his court angelys, som herre ||

89 b and summe loue, and summe more preuy þen some. Wherfor, in 32  
steýng of our Lord Ihesu Crist, þe lowe angelis—for gret wondyr  
þat þay hadden yn Crist ascencyon, when þay seen hym in  
flessch and blod bodyly steý vp wyth soo gret multitude of angeles

<sup>1</sup> hath *d. om. G. not in D.*

<sup>2</sup> yn] y *G. in C. not in d. D.*

<sup>3</sup> entre . . . is *C. L. þat non entre to þo þat ben G. non to entre þat is H. none to entre in to tho þat ben d. not in D.*

making melody, and so gret multitude of sowles wyth hym,  
 and also for gret wondyr þat þay hadden, when þay seggen þe  
 fendys of þe ayre fle away for gret drede þat wer befor wout  
 4 wyth gret pryde assayle all þe soules wythouten any spare—and  
 also all good angeles, yn all þe hast þat þay myȝten, þay comyn,  
 forto do Crist *seruyce* and reuerens. Þus, for gret wondyr þat  
 þes angelis hadden, þay askyd þe heȝur angeles and sayden þus :  
 8 ‘What ys þys þat comyth out of þe world wyt þe bloody clothes,  
 as<sup>1</sup> he wer kyng of joy?’ Þen<sup>2</sup> sayden þe grattyȝr angelys to  
 hom þus : ‘Þys ys þe lord of all vertu and ys also þe kyng of  
 joy. Thys ys he þat ys whyt of his modyr; rody yn hys  
 12 scorgyng; seke yn þe crosse; strong yn helle; lovely yn deynge;  
 fayre yn his rysyng; ouercomer of hys enmy; and now ys kyng  
 glorious yn Heuen.’

Þus, good men, Crist steyd ynto Heuen, and his dyscyples  
 16 stonden wyth his modyr for gret wondyr þat þay haden of syȝt  
 and of heryng, þay loket vp ynto Heuen. And sodenly þer stod  
 two angelis by hom, clopet yn whyt and sayden þus : ‘Men of  
 Galyle, what stond ȝe here þus loking vp into Heuen? Ryght  
 20 as ȝe sen Ihesu, our Lord, stye vp into Heuen, riȝt soo he schall  
 come at þe day of dome aȝeyne, forto deme þe qwycke and þe ded.’

Wherfor, good men and woymen, lyftup vp your hertis to  
 Ihesu Crist þat now syttyȝ in Heuen at his fadyȝr riȝt hond,  
 24 redy forto ȝeue mercy to all þat wyll aske mercy wyȝe a meke  
 hert, so þat ȝe may have non excusacyon but þat ȝe mow be  
 sauet. But þogh a man or a woman be neuer so synfull, and he  
 wyll aske mercy wyth a meke hert, he wyll ȝeue hym mercy  
 28 and take hym to || hym. Þen forto schew þe gret godenes of hym, 90 a  
 and how gret compassyon he haȝe of monkynd, I tell you þis  
 ensampull :

#### Narracio.

32 Hit was summe tyme, as we reden yn þe lyfe of Seynt Karpe,  
 how a misbeleuet mon turned a cristen mon out of his fayȝe to  
 hys mysbeleue; wherfor þys holy man Karpe was soo wroȝe, þat  
 he fell ynto a gret sekenes. And when he schuld haue<sup>3</sup> prayde for  
 36 hor boȝe amendement, he prayde bysyly day and nyȝt to God to

<sup>1</sup> as *C. d.* a *G.* not in *D.*

<sup>2</sup> þen *d.* þay *G.* not in *D.*

<sup>3</sup> haue *C.* a. *G.* not in *d.* *D.*



sende hom bodely vengeans. Then, as he prayde þus, at myd-  
 nyzt sodenly þe how[s] þat he was yn cleue yn two, and he saȝ an  
 hoge o[ve]n brennyng so dyspytously, þat wondur was to seen.  
 Then loket he vp ynto Heuen, and segh Ihesu wyth gret multy- 4  
 tude of angeles syttyng in hys trone. And þen he loket aȝeyne,  
 and saw þes two men stondyng befor an ove-mowthe, qwakyng  
 and tremblyng for gret fere and drede, and neddyrs and brennyng  
 wormes com out of þe ove mowþe, forto draw þes men in wyth hom, 8  
 and oþyr fendys holpen to put on wyth ynto þe oue. Then was þis  
 Karpe so fayne of þe menys vengenans, þat he laft þe syzt of  
 our Lord Ihesu Crist and of his angeles, and loket to þe menys  
 vengeans, and was wrope þat þay taryet soo longe to be put 12  
 ynto<sup>1</sup> hor payne, þat he set to hond hymselfe and help what he  
 myzt. And when þay wer yn þys fyre, þen loket he vp to God  
 almyȝty, and segh hym for gret compassyon þat he had of þes  
 two men ryse from hys trone, and come don to þes men, and toke 16  
 hom out of hor payne, and sayde þus to þos men: 'Karpe, strech  
 forth þy hond and fezt aȝeynys me. I am ȝet redy, and nede wer,  
 to dye eft for monkynd.'

By þys ensampull ȝe mow wele knowe how redy God ys to all 20  
 þat will aske mercy and deserue to haue mercy. He is worthy to  
 haue mercy þat is sory for his trespas, and is yn full wyll forto  
 amende hym. Þe wheche wyll God<sup>2</sup> graunt you and me. Amen.||

## 38.

90 b

## DE VIGILIA PENTECOSTES SERMO BREUIS.

24

Cristen men and woymen, Setyrday þat next comȝe, as ȝe  
 knoweþe well, ys Whytson-euen, ȝe schull all fast and come to þe  
 chyrche, forto here and se þe seruyce þat ys þat day don yn holy  
 chyrche. perfor ȝe schull all make you redy and clene yn soule, 28  
 þat ȝe mow be abull þat day to recyue þe Holy Gost þat þe Fadyr  
 of Heuen senduþe among all monkynd. Wherfor I pray you and  
 charche you, yf any of you ys fallen into any greues synne, þat  
 he come to me and clanse hym þerof, er þen Sunday<sup>3</sup> com; and 32

<sup>1</sup> ynto] to inserted above the line.<sup>2</sup> god d. god god G. not in D.<sup>3</sup> Sondag D. Sondon G. not in d.



I wyll be redy forto helpe, in all þat lype yn me, forto do wyth good wyll wyth þe grace of God. For takeþe in certeyne: ryȝt as non of you woll goo ynto a place þeras stynkyng caren ys, but  
 4 stoppyþe his nase and hyþe hym þens; ryȝt soo þe Holy Gost fleþe from þe soule þat ys combryd wyth dedly synne, and all angeles, wyth stoppyng hor nosys, for moche more and fouler stynkeþ dedly synne yn hor noses þen doþe any foule kareyn yn our  
 8 noses. And ryȝt soo þe Holy Gost fleþe from hom þat ben combret wyth synne; ryȝt soo he hyuþ to pylke þat lyuen in clannes of body and soule, and ben yn charite to God and to man, and han mercy yn hert and compassion of hom þat ben yn  
 12 myschef and doses. To suche þe Holy Gost comyth, such he vysetype, suche he loueþ, wyth suche he hap lust and lykyng forto abyde, and techeþ hom, and conforteþ hom yn all nede. But at þe seruyce of þat fest he ys mor present þen any opyr  
 16 tyme; for at þat fest all holy chyrche haloweþ of hym, and specyaly calluþe to hym for help and grace and part of þe dole þat he makeþ, þen to all hom þat ben abull to receyue hys ȝiftys.

But ȝet ȝe schull vndyrstond þat þe Holy Gost makype his||  
 20 dole opyr wayes þen men don; þay delon yche man in lych moche, 91 a but þe Holy Gost deluþe to yche man, as he wot þat ys spedfull to hym, and ȝeueþ som more and som las, and som of on ȝift and som of anopyr.

24 Somme he ȝeuyth grace of wysdom, and makeþ hom clerkes and wyse in holy scripture, and ȝef hom so gret sauor and lykyng þeryn, þat þay ben lusty forto teche and preche þe vertu and þe grace þat þay felen þeryn; but for þay ben wyse, þay don hyt  
 28 yn tyme and to suche þat þay hopen woll here hyt, and do þer-aftyr, and bere hit forth wyth hom. For sum sette noȝt by Godys worde, but hadden leuer here a tale of rybowdy þen hit; wherfor to suche Godys word schall not be preched, for þay loue  
 32 not God.

Som be ȝeuen grace of vndyrstondyng þat not only vndyrstondype hor owne speche, but alsoo opyr langwagys, as Frenche oper Romainys wythouten any trauayle of lernyng. Hit ys a  
 36 gret gyft of God þat ych man can vndyrstond opyr yn spekyng. For v lettyrs makype ych word of all languagys þat ben vndyr þe heuen to vndyrstoud, and wythout on of þos v lettyrs þer

may no man know what anopyr spekeþe ; and þes ben þe lettres :  
A, E, I, O, V.

Som he ȝaf grace of counsell, some to ȝeue counsell, and som to do aftyr consell. Some he enspyryþe so wythyn-forth, þat he 4 schewyþ hom, and makyþ hom know befor þat woll fall aftyr, and ȝeueþ hom dyscrescyon forto know þe good from þe euell, and þe bettyr from þe wors. Wherfor þay ben soo war and wyse and councellyng, þat ych man ys lusty forto here hom speke and 8 forto haue counsell of hom. Some he ȝeuyþe grace to do aftyr counsell þat Crist ȝaf hymselfe, counselyng a mon þat woll be ||  
91 b parfyte forto leue all þat he haþe, and go into religyon, and þer be lad and gouernet by hys wa[r]deynes counsell and noȝt by hys 12 owne. Thys counsell comyth of God, and well ys hym þat hit may performe.

Som he ȝeuyþ grace of strengþe, boþe yn body and yn soule, forto ber mekly and wyth glad chere gret bodyly harmes, and 16 dyuers skenes, and losse of goodys, and catayle, and of frendeschip. He haþe a specyall ȝyft of þe Holy Gost þat may ber such berpens wyth esy hert, þonkyng God þerof.

He ȝeuyþe also grace of dyuers sciens in lernyng of dyuers 20 craftes, and som to lerne on and som anopyr, so þat ych man haþe by ȝyft of þe Holy Gost grace forto lerne a science by þe wheche he may gete his lyfode<sup>1</sup> wyth trewþe.

Some he ȝeueþ grace of pyte, and fullfyllþe hor hert soo wyth 24 pyte and compassyon of all þat ben yn doses and myscheues, þat þay ȝeueþ hom of hor good, and helpeþ hom yn hor nede, and serueþ hom to hond and fote, as þogh þay haddon Crist yn presence before hom, and haue suche hert of mercy, þat þay ben 28 euer redy forto forȝeue þat trespassuþe aȝeynes hom.

Some he ȝeuyth grace of Godys drede, so þat þay haue ay yn hert of þe hegh vengeans þat Crist schall ȝeue to þe euell yn þe day of dome and horrybull paynes of helle. Wherfor þay ben 32 dred day and nyȝt forto do any þyng mys, and ben ay besy forto do wele, also welle yn priuety, yn syght of his angell, als yn opon, yn syght of men. Þen he þat haþe þys ȝyft he ys moche holden to þonke þe Holy Gost, for þis ys a specyall ȝyft of hym, 36 and þer ben fewe þat haue þis ȝift.

<sup>1</sup> MS. lyfolde.

Thus ben þe vjj 3yftys þat þe Holy Gost partuþ among mon-  
 kynd and 3eueþe som more and some lasse, so þat none<sup>1</sup> may be  
 excuset, but he hap somewhat of || þes 3yftes. And þus þe Holy 92 a  
 4 Gost asynþ ych man in his cristenyng tyme; wherfor þe byschop<sup>2</sup>,  
 when he confermeþ childyr þat ben folowet, he rehersyth þes  
 eftys prayng þe Holy Gost to conferme in hom aftyr yn hor  
 lyuyng þat he asyngneþe to hom in hor cristenyng. Þen forto  
 8 styre your deuocyon more to þys holy sacrament, I tell you þys  
 ensampull.

## Narracio.

I fynde yn þe lyfe of Seynt Remus þat þer was an holy byschop,  
 12 and turnet Lewys þe kyng of Fraunce to cristen fayth. And  
 when þe kyng was comen to be folowet, at þe font-halowyng was  
 so gret þurst on þe pepull, þat þe byschopis clerke þe whech bare  
 his crismatory myght by no way bryng hit to þe byschope. Then,  
 16 when þe fonte was halowde to þe takyng of þe creem and myzt  
 haue non, he lyft vp his hert and hys een to God, prayng hym  
 deuotly of helpe. And þen anon þerwyth com þer fleyng from  
 Heuen yn syzt of all þe pepull a culuer as whyt as mylke, beryng  
 20 yn hor byll a fyoll full of creem to þe byschop. And when he  
 openyd þe fyoll, þer come out so swete a smell, þat all þe pepull  
 was gretly wondryd þerof, and wer gretly confortet þerwyth, and  
 last soo tyll all þe seruyce was don.

24 Herby 3e may knowe well, þo3 þe prest say þe wordys, þe Holy  
 Gost worcheþ þe dedys of þe sacrament, and doþe þe vertu of þe  
 wordys by halowyng þat þe prest sayþe yn manys heryng. Then  
 schull 3e all knell adon, and pray þe Holy Gost forto make you  
 28 clene yn body and yn soule, so þat 3e mown be redy þat day forto  
 receyue þe grace of his 3ift to þe reuerence of God and saluacyon  
 to your lyues and your soules, and so to haue þe blis þat euer  
 schall last. To þe wheche blysse God bryng you and me to, yf  
 32 hit be his wyll. Amen.

<sup>1</sup> none *C.* *unintelligible G.* *not in d. D*

<sup>2</sup> byschop] byschopys *G.* bisshopp *D.* *not in d.*

## 39.

DE DOMINICA PENTECOSTES SERMO BREUIS AD  
PAROCHIANOS.

Goode men and woymen, as 3e knowen wele all, þys<sup>1</sup> day ys called Whitsonday, for bycause þat þe Holy Gost as þys day broȝt 4  
 92 b wyt and wysdome ynto all Cristes dyscyples, || and soo by hor prechyng aftyr ynto all Cristys pepull. Then schull 3e knowe þat mony haue wyt but not wysdom; for mony haue wyt forto speke wele and forto teche well and wysly, but all to fewe<sup>2</sup> þat han 8 wysdom forto do well. For þer ben mony wyse techers, but mor harme ys, all to few good lyuers; for mony traueluþe bysly forto haue wyt and ccnyng, but few þat trauelythe aftyr knowleeh of good lyuyng. Þus wyt of sleȝt ys made moeh of, and wysdom of 12 holynes ys not sette by. For he þat haþe wyt to gete goode, he ys holden a wyse man; but he þat haþe wysdom forto forsake good and be pore for Godys sake, he ys holden a fole. Neuerpeles be a mon neuer so ryche, at þe last he schall be pore; for 16 noȝt he bryngyþe ynto þys world, and noȝt he schal bere out wyth hym. But þe Holy Gost, he bryngyþ wyth hym boþe wyt of his prechyng and wysdom of goode lyuyng; for he þat lyueþe well, he techeþ wele, for a good ensampull ys a good doctryne. 20 The grace as þis day was yn Cristys dyscyples, for þay taȝten wele and lyueden well. Soo by hor gcod techyng and by ensampull of goode lyuyng, þe fayþe of holy chyrche ys sprad progh all þe world. Þen how þay comen to þys grace, now schull 3e here. 24

When our Lord Crist was steyut ynto Heuen, his dyscyples wern in care and mornyng, and sorowfull at hert; for þay had lost<sup>3</sup> hor maystyr þat þay louedon so moeh, and for hys loue had laft hor good and hor frendschip, and seweden hym yn hope þat 28 þay schuld haue ben gretly holpen by hym. And þen þay wer maset and þrat of þe Iewes to be taken, and cast into pryson, and aftyr don to deþe. Þis made hor hertys sore and cold, and durst not go openly among þe pepull, but in hudeloke, to gete 32 hom mete of som preue frendys þat þay had. But ȝet as Crist

<sup>1</sup> þys *d. D.* þat þys *G.*<sup>2</sup> fewe *d. D.* *om. G.*<sup>3</sup> lost *d. D.* laft *G.*



bade hom yn hys assencyon, || pay ȝode ynto þe cyte of Ierusalem; 93 a  
 and þer yn a howse of ostage, pay setten yfere prayng to God  
 wyth on hert and on spyryte for helpe, and socour, and confort  
 4 yn hor gret doses. Then, as pay weren þus yn hor prayers,  
 sodenly a gret sowne was made yn þe fyrmament lyke a gret  
 barst of þondyr and þerwyth anon þe Holy Gost com adone  
 among hom, and lyzt yn yche of hom yn liknes of tonges of fyre,  
 8 as hit wer þe leem of lyght fyre, schapon lyke tonges, brennyng  
 and not smertyng, warmyng not harmyng, lyztyng not fryghtyng.  
 And fullet hom so full of gostly wit and wysdom, þat anon þeras  
 pay before were but veray ydeotes and lewde men and ryzt noȝt  
 12 coupe of clerge, sodenly pay wern þe best clerkes yn all þe world,  
 and speken all maner langages vndyr þe sonne. And þeras  
 befor hor hertys werne cold and sore for persecucyon and drede  
 of deþe þat pay durst not wher goo, then sodenly þe Holy Gost  
 16 so chafet hor hertys wyth fyre of loue, þat anon pay prechet and  
 taght Godys word sparyng for no drede of deth ny of opyr  
 penaunce; but fayne werne and redy to take deþ for Cristys  
 loue. Then wern þer yn Ierusalem, as God wold, þat day men  
 20 of all þe nacyns of þe world vndyr þe heuen, and werne comen  
 togedyr ynto þe tempull for fere of þe berst þat pay herd yn þe  
 welken, and dowtyd what hit myght be. Then, as pay wern  
 þer, þe apostolys comen ynto þe tempull, and bo[l]dely prechet  
 24 Cristys fayþe. Þen wer þes men gretly astonyet and mervelet  
 þat ych on of hom herd hom speke hys owne langage. Then  
 sayde som of hom: 'Þes men han dronken so moche of muste'—þat  
 ys new wyne—'þat pay ben all dronken, and mameluth pay wot not  
 28 what.' Then on vnswared, || and þat was Seynt Petyr, for al his 93 b  
 felaws: 'Syrs and breþern, we be not dronken as ȝe weneþe; for  
 hit ys not ȝet vndyr of þe day, and as ȝe wetyþ wele, hit ys not  
 lawfull nobyr forto ete ne forto drynke befor vndyr of þe day.  
 32 But þys was proficiet be þe profet Ioel; how þat þe Holy Gost  
 schuld be halowet so plentwysly on Godys pepull, þat pay schuld  
 speke wyth all tonges and prophesye, þat is, forto preche, of þe  
 joy þat ys forto com to all þat beleuen yn Crist. Then moch of  
 36 þe pepull þat herd of þes wordes, turned to Crist. And when  
 pay comen ynto hor owne contre, pay tolden of gret wondyrs and  
 myrakles þat pay had seen; and soo turned mony opyr to cristen



fayth, so þat wythyn a schort tyme of ȝerus þe fayþe was sprad progh all þe world.

Then hit ys now forto wyt why þe Holy Gost come yn lykenes of<sup>1</sup> tonges rayþyr þen any opyr membre of monys body, and why 4 to hom syttyng yfere rayþyr þen stondyng. Then to þe fyrst, why he come yn lykenes of tonges, þys was þe skyll: for a tonge ys þe best membyr of a man whyll hit ys rewlet, and þe worst when hyt ys out of rewle. For as Saynt Iames sayþe: 'A tonge 8 ys furut wyth þe fyre of helle, and may neuer be chastist whyll þat fyre brennyth hur. And for þe tonge most nede speke the wordys of þe fayþe, þerfor þe Holy Gost come yn tonges of fure. For ryȝt as a blest fure ouercomye and dryueþe away þe fure of 12 layte, ryȝt soo þe fure of tongys of þe Holy Gost schuld dryue away and ouercome þe fure of hell þat raynet þen, and ȝet doþe yn manis tonge. And ȝet for bycause þat þe apostolys and all opyr prechours aftyr hom schuld speke brennyng wordys, þat ys: 16

94 a nopyr for loue, ne for hate, ne for drede of deþe spare to tell || þe pepull hor vyces and þe synne þat reyneth wythyn hem<sup>2</sup>. And say bo[l]dely: 'Whoso woll not leue hor synne and amende hom, but contynew vnto hor deþe-day, he schall wythout remedy goo ynto þe 20 fyre of hell. And he þat woll leue hys syn, and mende hym, poȝh he haue synnet neuer soo greuesly befor, he schall goo to þe blessed fure of Heuen, þat ys, þe loue of God þat brenneþe amonge angeles and all holy sayntys.' Also he come yn brennyng tonges, 24 for hit ys þe kynd of fure to make lowe þat ys hegh, and warme þat is cold, and nesch þat ys hard. So þe Holy Gost makuþe wyth hys fure hegh hertys and prowde, by grace þat he ȝeueþe, lowȝe and meke. And hom þat lyþe cold in envy, he makeþe 28 hom warm yn loue and charite. And hertis þat are hard yn<sup>3</sup> gederyng of good and holdyng, he makeþe hom nesch and liberalule to dele to þe pore for Godys sake, and forto do mony werkes of charyte. And nesche yn fleschly lustys he makeþe 32 hard yn doying of penaunce and straytenes of lyuyng. Thus ys þe Holy Gost besy yn all wayes forto make salue to all maner of synne, and to hele þe seke of all maner sorows.

That opyr skyll ys þys, why þe Holy Gost come into þe 36

<sup>1</sup> of d. D. om. G.    <sup>2</sup> reyneth wythyn hem C. þay rent yn G. om. d. D.

<sup>3</sup> are hard yn d. ben harde and C. arn and G. D.

apostolys syttyng yfere raypyr þen stondyng. For syttyng yfere bytokenyth mekenes of hert in vnyte of pes and rest; þe whech a man most<sup>1</sup> nede haue þat woll be vyseted of þe Holy Gost, for to  
 4 such he comeþe and to nou opyr. For ryzt as drye brondes, whyll þay lien togedyr at þe fure wythout steryng, þay brennyth fayr and lyzt togedyr, ryght soo, whyll men, togedyr wythout sownes or moystur of malyce, ych on loueþe opyr, and ych on ys fayn of opyr,  
 8 and all makeþe and susteneþe good tonges. But as sone as þe brondes ben cast atwyn by dyscencyon and dyscord, anon þe fure of loue qwencheþe, and smokeþe of malyce and of envy rysuþe bytwyx || partyes, and greueþ so þe ey of þe hert, þat hit may haue 94 b  
 12 no grace forto se reson. For þen ys þe wykket gost redy and buyluþe þat hert soo yn envy, þat hyt may haue no rest nyzt ne day, but ay pynkyþe and studyeþe how he may be wroken on his enemy. And þus ys a man brozt yn plyte forto be lore, body and  
 16 sowle, but yf þe helpe of þe Holy Gost socour hym, and all ys long on<sup>2</sup> wyket tonges. Wherfor þe Holy Gost come in tonges of fure forto brenne out the wikket tonges<sup>3</sup> malyce, and so anoynt hom wyth þe swetnes of his grace, þat þay schuld leue malyce, and  
 20 speke of goodnes, and leue wordes of envy and debate, and speke of rest and pes. Wherfor, good men and woymen, 3e schull so pray þe Holy Gost, þat he 3eue you grace soo forto tempur your tonges, þat<sup>4</sup> ye may algate speke goode, and leue the euell, and that  
 24 he fynde your<sup>4</sup> hertys soo wyth þe þoghtes of mekenes, þat 3e ben ay worþy to be vysetut of hym, as Seynt Gregory was, when he expownet þe prophesy of Ezechyel, þe prophete.

Narracio.

28 Thys holy pope, Seynt Gregory, when he expownet þys prophesy, he toke to hym Petyr, his deken, forto wryte as he expowned, and made forto draw a rydell bytwyx hom, þat Petyr schuld not wyt how he dyd yn his studyyng. Then, as Gregory  
 32 sate yn hys chayre studyyng and holdyng vp his hondys ynto Heuen, anon come þe Holy Gost lyke a culuer, whyt as mylke wyth fete and bylle of brennyng gold, and lyzt on his ryght schuldur, and put hor bylle ynto Gregoryys mouþe a whyle.

<sup>1</sup> most *d. om. G. not in D.*

<sup>2</sup> on *C. H. L. of G. d. not in D.*

<sup>3</sup> the wikket tonges *d. of wykket hor G. not in D.*

<sup>4</sup> ye . . . your *d. om. G. not in D.*

And when he wythdrogh hym, þen Gregory bade Petyr wryte; and eft-sones when he began to study, þe Holy Gost put aʒeyne his byll ynto his mouþe, and so all þe tyme tyll he had made an end. But for encheson<sup>1</sup> þat he expowned þat harde prophesye so 4 clerkelyk, Petur hadde<sup>1</sup> gret mervayle þerof and þoʒt forto wit, 95 a how þat he dyd; and soo he made pryuely in || þe rydell an hole, and segh all how þe Holy Gost fed hym wyth holy þoʒtys. Then þe Holy Gost warne[d] Seynt Gregory how Petyr aspyet on hym. 8 Then Gregory blamet Petyr þerfore, and charchet hym heʒly þat he schuld neuer dyskeuer hym whill þat þay wern boþe on lyue; ny he dud not. But when he was ded, herytykes wold haue brent þe bokes of þys holy manys makyng. Then Petyr 12 aʒeynestode hom, and told openly how he segh þe Holy Gost fede hym, whyll he expownet þat prophesye; and so sauet his bokes vnbrent þrogh þe grace and þe mercy of God. The wheche grace God graunt vs, ʒyf hit be his wyll. Amen. 16

## 40.

## DE FESTO TRINITATIS SERMO BREUIS.

Goode cristen men and woymen, as ʒe all knowen, þys day is called Trynyte Sonenday, and ys an heʒ princypall fest in holy chyrche. For þeras opyr tymes of þe ʒere holy chyrch makeþ 20 solemпыnte of opyr festys þat ben halowet yn þe worschyp of þe Sonne, as Cristenmas-day, and Astyr-day, and þe Ascencyon-day; and in þe worschyp of þe Holy Gost as Whytsonenday and þe weke aftyr; but now þis day is halowet in þe worschyp of þre persons 24 yn Trinite: Fadyr, and Sonne, and Holy Gost. Wherfor, as I hope, ʒe ben comen þis day to þe chyrche forto do reuerence and worschyp to þe holy Trynyte, hauyng perfet fayth and full beleue in þe Trynyte. Neuerþeles, forto styr your deuocyon more to 28 þe Trinite, ʒe schull know why, and how, and what was þe cause þat þys fest was ordeynet. This fest was ordeynet for þre skylles: for þe trynyte furst fyndyng, for heretykes hegh confondyng, and for þe hegh Trynyte worschypyng. 32

Furst hit was ordeynet for þe forme trynyte fyndyng; and þat

<sup>1</sup> cheson . . . hadde C. om. G. not in d. D.

was, as a gret clerk, || Ion Belet telleþ, þat þe forme trinite was 95 b  
fonden in a mon þat was Adam our forme fadyr. As þys Adam  
was formet of erþe on person, and Eue of Adam þe secunde  
4 person, and a mon of hom boþe þat was þe þryd person. Thys  
trinite was þus fonde yn man furst by worchyng of þe Trinite of  
Heuen. Wherfor þat man schulde haue mynde of þe Trynnye,  
holy chyrch ordeyneþe þat yn weddyng of mon and woman þat  
8 masse of þe Trinite ys songen; and yn þe deþ of a man þer at  
hys knyle, þre tretys schuld be songon<sup>1</sup>; and at a woymon tweyne  
tretus, as þe secunde person yn þe trynnye. Then, for holy  
chirche ordeyneþe suche worschyp forto be don to a mon in  
12 mynd of þe Trinite, a<sup>2</sup> mon ys moch<sup>3</sup> holden forto do honowr and  
reuerence to þe Holy Trinite of Heuen.

The secunde skyl<sup>4</sup> why þys fest was ordeynet ys: yn con-  
fondyng heretykes, and forto destrye þe fals oppynyons þat þay  
16 holden azeynes þe holy Trinite, as Lombardys doþe now. For  
ryzt as heretykes yn þe begynnyng of þe fayþe wern about wyth  
hor smeþ wordys and plesyng and fals oppynyons to haue destriet  
þe fayþe of þe Trinite, ryght soo now þes Lombardes wyth hor  
20 smeþe wordes and plesyng to þe pepull ben aboute forto draw  
þe pepull from þe faythe of holy chyrche þat holy popys,  
byschopes, and doctores taghten, and han ben vset and holden  
allway vnto þys tyme. Wherfor ryzt as heritykes yn þe begynnyng  
24 of þe holy chyrch pursuet holy popes, martyres, and confessores  
to þe deth, ryzt so now þes Lombardes pursuen men of holy  
chirche, and ben about forto vndo hom in all þat þay mow, yf  
þay myzten haue hor purpos forth. And so, yn þat, þay schewen  
28 oponly þat they<sup>5</sup> ben not Godys seruand||tys, for þay ben ferre out of 96 a  
charite; and he þat is out of charite, he ys fer from God. For  
God byddye þys seruandys do good to hor enmys, and pray for  
hom, and suffur doses and persecucyon mekely, and qwyte hom  
32 azeyne by no way. But þoȝ God suffyr holy chyrche to be  
pursuet by seche mysbeleuet men euermore, at nede he ordeyneþe  
such a helpe, þat þay haue hor purpos forth, and hor enmys ben  
confoundet.

<sup>1</sup> songon *C.* rongen *G. d. D.*<sup>2</sup> a *d. D.* and *G.*<sup>3</sup> ys moch *d. D.* ys moch ys *G.*<sup>4</sup> skyl<sup>4</sup> *C.* skyl<sup>4</sup> ys *G. D. d.*<sup>5</sup> they *d. D.* om. *G.*



## Narracio.

This fell yn tyme of an Emperour of Rome þat heght Attyla, and was made by counseyle of heretykes, as Ion Belet telleþe, forto pursew cristen pepull and destrie holy chyrche; wherfore 4 all þe bokes þat he myzt fynde of holy chyrche fayþ, he made forto bren. But þen, as God wold, þer was a good holy man and a gret clerke was callet Alpynyus, þat yn mayntenynge of þe fayþe made þe story of þe Trynyste and of Seynt Steuen, and 8 broght hom vnto þe pope Alysaunder, forto haue ben songen yn holy chyrche. But þis pope, by counsell of othyr gret clerkes, toke þe storre of Seynt Steuen, and refuset þe story of þe Trynyste, and sayde þat holy chyrche schuld syng no mor of þe 12 Trynyste þen hit dud of þe vnye. But aftyr hit felle soo þat for malice of heretykes þat ryson so þekke, þat Saynt Gregory þe holy doctor soȝt vp þis story of þe Trinite, and ordeynet hit to be halowet in holy chyrche<sup>1</sup>, and þe story songen in *con-* 16 *fusyon* of heretykes þat berket aȝeyne þe Trynyste. Soo, by halowyng of þys fest and by þe *seruyce* þat ys don þys day in holy chyrche, þe fest of þe Trynyste ys worscheput and leud in cristen pepull.

20

þe thryd skylle why þys fest was fonden, ys<sup>2</sup>: for þe hegh worschyping, and forto know how and what maner a man schall beleue yn þe Trynyste. For, as holy chyrche techyth, he 96 b þat beleueþ wele yn þe Trynyste, he schall be sauēt; and he || þat 24 beleueþ not, schall be dampnet. Then ys hit nedfull to iche man to lerne how he schall haue þys beleue. Þen schull ȝe know wele þat *perfyte* loue to God makyþ a man to com to þe beleue; for he þat leueþ wele, he makyþ noon aposayls ny questyons 28 why, for loue haþe no lake, þeras he þat haþe no loue, woll make questyons and aposayls of suche maters þat schull neuer awayle. For fayþ haþe no merit wher manys wit ȝeueþ experiment. Þen hit<sup>3</sup> is good to ych man to make loue to be *hys* medyatour to þe 32 Holy Gost, þat is, to pray hym soo forto lyȝt hym wythyn, þat he may haue grace forto se how he schall beleue. Herfor was þys day set next aftyr Wytsonday, hopyng þat þe Holy Gost

<sup>1</sup> MS. chyrchyrche.<sup>2</sup> ys om. G. d. D. C.<sup>3</sup> hit d. D. om. G.



woll be redy to ych man þat wol call to hym, and namly yn heryng of þe fayþe. But ȝet for þat mony wyttys ben lat and heuy forto leue þat þay may not here ny se, but þay be broght 4 yn by ensampull. For þogh þe ensampull be not most *commendabull*, ȝet for þe more parte hit may soo lyghten his wit, þat he may þe sondyr come to beleue.

## Narracio.

8 Ensampull <sup>1</sup>is þis: Take hede<sup>1</sup> on watyr, and on yse, and on snow; how þay ben ych on dyverse in substance, and ȝet þay ben but watyr. Wherfor by þe watyr ȝe may vnderstond þe Fadyr, by þe yse þe Sonne, by þe snow þe Holy Gost. For watyr ys an  
12 element þat hape gret myht<sup>2</sup> and strengþe, and ys aboue þe Heuen, as maystyr Alysandyr sayþe, in maner of yse lyke to cristall and doþe worschip to Heuen; and anone<sup>3</sup> hit is vnder þe erþe and þe erþe grouep þerapon. So Davyd yn þe sawter sayþe:  
16 'Hyt<sup>4</sup> ys also all aboute þe world, and yn all þyng; for hard ston and þorne summe tyme swetyþe watyr.' Wherfor by þis watyr ȝe may vnderstond þe Fadyr þat ys soo gret of myht and strenþ, þat he gouerneþ all þyng, he beryth all þyng, and all  
20 þyng ys at hys wyll and commaundement. Be<sup>5</sup> þe yse, þat is watyr congelut hard and bruchull, ȝe may vnderstond þe Son, || Ihesu Crist, þat is veray God, and toke þe substance and þe freyht 97 a of monkynd, when he was consequet of þe Holy Gost in þe virgyn  
24 Mary, and born of hur veray God and man, and aftyr suffred payne and passion, and deed on þe cros, and was buriet, and ros from deþe to lyue, and aftyr stegh vp into Heuen, and schall com aȝeyne forto deme þe qwyk and þe ded at þe day of dome.  
28 By þe snow ȝe may vnderstond þe Holy Gost; for ryȝt as snow comyþe of watyr and of yse on hegh in þe eyre, but how no man con tell, so comeþ þe Holy Gost of þe Fadyr and of þe Sonne, but how we may not dispute, but sadly leue. Thus ys þe  
32 Fadyr full of myht, and of hym comeþ þe Sonne, and so of þe Fadyr and of þe Sonne comeþ þe Holy Gost. Thus þe Trinite was knowen in foloyng of Ihesu Crist. For as þe gossell telleþe,

<sup>1</sup> is . . . hede C. by þis take he G. not in d. D.

<sup>2</sup> myht C. om. G. not in d. D. <sup>3</sup> anone C. not any G. not in d. D.

<sup>4</sup> hyt C. hys G. not in d. D.

<sup>5</sup> be C. but G. not in d. D.

when our Lord Ihesu Crist was baptizet (pat is foloyng) in flem of Iordan, and all þe pepul nez of þat contre was folowot wyth hym þer, and wern in hor prayers and Ihesu prayed for hom, then Heuen oponed, and a huge lizt com from Heuen. þen þe 4 Holy Gost in lykenes of a culuer lizt apon Cristis hed in sizt of al þe pepull, and þen þe Fadyr of Heuen spak þus to Crist and sayde: 'þou art my lefe sonne þe whech lykype me wele.' þus was þe Holy Trinyte þen knowen: þe Fadyr was herd spekyng 8 in hys person, þe Holy Gost was sen in hys person, and þe Sonne was þer bodely in his person; and zet þes þre persons ben but on God. Werfor hit is nedfull to yche cristen man and womon forto pray to God bisily, þat he ȝeue hym grace of vndyrstondyng 12 and of perfyte beleue in þe Trinite.

## Narracio.

I rede þat þe modyr of Seynt Edmunde of Pontenay aperit to hym stondyng, and layde in hys hond þre þynges, ych on wythyn 16 opyr; and in þe forme wrytten þe Fadyr, and in þe opyr þe Sonne, and in þe þryd þe Holy Gost, and sayde to hym: 'My dere sonne, to such fugurs take hede and lerne what þou myzt.' Werby we haue ensampull forto be bysy to lerne þe beleue of 20 þe Holy Trinite, and know wele þat ryzt as a ryng ys rownde wythout begynnyng and wythout endyng, ryzt so is þe Fadyr, so is þe Sonne, so is þe Holy Gost wythout begynnyng and wythout endyng: þre persons in on godhed. But forto study how þis may 24  
97 b be, hit is but a foly; for || monnys wyt may neuer comprehend hit.

## Narracio.

I rede of a gret maystyr of diuinyte þat studyet bysily, forto haue broȝt into won boke why God wold be leuot on God in þre 28 persons. Then, on a day, as he walket by þe se-syde duply studyng in þys mater, he was warre of a fayre chyld syttyng on þe see-sond, and had made a lytyll put in þe sonde, and wyth his hond wyth a lytyll schell he toke of þe see-watyr and powret into þat 32 put. Then þoght þys maystyr he was a fole forto do so, and spake to hym, and sayde: 'Sonne, wheraboutes art þow?' Then sayde he: 'Syr, I am about forto helde all þe watyr yn þe see ynto this put.' Then sayde þe maystyr: 'Lef of, sonne, for þou 36 schalt neuer do that.' 'Syr,' quod he aȝeyne, 'I schall als sone

do thys, as thow schalt do that þat thow art abowte.' And when he had sayde so, he vanesched away. Þen the maystyr bethoght hym how hyt was not Godys wyll that he was abowte, and last  
4 of hys studiynge, and thonket God that soo fayre warnet hym.

Goode men and woymen, thys I haue sayde to you, as God hath enspyret me, wyllynge you forto haue fulle beleue yn the Holy Trynyte. And alsoo I tell you on Thursday next 3e schull haue  
8 an hegh fest yn holy chyrche, the fest of *Corpus Cristi*. The wheche day 3e schull come to þe chyrch, and then woll I telle you of that fest so as God woll then vouchesaf forto enspyre me. And praye we now alle to the Holy Trynyte that we may so  
12 worschipe here yn erthe yn vnyte, that we may come ynto hys mageste where he ys veraye Gode yn persons thre. Amen. ||

## 41.

DE SOLEMPNITATE CORPORIS CRISTI BREVIS  
SERMO AD PAROCHIANOS.

98 a

16 Cristen men and women, 3e schul knowe well þat þis is an heze feste in holy chyrch of Cristes body, þe which is eche day offred<sup>1</sup> vp in holy chyrch in þe auter to þe Fader of Heuen in remission of synne to<sup>2</sup> al þat lyuen here in perfite charite and in  
20 gret socoure and reles of her payne þat ben in purgatori. Then schul 3e know þat þis fest was fondon by a pope<sup>3</sup> þat was called Vrban þe fourth. He had gret deuocion in þis sacrament, consyderynge þe gret grace of God and heze help þat God 3euet to al  
24 his pepul by vertu of þis sacrament. Wherfor he ordeynet þis fest forto be halouet þis Þursday, next after þe fest of þe Trinite. For ryzt as eche cristen man and woman þat wol be saued mot nede haue perfite charite in þe Trinite, ryzt so mot he haue ful  
28 fayth and beleue in þe sacrament of Cristis body þat is made in þe auter by vertu of þe holy wordys þat þe prest sayed þer, and by worchyng of þe Holy Gost. Then, for þis holy pope<sup>3</sup> þo3t forto draw Godis pepul wyth þe bettyr wyl to þe chyrch þat day,  
32 he grawnteþ al þo þat ben verely schryuen and contrite for hyr synnes, and ben in þe chyrch at boþe euensonges of þis fest, and

<sup>1</sup> offred *d. D.* offerth *G.*    <sup>2</sup> to *d. D.* om. *G.*    <sup>3</sup> pope *scratched out in G.*

at masse, and at maytines, for eche of þes a hundret days of pardon, and for eche opyr owre of þis day fourty days to pardon, and for eche day of þis vtas a hundret days to pardon to dure fore euermore. 4

Then schul ȝe know well þat oure Lord Ihesu Crist on Chere Pursday at nyȝt, when he had sowput and wȝst how þat he schul in þe morow suffre deth and so passe out of þis world vnto his Fader, he ordeynet a perpetual memory of his passion forto abyde 8 wyth his pepul. Thus he toke bred and wyne, and made hit his owne flessch and his blod, and ȝaf hit to his discyples, and bade hem ete hit and drynk hit in mynde of hym. And so ȝaf hit to hem and to al opyr prestes, ȝee and to al opyr prestes, power and 12 dignite forto make his body of bred and wyne yn þe auter, so þat eche prest hap of Cristis ȝeft power forto make þis sacrament, be he bettyr, be he wors. For þat sacrament is so heȝe and holy in hymself, þat þer may no good man amende hit, ne no euel man 16 apayre hit. But þe prest þe which is a good lyuere, and dop his offyce well and worpely, hym schal be well þat euer he was borne; 98 b for he hap of || Godis ȝeft here in erth þat he ȝaf neuer to no <sup>1</sup> angele in Heuen: þat is, forto make Godis body. Wherfor he schal haue 20 suche a worsschypp in Heuen amonge angeles and passyng, þat no tonge may telle ne hert penke. And he þat is an euel lyuer, and wot hymself in dedly synne, and is in no purpos to amende hym, be hym sekȝr forto haue a perpetual confusion of fendys in 24 helle, and be vndur hem in euerlastyng payne.

Then schal ȝe knowe well þat Crist laft þus þis sacrament forto be vset algate in holy chirch for foure skylles to al Godis pepul: for manes gret helpyng, for Cristis passione mynnyng, for gret 28 loue schowyng, and for gret mede getyng.

The forme is for manes gret helpyng, bope in lyf and in deth. First in lyuyng. For, as Saynt Austyn sayed, als ofte as a man or a woman cometh into þe chirch to here masse, God ȝeueth hym 32 seuen ȝeftis; and þo ben þes: That day hym schal wonte no bodely fode; idul speche þat day is forȝeuen hym; his idul lyȝt opes <sup>2</sup> ben forȝeton; he schal not þat day lese his siȝth; he schal not þat day dey no sodeyne deth; and as longe as þe masse lesteth 36 he schal not wax olde; and his angele telleth eche paas þat he

<sup>1</sup> no D. none d. om. G.

<sup>2</sup> opes C. opnes G. om. d. D.



gop to þe chirch in gret worschip to hym. Befor God þis help he hap in lyuyng.

In deyng a cristen man sendyth aftur þe preste forto come to  
 4 hym wyth Godys body for two causes nedeful at his endyng. On  
 is forto se þe sacrament of Godys body, and receyue hit knolechyng  
 þat he beleueth stedefastly þat hit is þe same flessch and blod þat  
 Crist toke in mayden Mary, and was borne of hyr verray God  
 8 and man, and aftur soffreth deth on þe crosse, and was buried,  
 and ros from deth to lyue, and now settyth on þe Faderis ryght  
 hond in Heuen, and schal come aȝen forto deme þe qweke and þe  
 dede. And so wyth his perfite beleue he armeth hym, and maketh  
 12 hym strong and myȝty forto aȝenstond þe fendes þat wol assayle  
 hym, when he passeth oute from þe body, in al wyse þat þai con,  
 forto assay, ȝef þei mow bryng hym oute of þe beleue. Then schal  
 þe sacrament þat he receyuet make hym so myghty, þat he schal  
 16 ouercome hem and sett noȝt by hem.

That opyr skyl is forto aske mercy of Crist and remission of his  
 synnes, hauyng ful beleue þat Crist is euer redy to forȝeue al þat  
 asket mercy wyth trew hert. This was schowet by ensample, when  
 20 he honget on þe crosse bytwyȝ two þeues þat weren men of curseth ||  
 lyuyng, and were þerfore dampned to be dede. Then one of hem 99 a  
 asket Crist mercy wyth meke hert and repentyng, and at þe forme  
 prayer anon Crist ȝaf<sup>1</sup> hym mercy, and morewyth grawnted hym  
 24 forto come to paradyce anone þat same day. That opyr nolde aske  
 no mercy for a prowde hert þat he had; and þerfor he was dampned.  
 Then as Crist þat day schedde<sup>2</sup> his blod on þe crosse in helpe of al  
 mankynd, so ȝet eche day in þe masse he scheddet his blod in heȝe  
 28 mede to al þat þis beleuet; for wythout þis beleue þer may no  
 man be sauēt. Wherfor I telle þis ensample þat y rede in þe lyue  
 of Saynt Ode þat was bischop of Canturbury.

#### Narracio.

32 This byschop had wyth hym of his clerkys þat beleuet not  
 perflytly in þe sacrament of þe auter, and sayde þat þai myȝt not  
 beleue þat Crist schedd his blod in þe masse. Then was þis  
 bischop sory for her mysbeleue and prayed to God ȝorne for her  
 36 amendement. And so, on a day, as he was at his masse, when he

<sup>1</sup> ȝaf *d. D.* ȝyf *G.*

<sup>2</sup> schedde *C.* schdde *G.* not in *d. D.*



had made þe fraction as þe maner is, he saȝe þe blod drop doun from þe ost fast into þe chalice. Þen he made syne to hem þat mysbeleuet, to come and se. And when þei saue his fyngurys bloody and blod rane of Cristis body into þe chalis, þai weron 4 agryset þat for veray fer þai cryet and sayd: ‘Be þow blesset, man, þat has þis grace þus to handul Cristis body! We beleue now fully þat<sup>1</sup> þis is verray Godis body, and his blod þat dropet þer into þe chalis. But now pray to hym þat þou hast þer in þi 8 hondys, þat he sende no vengauunce vpon vs for oure mysbeleue!’ and so þe sacrament turnet into his forme of bred as hit was befor; and þai weren good men and perfyte alway aftyr in þe beleue.

The secund cause þat þe sacrament is vset in þe auter is, forto 12 make man by ofte seyng to haue þe sadur mynde of Cristis passion in his hert, and so to be armet algate aȝen þe fende. For as Saynt Austyn sayde: ‘þe mynde of Cristis passion is þe best defence aȝens temptacions of þe fende.’ Herefor ben roodes sett 16 on hey in holy chirch, and so by syȝt þerof haue mynd of Cristis passion. And þerfor roodes and opyr ymages ben necessary in holy chirch, whateuer þes Lollardes sayn; for yf þay nade ben profitable, 20 b goode holy faders þat haue be tofore vs wold haue || don hem out of 20 holy chirch mony a ȝere gon. But ryȝt as a man dop worschip to þe kyngis sele, not for loue of þe sele, but for reuerence of þe man þat owet hit; so for þe roode is þe Kyngis sele of Heuen, and opyr ymages þat ben made of holy sayntes þat ben in Heuen wyth 24 hym: and þerfore men worschipen ymages. For, as Ion Bellet tellet, ymages and payntours ben lewde menys bokys, and I say bo[l]dyly þ þer ben mony þousaund of pepul þat coup not ymagen in her hert how Crist was don on þe rood, but as þai lerne hit be 28 syȝt of ymages and payntours. Thus forto make ȝow haue þe bettur mynde of Cristis passion, I telle yow þis ensample.

#### Narracio.

I rede þat þer was a cristen man of Engeland, and ȝede into 32 hepenes forto se wondurs of þe lond, and hyrut a Saresyn forto be his gyde. And so þei come into a fayre wode, but al styлле was, and nopyng steryng of bryddys, ne of opyr fowles. Þen sayde þe cristen man: ‘I meruayle muche þat þer is no noys of briddys in 36

<sup>1</sup> þat þat G.

his fayre wode.' Then onsueret þe Saresyn and sayde : ' Þis is þe wyke þat ȝoure gret profete deyt in. Wherfore on Sunday þat last was, þat ȝe calle Palme-Sunday, al þe bryddes of þis wode  
 4 weren dede for mornynge, and al þis wyke schal be. But on Sunday þat next comet þat ȝe called Estyr-day, þai schal qwyken aȝen, and þen schal þai al þe ȝere aftur fulle þis wode wyth melody of swete songes. Wherfor lok vp into þe trees and see!' And he saue  
 8 eche tre full of bryddes lying vpryȝt dede, and her wyngys sprade als þai hade ben stark of þe crosse. Then if<sup>1</sup> þese bryddys haue mynde of Cristis passion, muche more schuld a man þat was boght by his passion.  
 12 The pryde cause why þe sacrament is vset in þe auter is for loue, þat man schal for syȝt þerof þenk, how þe Fader of Heuen hade but one sonne þat he loued pæssyng alle þyng. And ȝet forto by man out of þe deueles þraldam, he sende hym into þis  
 16 world, and wyth his owne hert-blod wrot hym a chartur of fredome, and made hym fre for euer, but hit so be þat he forfet his chartur. So whyle þat he loued God, he kepeth his || chartur; for God asket 100 a no more of a man but loue. Wherefor he sayde þus to hym :  
 20 'Sonne, ȝyf me þi hert, and þat is ynoȝe for me.'

## Narracio.

Then taket þis ensample of syr Auberke þat was erle of Venys, and louet þe sacrament of þe auter, and dyde to hit al þe<sup>2</sup> reuerence  
 24 þat he coupe. But when he schuld dye, he myȝt not receue hit for vpcasting. Then made he to clanse his syde, and hull hit wyth a clene clote of sandelle; and layde þeron Godys body, and sayde þus to hym : 'Lorde, þou knowes well þat y loue þe, and  
 28 wold fayn receue þe wyth my moupe, and I durst; but for I may not, I lay þe on þe place þat is next myn hert, and so schow þe my hert and my loue.' And þerwyth, in syȝt of al men, þe syde opened, and þe ost glode into þe body; and þen þe syde closet  
 32 aȝen, hole as hit was befor, and so sone aftir he ȝaf þe gost vp. þus loue ȝe þe sacrament of Godis body in ȝoure lyfe, and he wol socoure ȝow in ȝoure deth.

The fourte cause why þis sacrament is vset, is for gret mede  
 36 getyng to eche man and woman þat þerfitly leuet þeron, þoȝ hit

<sup>1</sup> if d. D. om. G.<sup>2</sup> al þe C. om. G. not in d. D.

haue þe lykenes of bred and þe tast. Also he must perfytly beleue þat þis is verray Cristis body þe which he toke in þe virgin Mary, and aftyr deyt on þe crosse, and ros from deth to lyue, and now is in Heuen, and schal come to deme þe qweke and þe dede. Then 4 he þat receuet hit in þis beleue, he getet hym gret merite; fore he getet hym þe kyngdome of Heuen. And he þat leuet not þus and receuet hit, he taket hit to his dampnacyon in þe payne þat euer schal last. Þen forto scharpen þoure beleue þe better, I telle 8 þou þis ensample.

## Narracio.

I rede þat in Saynt Gregorys tyme was a woman þat het Lasma and made<sup>1</sup> bred þat þe pope sang wyth and howsulde þe 12 pepul. Þen, on a day, when þis pope howsulde þe peple, he come to þis woman Lasma and sayde: 'Take here Godis body.' And þen she smylut. But when þe pope see hir smyle, he wythdroȝ his hond, and layd þe ost on þe auter, and turnet to þis woman, and 16 100 b sayde: 'Lasma, why smyleste þou, || when þou schuldest haue taken Godys body?' Then sayde sche: 'For þou calles þat Godys body þat I made wyth myn owne hondys.' Þen was Gregory sory for hyr mysbeleue, and bade<sup>2</sup> þe pepul pray to God forto schow so 20 his myracle, þat þe woman myȝt be holpen out of hir mysbeleue. And when þai hade prayet, Gregory ȝode to þe auter, and fonde þe ost turnet into raw flessch bledyng; þe which he toke and schowet þis woman. Then sche cryet and sayed: 'Lorde, now I beleue 24 þat þou art Crist, Godys Sonne of Heuen, in forme of bred!' Then bade he þe pepul pray eft sones þat hit muste turne aȝen into þe lykenes of bred, and so hit dude. And so wyth þe same ost he howsulde þis woman. Now, good men and women, for Godys 28 loue taket hyde what I haue sayde to þow, and worschyppeþ Godis body wyth al þoure myȝt; fore here ȝe schal here a fayre ensample.

## Narracio.

I Devonschyre bysyde Auxbryge<sup>3</sup> þer dwellet an holy vykere 32 and hade one of his paryche, a woman, þat lay seke at þe poynt of deth half a myle from hym in a towen. Þe which woman at

<sup>1</sup> made *D. om. G. not in d.*<sup>2</sup> bade *D. om. G. not in d.*<sup>3</sup> Auxbryge *G. Axoburgge C. Axbrugge II. Axsebrygge L. Axbrige D. not in d.*

mydnyzt sende aftur hym to do hure hyr ryztis. Þen þis man wyth  
 al þe haste þat he myzt, he ros vp, and zede to þe chirch, and toke  
 Godis body in a boxe of yuory, and put hit in his spayre; for þat  
 4 tyme men vset spayres. And he zode towarde þis woman, and  
 went ouer a medow, þat was þe next way. Then as he hyet on  
 his way or euer he wyst, þe box schoget out of his bosome, and fel  
 downen on þe erþe<sup>1</sup>; and in þe fallyng þe box openet, and þe ost  
 8 trondelut on þe grene. Then, when he hade schryuen þis woman,  
 he asket hyr yf sche wold be howsuld, and sche sayde: 'ʒee.' Þen  
 put he his hond in his bosome, and sozt þe box. When he fonde  
 hit not, he was hegly aferde, and sayde to þe woman: 'Dame,  
 12 I schal feche Godis body and hye me aʒen in al þat I may.' And  
 so he come by a wythen-tre<sup>2</sup>, and made þerof a goode ʒerde, and  
 dyde hymself nakyd, and bete hymself als fast as he myzt, þat þe  
 blod ran doune by his sydys, and sayde to hym||self þus: 'Þou 101 a  
 16 foule þef þat hast lost þi creature, þou schalt abyē.' And when  
 he hade beten hymself þus, þen kest he on his clothes and ran  
 furth. And þen was he warre of a pyler of fyre þat last from þe  
 erth vp to Heuen. Then was he fyrst agast, but aftyr he blesset  
 20 hym, and zode nere hyt; þen saue he al þe bestes of þe medow  
 about þat pyler in compas. So when he come to þis pyler, hit  
 schon als bryzt as any sonne. Þen was he warre of Godis body  
 lyyng on þe gras, and þe pyler of fyre from hit vp to Heuen. Þen  
 24 fel he doune on knes and asket mercy wyth al his hert, wepyng  
 sore for his neclygens. But when he hade made his prayer, he ros  
 vp, an[d] loket about, and saue al þe bestys knele on bothe her knes  
 and worschyppyd Godis body, saue one blak hors knelet but on  
 28 his one kne. Þen sayde þis good man to hym þus: 'Yf þou be  
 any best þat may speke, I bydde þe in þe vertu of þis body þat  
 here lyet, þat þou speke and telle me, why þou kneles but on one  
 kne, whyle al þes opyr bestes knelen on bope her knes.' Then  
 32 ansuered<sup>3</sup> he and sayd: 'I am a fende of helle and wold not knele  
 on nopyr kne my wylles, but I am made to do so aʒen my wylle;  
 for hit is wryten þat eche man of Heuen, and erth, and helle schal  
 bowe to hym.' Then sayde he to hym: 'Why art þou lyke an

<sup>1</sup> erþe *C. D.* hert *G.* not in *d.*

<sup>2</sup> wythen-tre *D.* wydye-tre *G.* not in *d.*

<sup>3</sup> ansuered *D.* ansuereth *G.* not in *d.*

hors?' Þen sayde he: 'I go þis like an hors, forto make men forto stele me. And þus was a man of suche a toun honget for me, and eft anop̃yr, and at suche a toun þe pryde.' Then sayde þis vykery: 'I commaunde þe in þe vertu of þis body þat here is 4 þat þou go into wyldernes þer no man comet, and be þer tyl domesday!' And so anone he vanescet away. And wyth al þe reuerens þat he couþe, he toke vp þe ost, and put hit into þe box, and so 3ede aȝen to þe woman, and howsulede hyr þerwyth. And so he 8 3ede home, þonkyng God wyth al his hert for schewyng of hys myracle.

Now, good men and women, for Godis loue taket hede what I haue sayde yow, and worschyppet Godis body wyth al youre 12  
101 b myzt, and loue hit wyth<sup>1</sup> || al youre hert, and beleue sadly þerin as I haue sayde ȝow. And þen wol he loue you, and bryng ȝow to þe blysse þer he is in; and so God graunt.

## 42.

DE SANCTO BARNABE, APOSTOLO ET EIUS  
FESTIUITATE

16

Good men and women, suche day is þe fest of Seynt Barnabe, Cristis holy apostul. But for he was not one of þe nombre of þe twelfe apostulis, þerfore his day is not halouet but in diuerse 20 places; bot in eure iche place<sup>2</sup> his day ys womons holy, and plees for Godis loue men. Thys man was an holy man; for when he herd Crist preche, he dude anone as he concelet hym, he ȝode and sold al his lond and al op̃yr thyng þat he hade, and broght þe price 24 to þe apostules, and put hit into her dysposicione. And he hymself sewet Crist, pore boþe in body and in spyrite. For he hade ful beleue in Godis mercy, and þat he preuet. When he hade conuertit Saynt Poule, he come to Ierusalem forto haue ben in 28 company wyth Cristis disciplus; but þai al fled from hym as schep from þe wolfe, and durst not be in his company be no way. Then Barnabe trust in þe mercy of God þat makyth<sup>3</sup> of lyons schepe;

<sup>1</sup> wyth] wyth wyth G.<sup>2</sup> bot in eure iche place C. boþe here and ower G. not in d. D.<sup>3</sup> þat makyth C. and made G. not in d. D.



pat is, of prowde men and hye he made symple and meke; and  
 prowde he made hem lowe, and symple, and ful of al vertu. Wher-  
 fore he ȝode to Poule, and broght hym to þe apostlus, and was wyth  
 4 Poule, and sewet hym in mony myscheues, and dyses, and per-  
 secucion.

Barnabe was also ful of compassion and ful of mercy; and pat  
 was preuet, when Poule forsoke a man þat was callet Ion Marke,  
 8 þat was a man þat hade sewot Poule and Barnabe in Godis  
 prechyng. But when he schuld haue goon into a cyte þer were  
 fers men þerin, he durst not; but openly aȝenstode Paule, and  
 sayed he wold not, and wythdroȝe hym. But aftyr he com aȝen and  
 12 repentyt hym; but neuerþelese Poule wold not suffre hym lenger  
 in his company, lest by ensample of hym || oþyr wold haue ben 102 a  
 bolde forto haue don amys. Þen hade Barnabe compassyon of þis  
 man; for he was sory for his trespas, and also for he was his  
 16 broþyr sonne. Wherefor he made þis man sewe hym; and so for  
 loue of þis man Barnabe left Poule, and ȝede into an oþyr contre  
 forto preche. And so þis Ion was an holy man aftur in so muche  
 þat Crist apperyt to hym, and comfortet hym in his tribulacione.  
 20 Barnabe hade also gret desyre forto suffre deth for Cristis loue;  
 Wherefor Crist apperet to hym in a vysion, and bade hym goo  
 into Cypure, and take martirdome þer for his loue. Then was  
 Barnabe glad and fayne, and ȝede þyder wyth glade chere. And  
 24 when þay comen þydur, þai seen hoþe men and women at her  
 temple renne nakyd and makyng playes of mawmetry. Wherefor  
 Barnabe was so wroth, þat he cursed þe temple, and sodenly  
 a parte þerof fel doun, and ouerfel mony of hem. Þen were þe  
 28 byschopes of þe temple so wroth, þat þai token Barnabe, and  
 bownden hym wyth cordes, and dyde hym gret passion, and aftyr  
 þai droȝ hym out of þe cyte, and made<sup>1</sup> a gret fyre, and kest  
 Barnabe þer in, and so brent hym to þe deth. But on þe nyȝt  
 32 aftyr Ion wyth his feres token þat was vnbrennet of Barnabe and  
 buryed hit in a preuy place. Thus þis man made an<sup>2</sup> ende wyth  
 þis world, and is now an holy martyr wyth God in Heuen.  
 Wherfor ȝe schal knele doun and pray þis holy saynt þat he wol  
 36 so pray for ȝow to God þat he ȝeue ȝow grace, forto be pore in

<sup>1</sup> made om. G. not in d. D.

<sup>2</sup> an] and G. not in d. D.

hert, and haue ful fayth<sup>1</sup> in Godis mercy, and also to haue compassyon of al þat ben in diseas, and þat ȝe mow dey in ful charite and in wyll forto com to Crist, forto dwelle wyth hym for euer in þe ioye þat euer schal last. To þe whiche ioye God bryng vs. 4 Amen.

## 43.

## DE SOLEMPNITATE SANCTE WENEFFREDE

Cristen men and women, suche a day schal be Seynt Wynfrydus  
 102 b day. Þe which day is now ordeynet || to be halowet, an[d] þer ar 8  
 mony men that han deuocyon to þis holy mayden. Wherfor ȝe  
 þat haue deuocion to þis holy seynt, comet þat day to þe chyrch  
 to worschyp God and þis holy mayden and martyr. Then how  
 sche suffret martyrdome ȝe schal now here. For, þoȝe some 12  
 knowen hit, þer ar mony þat knowen hyt not; and þoȝe a good  
 tale be twys tolde, hit is þe bettyr to lernen and forto vndurstond.

Ther was in ȝoure tyme a holy heremyt þat was callet Bewnow,  
 þe which com to a good man þe whych was callet Thewythe, þe 16  
 which was Wynfredes fader, þat was a ryche man of londes and  
 rentys, and prayet þis Thewyt forto ȝeue hym a place of erth on  
 þe which he myȝt bylde a chirche to serue God in, and to preche  
 Godis word to þe pepul. Then was Thewyt glad of þis askyng, 20  
 and ordeynet hym a place nez to his owen house, þat he myȝt  
 wyth oþyr come to seruyce of God. Thus, in þe mene whyle þis  
 chirch was in byldyng, ofte he preched Godys word to þe pepul,  
 and Wynfrede come pydur wyth hyr fader. And when sche herd 24  
 hym speke of the gret mede þat maydenys schulde haue in Heuen  
 passyng al oþyr orders, þen hade sche so gret deuocion in his  
 sayng, þat anone sche made a vow þat sche wold neuer haue part  
 of manes body, but abyde alwey in hir maydenhode whyl þat 28  
 sche lyuet.

Then on a Soneday, when þis chirch was made and byld, Thewyt  
 wyth al his meyne ȝede to þe chirch; but Wynfrede bodè at home  
 for a sekenes þat greüet hir þen, and myȝt not go to þe chyrch. 32  
 Þen als sche sat at home hursel, come þer in a kynges sonne þat

<sup>1</sup> fayth *L.* fayet *G.* not in *d. D. C.*

was callet Cradok, forto ly by pis mayden. But when he spak  
to hyr of doying of þat synne, sche sayde þat sche wold go into  
hir chambre, and make hyr more honest þen sche was, and so  
4 come to hym anone aȝen. And when sche come into þe chambre,  
by an vtture dore sche ran towarde þe chirch als fast as sche  
myȝt, hopyng fore haue socure þer. But when Cradok saue hyr  
renne toward þe chirch, he ouertoke hir, and sayde || but yf sche 103 a  
8 wolde asent to his wyll, he wolde anone smyt of hir hede. Then  
knelet Wynfrede down and sayde: 'I haue leuer þou do me to  
deth þen defowle my body þat I made a vowe forto kepe clene in  
maydenhode, whyle þat I leue, to my Lord Ihesu Crist.' Then  
12 Cradok out wyth his swerde, and at on strok<sup>1</sup> smot of hir hede;  
and for hit was down þe hylle to þe chirch, þe hede neuer stynt  
tombelyng, til hit come pyder in syȝt of al þat weren þer.  
Wherfor men were sore afryȝt, þat þai made suche a noyse, þat  
16 Bewnnow hade gret wondyr what hit myȝt be, and come to hem  
forto wyte what was þe cause of þat noyse. Then, when he saue  
þe hede, he toke hit vp, and kysset hit ofte-tymes sore wepyng,  
and bare hit vp to þe body, beholdyng on Cradok, how he wyput  
20 his sword on þe gresse þat was al bloody of þe strok. Þen sayd  
Bewnnow to hym: 'Þou wykket mon, ask mercy of God for þys  
horrible dede, and ȝet God wol haue mercy on þe; and ȝyf þou  
wol not, I pray God sende vengeance on þe anon ryȝt in syȝt of al  
24 þys pepul.' But for he wol not, but loȝe þerat, anon he felle down  
to þe erþe ded; and anon þe erþe oponet, and swolut hym bode  
and soule into helle.

Þen tok Bewnnow þe hed, and set hyt aȝeyn to þe body, and huld  
28 hyt wyth hure mantule, and ȝede to hys masse. And when he had  
songon and prechet þe pepyl meche of þys maydyne, he saydy  
God wold not þat scho schulde be dede ȝet, for he hade ordeynt  
meche pepul to be holpyn by hur. Wherefor he bade vche mon  
32 and womon to pray to God, to rase hur aȝayn to lyue; and  
so he dudde. And qwhen sche set vp wyth hyr hondys, sche  
wyput her face of the dwst þat was þeron, and speke to hom hole  
and sownde as sche was before.

36 Then God schewyd þer þre fayr miracles. On was, when þe erþe  
swolyt hym bodyly þat had slayn hur. Anopur was for þeras þe

<sup>1</sup> strok] strong *G.* not in *d. D.*

hed abode, anon sprang a fayr walle, þeras was neuer sayn on before. The III ys, when sche þat was slayn, ros azayn to lyue. þen þe furþe was þat euermore aftyr whyl scho leued, þer was a whyt cercule aboute hyr nekke þeras þe strok was, lyk to a  
 103 b whyt || þrede; wherfor þeras before scho was calut Brewafour, þat day forthe men callut hure Wenfrede, þat ys in Englysch, a whyt þrede. Then seþe Wenfrede þe gret myracle þat God schowet for hyr, and<sup>1</sup> tok hyt hele in herte, and ȝaf hur alway 8 aftyr to hole lyuynge, and was bysy nyȝt and day to serue<sup>2</sup> God, as Bewnou tȝt hure. Then, when scho was perfete in alle doynge Bewnou ȝode to anoþer place forto dwelle in; and<sup>3</sup> whan scheo hadde lyuid þere fele ȝerus<sup>3</sup> scho was warnyd by reuelacyon of 12 God and<sup>4</sup> ȝede to a place þer wer yn mony uirginis. And when sche com þyder, sche lyuid so perfytylly in al ways, þat al tokyn ensample of hyr; and for þat whyt cerkyl was ay eydente and token of hur marturdom, þerfor alle men and wymen hadyn gret 16 deuocyon in hur worde and in al hur doynge, so þat mony laston þe worldys occupacyon, and weren fayn forto come and dwelle in hur company. So when scho hade lyued þer fele ȝeres, þe spase of fyftene wyntyr, þen scho was warnet by God þat hur dep-day 20 was neȝe. Wherfor scho made hur rede, and when scho hade þe sacrament of hole chyrche, in syȝt of all hur sustern<sup>5</sup>, scho ȝaf hure sole to Ihesu Cryst þat scho louet wyth alle hur hert, and so was buryet in þe chyrche-ȝorde þyr mony oþer saynte weren 24 buryt in before.

Now how þys holy saynte cam<sup>6</sup> into þe abbay of Schrewsbury, ȝe schul here. When þe abbe of Schrewsbre was new made, monkyis of þe plase madyn gret mon, for þay hade no seynt wyth 28 hom forto ben<sup>7</sup> hor patron and berer of hor pra[y]ers to God, as oþer abbotes of þe cuntre hade. Wherefore þe abbote<sup>8</sup> of þat hows, for he hade herde before of Seynt Wenfrede, he made hys pryour go into Walys, and seche wher þat scho was buryet. So 32 went þys prior forþ, and, be þe grace of God and reuelacyon of

<sup>1</sup> and *L* (Lansdowne 392). scho *G. C.* not in *d. D.*

<sup>2</sup> serue] the *r* is inserted above the line.

<sup>3</sup> whan . . . ȝerus *C. om. G.* not in *d. D.*    <sup>4</sup> and *C. om. G.* not in *d. D.*

<sup>5</sup> sustern] the *r* is inserted above the line.

<sup>6</sup> cam *C. om. G.* not in *d. D.*

<sup>7</sup> ben *C. om. G.* not in *d. D.*

<sup>8</sup> abbote *C. om. G.* not in *d. D.*

pys mayden, he com to þe place wher scho lay. And so *wyth* strengþ of lordschepe and oþer helpe þat he hade, he broȝt hur bones into Seynt Gylus chyrche at Scherosbre-townes ende; and  
 4 þer abode a certeyn day in þe whyche scho schuld be translate, and *wyth* honor and worschyp || be broȝt<sup>1</sup> into þe abbay of Schrosbre. 104 a  
 Then, when pys day com, gret multitude of pepyl cum þer, in party for a gret miracle þat was don in þat chyrche of a chylde  
 8 þat was helut of a gret seknes, and forto do worschyp to pys hole maydon. And so *wyth* þe abbot of þe sam place, and þe couent and mony oþer men of holy chyrche, þay broȝt hur into þe abby, and letten hur þera[s] cho ys now, wher God yn schort  
 12 tyme aftyr schewed for hur pryde þrytty gret myrackles þat byn wrytyn *wyth*<sup>2</sup> mony other þat byth wrytyn, boþ of thilke þat scho dlyde yn her lyue, and othyr mony þat scho wroght at her walle.

Then, forto ster þour deuocyon þe mor to pys saynt, now y telle  
 16 you a myracle þat was don to a mon of Erkaleton þat was callyd Adam. Thys man was gretly jpaynyd *wyth* þe fallyng-euyl, and boþe his hondys weren aȝeynward, and liyn flat to his armys, soo þat the armys wern stompys and no armys. He had also such  
 20 grevance yn hys leg, þat he myght not goo but *wyth* moche penance. Soo thys Adam *wyth* þes thre wondys, *wyth* moche penance, he com to þe chyrch and to þe scryne of Saynt Wenefryd, and was þer yn his prayers al a nyght. But on þe morow, what for wach,  
 24 what for wey, he fylle on slepe; and when he woke, he felde hymself hole yn al his lymmes, and saw hys hondys streght evn, and styryd his fyngyrs at his likyng, and asayde whethyr he myght goo, and he ȝede forth *wyth*out greve, and felde wel þat he  
 28 was hole of þe fallyng-euyl. Wherfor he thonkyd God *wyth* hys voys, and pys holy maydyn. And he was so fayne of his hele, þat he made a vow þat he wold neuer goo from her, but ben<sup>3</sup> a seruant yn þat chirch al his lyfe aftyr; and soo he was.

32 Thus, good men and woymen, ȝe haue ensampyl forto do worschyp to pys holy maydyn and martyr. And þach ȝe ben now hole yn body, ful helt mony of you byn seke yn sowle, wher ȝe haue mor nede forto seehe her forto haue hele yn sowle þen yn body. For

<sup>1</sup> broȝt] *the r is inserted above the line.*

<sup>2</sup> *wyth.* *wyth*out G. *not in d. D.*

<sup>3</sup> ben C. *om. G.* *not in d. D.*



oft-tymys God sendyth sekenes yn body, forto hele þe sole, but sekenes of sole is<sup>1</sup> hor dep but yf scho be helyd þe sandyr.  
 104 b Wherfor prayth to her to gete you || helth both in<sup>2</sup> body and in<sup>2</sup> sowle, þat 3e may come to hym þat ys hele to al sowlys, Ihesu Cryst, 4 God Sone of Heuyn.

## Narracio.

In þe towne of Schorosbury syttyn thre men togedyr. And also þai syttyn talkyng, an adyrcope þat somme men callyn an vryn 8 come of þe woch, and bot hom all þre yn þe necke; and þach hit grevyd hom at þat tyme but lytyl, sone aftyr hyt rankut, and soo swal al hor throtes and stopyd hor brethys, þat too of hom wern ded. Þe thryd was soo nygh ded, þat he made hys testament, and 12 made hym redy yn al wyse, for he hopyd noght ellys but on depe. Then, as he lay yn hys turnement, he thoght on Saynt Wenefryd and her myraeles; and soo, as he myght, bade hys modyr goo offyr a candyl to þe seryne, and bryng hym to þe watyr that hor bonys 16 wer waschyn yn, and soo scho dyd. And when he had þys watyr<sup>3</sup>, he made to wasch his sore þerwyth; and when he had done soo, he felde þat he amendyd. Then he made a vow to Saynt Wenefryd þat, yf he myght haue lyfe and hele, he wold make an ymage of 20 syluyr and offyr<sup>4</sup> to her. Thus he amendyd yche day aftyr othyr ynto þe tyme þat he was hole; and þen he dud make an ymage of syluyr as he behette, and went thydyr, and offyrd hit vp to þe seryne, and become her seruant cuyr whyl he lyvyd aftyr. 24

## Narracio.

Also þat day of her translacyon comme out of Walys knyghtys and mony men wyth hom, to se þe solempnite and þe maner þerof, and in her company come a grete man þat was dombe and myght 23 nothyng speke, but al by synys. So when thay comme into<sup>5</sup> þe chyrch, sodynly þys dombe man felle downe to þe grownde and lost hys wyt. Then, as he lay, Seynt Wenefryd come to hym, and bade hym drynke of þe watyr þat her bonys wern waschyn yn, and he 32 schuld be hole of his spech and of anoper euyl þat he had. And þen anon he woke, and bade 3eue hym holy watyr. Then haddyn

<sup>1</sup> is C. om. G. not in d. D.<sup>2</sup> in inserted above the line.<sup>3</sup> watyr C. om. G. not in d. D. <sup>4</sup> offyr] offren C. offyrd G. not in d. D.<sup>5</sup> into] in inserted above the line.

his felaws gret wondyr þat þay herdyn hym speke, and askyd hym what watyr he wold haue. þen sayde he of þe watyr þat Saynt Wenefryd bonys wer waschyn yn. And when he had dronken of  
 4 þe watyr, he was hole as any || fysch, and anon went to þe quere, 105 a  
 and byfor þe couent he told hom opynly þat he come not thydyr for non odyr thyng, but only forto se þe solempnite. 'But now for loue þat he haþ of hur grete curtesy ȝeuyñ me my spech, and  
 8 heled me yn body also, I wol come and be hur pylgrym whyl þat I lyue;' and soo was.

Now pray we þys holy maydyn and martyr þat scho wyl pray for vs to our Lord Ihesu Crist, þat we may lyue so here, þat we  
 12 may come to þe blysse þat he boght vs to. Amen.

## 44.

DE FESTO SANCTI IOHANNIS BAPTISTE ET EIUS  
 SOLEMPNITATE.

Crystyn men and woymen, such day ȝe schul haue Saynt Ionys  
 16 day þe Baptist, þat ys callyd so, for he folowet oure Lord Ihesu Crist yn þe watyr of Iordan. Wherfor ȝe schul þat day com to chyrch yn worschyp of God and Saynt Ion, and also ȝe schul fast þe eyn. þen ȝe schul know how such evens werne furst fownde  
 20 yn olde tyme. At þe begynnyng of holy chyrch men and woymen comen ouer nyght to þe c[h]yrch wyth candels and oper lyght, and wakyd in þe chyrch al þe nyht yn hor deuociõs; but aftyr by proces of tyme men laftyn such deuocyon, and vsut songys and  
 24 daunsys, and soo fellyn ynto lechery and gloteny, and þus turnyd þe good holy deuocion ynto syn. Wherfor holy fadyrs ordeynnt þe pepull forto leue þat wakyng, and fast þe eyn; and soo turnet þe wakyng ynto fastyng. But ȝet hit haldyth þe name, and ys callyd  
 28 yn Lateyne vigilia, þat ys wakyng yn Englysch; and yn Englysch ys callyd þe eyn, for at evyn þay werne wont forto come to the chyrch as I hane told you. But ȝet, yn þe worschip of Saynt Ion, men waken at evyn, and maken þre maner of fyrys: on ys clen  
 32 bonys and no wod, and ys callyd a bonnemyre; anoper ys of elene wod and no bonys, and ys callyd a wakefyre, for men syttyth and wakyth by hyt; the thryd ys made of bonys and of wode, and ys callyd Saynt Ionys fyre.

The fyrst fyre was made of bonys, as Ion Bellet sayth, for yn þat contray ys gret hete þe wech hete encawsut dragons þat þay gedryn ynfere, and fleyñ yn þe ayre, and fallyn downe ynto watyrs þe<sup>1</sup> froþe of hur kynde, and soo venemyth þe watyrs, þat moch pepyll<sup>4</sup> takyn her deth þerby and oþer mony gret sekeneſes. Then wer þer  
 105 b mony gret clerkys, and haddyn red of kyng Aliſandyr || how when he ſchulde haue a batayle wyth þe kyng of Inde, and þe kyng broght wyth hym mony olyfaundys beryng caſtellys of tre on hor<sup>8</sup> backys, as þe kynde of hom ys, and knyghtys armyd yn þe caſtels, arayde al for þe warre. Then knew Alyſaundyr þe kynde<sup>2</sup> of þe olyfaundys, þat þay dredyn nothyng ſo moch as<sup>3</sup> rorryng of ſwyne. Wherfor he let gedyr alle þe ſwyne þat myght be getyn, and made<sup>12</sup> hom to dryue hom alſo nygh þe olyfaundys, as þai myghtyn wele here hor roryng. And þen he let make a pig forto crye, and þen anon alle infere made ſoch a rorryng, þat all þe olyfaundys floen, and caſtyn downe hor caſtels, and sloyn þe knyghtys þat werne yn<sup>16</sup> ham; and soo Aleſaundyr had þe victori. Theſ wyſe clerkys kneuyn wele þat dragons hatyth nothyng ſo meche as brent bonys. Wherfor þay tacht þe pepyll forto gedyr al þe bonys þat þay myght fynde, and ſett hom on fyre; and soo wyth þe ſtench of hom þay<sup>20</sup> dryven away the dragon, and soo werne holpyn of hor deſes.

The ſecunde fyre was made of wod forto bren and forto lyght; for Saynt Ion was a lavntyne brennyng and lytyng. And alſo þay madyn blaſys of fyre forto be ſeyn on ferre; for hyt ys þe<sup>24</sup> kynd of þe fyre to be ſeyn ferre on nyzt. And soo was Saynt Ion; for Ieremy þe profyt, mony ȝer or Ion was borne, prophesyed of hym and ſpake þus wyth Godys mowth and ſayde: ‘Befor þat I fowrmyd þe yn þi modyr wombe, y knew þe; and byfor þat þou<sup>28</sup> ȝedes out of hor body, I halowed þe and ȝaf þe a profytte to þe repull.’ Then, for Saynt Ion ſchuld be holy or þen he wer borne, God ſend his angyll Gabryel to ȝakary, Saynt Ionys fadyr<sup>4</sup>, as he dyde þe ſacrifice ynſtyd of Abia, þe byſchop, yn þe tempyl, and<sup>32</sup> prayd to God byſyly to haue a chylde; for boþe he and Eliſabeth, hys wyfe, werne barayne and old. Þen ſayde þys angyll to hym þus: ‘ȝakary, God hath herde þi prayer, and grawntyth þe a chylde þat þou ſchalt cal Ion; and he ſhall be fulfyllyd of þe<sup>36</sup>

<sup>1</sup> þe *d. D.* om. *G.*<sup>3</sup> as *d. D.* a *G.*<sup>2</sup> kynde *d. D.* kyng *G.*<sup>4</sup> fadyr *d. D.* fadyr modyr *G.*

Holy Gost yn his modyr wombe, and mony schuld be glad yn þe day of his byrth.' Then, for Sakary was old, he prayde þe angyl  
 4 forto haue a tokyn of his behest. Þen || sayde þe angyl þat he 106 a  
 schuld be dombe tyl þe chylde wer borne, and soo he was. Þen  
 conceyvyd Elyzabeth; and when scho was qwyke wyth chylde,  
 oure lady, also wyth chylde, come forto speke wyth Elizabeth. And  
 8 anon as scho gret Elizabeth, Saynt Ion playde yn his modyr wombe  
 for joy of Crystys presence þat he seze yn our lady. Wherfor oure  
 lady was wyth Elizabeth tyl Ion was borne, and was mydwyf, and  
 tok hym from þe erth. And when þe neghtburs herdyn þat Eliza-  
 12 beth hade a sonne, þay werne glad, and come as þe maner was þat  
 tyme, forto zeve þe chylde his name, and callyd hym zakary aftyr  
 hys fadyr, and Elizabeth bad cal hym Ion. But for þer was non of  
 her kyne þat het soo, þai askyd zakary by synys what þe chylde  
 16 schold hette. Þen he wrot to hom and bade ham calle hym Ion.  
 And þerwyth anon God lowset zakaryys tong, and speke redely,  
 and blessyd God hezly for al hys sondes<sup>1</sup>. Thus was Ion holy  
 or he was borne; wherfor he wold zeue yche man lyzt of goode  
 ensampull.

20 Also sone as he was of couenable age, he zede into desert and  
 was þer prechyng and folewyng þe pepull tyl Crist com forto be  
 folowde of hym. Then was Ion cloped yn herus of camels, and  
 gurd above wyth a gyrdyll of a roch skyn, and ete a maner of  
 24 wormys þat byn noriched yn þat desert among erbys, and byn  
 alsoo gret as a manys fyngyr, but somdele schorture, and sowkyth  
 hony of flowrys, and beþ calyd honysoculs þe whech pore men  
 gedyrth and fryeth yn oyle to hor fode. Also Saynt Ion ete  
 28 leues, brod and rownd and whyt, þat growth on tren also yn þat  
 desert<sup>2</sup>; and when þay byn frotude bytwyx menyys hondys, thay  
 byn swete as hony and good forto ete, and byn callyd wod-hony.  
 Also he drangke watyr of a well þat ys þer. Þus ys Ionys lyfe yn  
 32 desert tyl þat oure Lord Ihesu Crist was thrytty zer old. And þen  
 he and Ion metyn at þe watyr of flem Iordan; and þer Ion tolde  
 þe pepull of Crist, and wyth hys fyngyr schewyd hym, and sayde  
 þus: 'Se, þys ys Godys lombe, þis ys he þat I haue tolde you of.  
 36 I haue folowet you yn þe watyr, but this schall folow || yn þe Holy 106 b

<sup>1</sup> sondes *d. D. H.* sondus *L.* sowndes *G. om. C.*

<sup>2</sup> desert] *de inserted above the line.*

Gost.' Then went Ion and Crist ynto þe watyr, and þer Ion folowed Crist. And when he was folowed, þer com such a lyght from Heuyn, þat Ion was abaschet. Then<sup>1</sup> herd he þe Fadyr yn Heuyn. Here Ion lernyd furst to know þe þre persons of þe 4 Trinite. Al þys ys token of þe secunde fyre.

The thryd fyre of bonys and of wode bytokenyth Ionys martyr-dome, for his bonys weren brent; but how 3e schul here. We redyn þat Herod, þe kyng, had a broþer þat het Phelip; and for 8 þys Felip hade a fayr wyfe þat Herod lykyd, he toke her, and made her hys wyfe. Wherfor Saynt Ion repreuyd hym oft-tyme, and sayde hyt was not lawfulle to hym to haue hys broþer wyfe. Wherfor Herod made Ion don to prison, and schapute bytwyx<sup>12</sup> hym and hys wyfe, how Ion myght be don to deth wythout sturbans of þe pepyll; for þe pepyll louyth Ion. Then schapud Herod to make a gret fest of all men of þe contrey, forto holde wyth hym, yf þe pepull hadde rysyn. And soo, when þe day of þe 16 fest come and all men wer<sup>2</sup> rychely serued, þe wyfe, as cownant was, sende her doghtyr ynto þe halle, forto dawnse and forto tomble befor þe gestys, and soo she<sup>3</sup> plesyd Herod, þat he bad hur aske of hym what scho wold, and scho schuld haue hyt; and þerto<sup>20</sup> swer a gret othe. Then þys damysel, also scho was taght, askyd Ionys hede þe Baptyst. Þen Herod faynet hym, as he had byn wroth; but he was fayne þerof. But for he had made such an othe before so mony worthy men, he wold not be fals, but send<sup>24</sup> anon, and made to smyte of Ionys hed yn prison wythout any oper dome,<sup>4</sup> and was broght to þe damysel. And so hyr modur lette bery þe hede in a<sup>4</sup> pryue place,<sup>5</sup> þeras scheo ordeyned, fer<sup>5</sup> from þe body. Soo, þe nyght aftyr, Ionys dyscypyls stelyn þe body,<sup>28</sup> and buryeth hit, and was þer tyl Iulianus Apostata, þe Emperour of Rome, com þylke way. Then made he to take vp þe bonys of Ionys body, and bren hom, and aftyr wynou ham yn þe wynde, hopynge þat aftyr þat he schuld neuer ryse azeayne to lyue. 32

Thus, good men, 3e may vnderstond how holy þys man was, þat an angyl com from Heuyn forto telle of his conceyuyng, and 107 a brocht his name from Heuyn, and yn his burthe||oure lady toke

<sup>1</sup> Then *d. D.* The *G.*      <sup>2</sup> wer *d. D.* om. *G.*      <sup>3</sup> she *d. D.* om. *G.*

<sup>4</sup> and . . . a *C. d. D.* om. *G.*      <sup>5</sup> þeras . . . fer *C.* om. *G. d. D.*



hym from þe eith, and was halowyd yn hys modyr wombe, and  
 after folowde cure Lorde Ihesu Crist. 3e schuld know also þat  
 Saynt Ion þe Euangelyst deyde þys same daye; but holy chyrche  
 4 makyth no mencyon þerof, for hys day ys halowd yn Crystynmasse.  
 Then, for þese too Ionys byn holdyn þe gretyst sayntys yn Heven<sup>1</sup>,  
 hyt fel þat too maystys of deuenyte, on louyd þat on, and þat  
 oper þe toþer Ion. And soo ayþer of hom was besy forto preven<sup>2</sup>  
 8 hys Ion mor worthy þen þat others, and hereopyn on ordeynet a day  
 forto dyspyte of þe mater. But yn þe nyght befor þe day of  
 dysputacyon eyþyr Ion apperet to hys louere, and bade ham leve  
 of hor dysputacyon, for þay werne well acordyd yn Hevyn. And  
 12 soo, on þe mcrow, eyþyr<sup>3</sup> told hys vysyon to þe pepull þat com  
 forto haue herde hor dysputacyon, and soo al þe pepull blessyd  
 Gode and both Ionys.

## Narracio.

16 Alsoo too mesyls louedon<sup>4</sup> wele þe too sayntys, soo þat on mesyl  
 louyd wele Saynt Ion þe Babtyst, and þat oper Saynt Ion þe  
 Euangelyst. And soo as þay felle yn talkyng of hom, þat on  
 sayde þat his Ion was þe gratty, and þys oper sayde nay; and þus  
 20 by stryvyng þai begonyn and wold haue fochtyn. Þen come þer  
 a voyce from Heuen and sayde to hom: 'Let be your feghtyng yn  
 crthe, for we byn yn hye pees yn Hevyn.' And anon wyth þat  
 worde boþe werne heelyd of þat mesylry, soo þat þay wer as  
 24 clene as a chylde yn yche place of hor bodiys. Then kussyd þay,  
 and werne fryndys, and þankyd God and þos holy sayntys, as þay  
 hadyn gret enchosen.

Pray we now þes holy sayntys to ber our ernde to our Lorde  
 28 Ihesu Crist þat we may soo do here, þat we may haue þys blis  
 þat he boght vs to. Amen.

## 45.

DE FESTO APOSTOLORUM PETRI ET PAULI ET  
 EORUM SOLEMPNITATE.

32 Goode men [and] woymen, such a day 3e schal haue an hie fest yn  
 holi chirch of Seynt Petyr and Saynt Pole, Godys chefe apostols.

<sup>1</sup> yn heven *C.* ys hefnys *G.* not in *d. D.*    <sup>2</sup> preven *C.* pray *G.* not in *d. D.*

<sup>3</sup> eyþyr *C.* eyþis *G.* not in *d. D.*    <sup>4</sup> louedon *C.* lyfdyn *G.* not in *d. D.*

Wherfor 3e schul fast þe evyn, and on þe morow come to þe chirche  
 and worschip God and his holy apostols. Then schul 3e take hede  
 107 b how þat Crist wher || þat he syttyþe, he hath Petyr on þat on syde  
 and Powle on þat oper syde, and he hath hys wondys opyn and 4  
 bledyng, schewing<sup>1</sup> to yeh man and woymon þat he suffyrd þylke  
 wondys þat byn fyve wellys of mercy yn v partys of hys body for  
 soch men and woymen as Petyr and Poule werne. Wherfor ye  
 schul know well þat þes ii apostyls werne grete synners pasyng 8  
 mony oper. But for þay laftyn hor synne, and werne sory þerof,  
 and 3eunon ham aftyr to<sup>2</sup> good lyuyng, God toke hom to hym yn  
 ensampull to al oper, and made hom as a schoer to al oper synfull,  
 schowyng wele þat, as he tok þos too men to hym aftyr hor 12  
 repentans and set hom next to hym, soo wyll he take al oper þat  
 wyll leue her evyl levyng and take to amendment. And as glad  
 as þe Fadyr ys forto see þe childe ryse from depe to lyfe, soo glad  
 ys Crist, and moch mor, forto se a mon to ryse out of dedly syn, 16  
 and nevyr aftyr do hit mor. Wherfor Powle hath a sworde, and  
 Peter hath þe keys of Heuyn, schowyng þat al þat wyll by en-  
 sampull of Powle kut away wyth þe sworde of confessyon the  
 cheynes of dedly synne, and neuer aftyr do hyt whiche byndyth 20  
 a manys sowe to þe fende. Petyr ys redy to opyn þe 3eate of  
 Heuyn, and bryng hom into þe blys þat euer schal last. Þen  
 schul 3e know þat Powle was fyrst so he3e and fers a3eynys holy  
 chirch and all þat seruyd Crist, þat non durst dele wyth hym. 24  
 But aftyr he laft þat malice, and þeras he was befor fers and  
 cruele, aftyr he was gracyous and mercyable; and þeras he was  
 befor high and prowde of hert, aftyr he was lowe<sup>3</sup> and vndyrlyng<sup>4</sup>  
 to al Godys 3eruantys. 28

Petyr hulde<sup>5</sup> hymselfe most perfet and stydfast of al Cristys  
 discipuls; wherfor he made bost by a vayne glory þat he was  
 redy forto goo wyth Crist ynto þe deth and prison. And when  
 Criste sayd þat al his decypyls schuld forsake hym, Petyr for hygh 32  
 bost in heryng of<sup>6</sup> al his brethyrne sayde, þach all forsoke hym,  
 108 a he || wold neuer forsake hym. And 3eet mor, when Crist was taken,

<sup>1</sup> schewing *C.* schyuyng *G.*<sup>2</sup> to *C.* om. *G.*<sup>3</sup> lowe *C. H.* legh *G.*<sup>4</sup> vndyrlyng *C. H.* hyndyrlyng *G.*<sup>5</sup> hulde *C.* held *H.* hadde *G.*<sup>6</sup> in heryng of *L.* heryng *C.* hauyng *G.*

Petyr dro hys sworde, and smot of Malkys ere; but sone aftyr, when he dyd se þat Crist schold be dede, þen he<sup>1</sup> swor and stant<sup>2</sup> þat he neuer knewe Crist, and forsoke hym at alle. But when  
 4 þat he herd þe coke crow, þen he bethoght hym how þat he schulde forsake hym þryes or þe coke cru. Þen anon Petyr ȝede out, and wepyd byttryly, and went and hyd hym yn a caue, and durst not for schame com among his brethyrne, tyl þat Criste  
 8 sende to hym be name. Then was he aschamyd so sor þeraftyr and sory for his trespas, þat þeras he was before a boster and vnstabyll of hys worde, aftyr he was trewe and soo growndyd yn  
 12 yn Englysch, a ston; for þeras þou lays a ston, þer þou schalt fynde hit. So was Petyr aftyr so stydfast, þat for weyle ny wo he neure<sup>3</sup> floterut; but stod euer stydfast yn Cristys loue, and hadde<sup>4</sup> algatys hys syn yn mynd. And forto amende þat he dyd mys,  
 16 he was of such abstynens, þat he ete neuer aftyr but bred wyth oyle oþer seldyn flesch wyth wortes, and weryd but on sengyl curtyll wyth a mantel. And euermore when he herde any man myng Ihesu, anon he wolde wepe. And ych nyzt when he herd  
 20 þe cok crow, anon he wold aryse, and geo to his prayers; and þen wepe soo byttryly, þat þe terys of hys een brennyng his face soo, þat he had a cloth algatys yn his bosom, forto wepen<sup>5</sup> away þe terys. Þen wa she so holy, þat wher þat euer he ȝeode, and his  
 24 schadow glod on a seke body, he was hole anon.

On a tyme he send too of hys dyseypuls ynto a fere<sup>6</sup> contrey forto prech. But when þay werne passyd xx<sup>ti</sup> dayes jowrnay, on of hom dyed. Þen turnyd þat oþer aȝeyn to Petyr and tolde hym.  
 28 Þen Petyr betoke hym his staf, and bade him goo aȝeyn, and lay hit on hym þat was dede, and he schuld aryse aȝeyn to lyfe. And soo he þat was forty dayes ded ros aȝen to lyfe, and ȝede forþe ynto fer contrey, || and prechet Godys word.

32 Then euyl men wern so wroth wyth Petyr, þat he turnyd so

108 b

<sup>1</sup> he *C. om. G.*<sup>2</sup> stant] stared *C. om. H. L.*<sup>3</sup> neure *C. ne G.*<sup>4</sup> hadde *C. om. G.*<sup>5</sup> wepen] we *G. wypon C.*<sup>6</sup> a fere *C. for G.*

As most of the following sermons are wanting in *d. D.*, I only shall quote these MSS. if the passage in question is contained in either or both of them. On the other hand it will be necessary sometimes to give the readings of *H.* (Harl. 2403) or *L.* (Lansdowne 392).

moch pepyl to Cristys fayth, þat þay toke hym, and put hym ynto prison, and didyn so gret dystres, þat he was nygh dede, and sendyn mony knyghtys forto wake hym, lest he had byn stolne out of prison. Wherfor, yn mynde þerof, yn mony contrey <sup>4</sup> knyghtes waken yn worschip of Saynt Petyr as þys nyght; and soo þe comynty takyn ensampull of hom, and so þay makyn a fyre zet, and wakyn yn þe worschip of<sup>1</sup> Saynt Petyr. But for Petyr was<sup>2</sup> þus dystressyd yn prison, Cryst come to hym, and confortyd <sup>8</sup> hym, and bade a<sup>3</sup> angyl to lade hym out ynto þe large; and so he dyd.

Then went Petyr to Rome, and was þer v and xx<sup>ti</sup> zere pope, and turnyd moch pepyl to Cristys fayth. But þen come þer a <sup>12</sup> fendys lym þat was callyd Symon Magus, þat was soo perfytt yn þe deuylys craft, þat he made men summe blynde, and summe defe, and dombe, croket, and halt, and seke. So what for fer, what for wondyr, þe pepul leued moche yn hym. Þen come Petyr <sup>16</sup> aftyr, and helyd al þat Symon hurt, and bade hom schuld not leue yn hym, for he was fals, and wroght by þe fyndeys craft al þat he dyd. Þen was Symon so wroth with Petyr, for he myght not haue his wyll forþ for hym; and namely he myght not rayse <sup>20</sup> a man from dep to lyfe þat Petyr raised aftyr. He turnyd a fende yn lykenes of a dogge þeras Petyr schuld come, forto haue woryet hym. But when Petyr blessyd hym, and lete þys dogge los, þe dogge anon lept to Symon, and pullet hym down vndyr his <sup>24</sup> fete, and wold haue woryet hym. Þen Petyr sayde nay, he schuld do no harme vnto hys body; but he rent so his clothes, þat Symon zede nakyd away, and schapyd all <sup>4</sup> þat he myȝt wyth wyles<sup>4</sup> forto haue had Petyr dede. 23

Then come Crist to Petyr yn a nyght yn vysyon, and sayde to hym: 'Petyr, be stydfast, for Symon and Nero, þe Emperour, han shapyd thii deth; but I woll send to þe to-morow Poule, my seruant, yn confort and solas. And soo schul ȝe suffyr martyrdom <sup>32</sup> for me, and come, and be wyth me yn euyrlastyng joy.' Then Petyr <sup>109 a</sup> þonkyd Cryst || wyth all his hert, and at nyght he told hys broþer hys vysion. Yn syȝt of all hom he toke Clement by þe hond, and hym set yn hys chayre, and made hym pope and successor aftyr <sup>36</sup>

<sup>1</sup> of *C. om. G.*<sup>2</sup> was *C. om. G.*<sup>3</sup> a *C. om. G.*<sup>4</sup> þat . . . wyles *II.* þe wehiles þat he cowth *G.* þe wyse þat he cowth *C.*

hym. Then on þe morow come Pole, and þen wern þay al glad. And anon Petyr and he ȝedyn forth, and prechet þe pepull. So, þis men whyl, Symon hade soo enscharmyd þe Emperour, and he leued  
 4 on hym, so þat he went þat he had byn God sonne of Heuyn. Then sayde Symon to the Emperour: 'Þer byn yn þys cyte too men of Galyle, on heȝt Petyr, and anoþer heȝt Powle, whych don so doses to me, þat I may no lengyr lyfe here yn erth. Wherfor'  
 8 commaunde al men þat þay be redy such a day at Capitolion, and þer yn syght of al hom, I wyll fle ynto Heuyn.' So when þe pepul was gedyrt, Symon went vp ynto þe toure of Capitolion. And when he was ther, þer comme too fendes lyke too angyls, and set  
 12 on hys hed a crowne of lorel, and sone aftyr þay beryn hym vp ynto þe ayre lyke as he had flowen. Then spake Petyr to Pole: 'Broþer, loke vp and se.' Þen sayde Pole: 'Hit lyth to þe forto commaunde and me forto pray.' Then sayde Petyr: 'I com-  
 16 maunde you fendys þat beryth þat men þer þat ȝe lowse your hondys from hym!' And þen anon Symon fel downe and al tobarst to pecis. Then þe<sup>2</sup> Emperour was soo wroth, þat he made lede hom forth, and do Petyr to deth on a cros for a pore mon,  
 20 and Poule he made to smyte of hys hede for gret worschip þat he was a gret gentylman. Then sygh þe pepull angyls stondyng bysyde þe crose by Petyr wyth crownys of rosys and lylyus, so swete and so fayre þay segh neuer befor. And when Poleys hed  
 24 was smyte of, fyrst come gret plent[e] of mylke and aftyr blode. Þen, on a nyȝt after, crysten men tokyn her bodyes, and laydyn hom yn a graue fer; and soo wern, tyll þat crystyn fayth was open yn Rome. Þen þe Emperoures<sup>3</sup> maden to eyþur of hom  
 28 a gret chyrch yn Rome, and wold haue borne eyþur bones to hys elchirch; but þay coupe not know þat on by þat oper. Then come ther a voyce from Heuyn and sayde þe mor bones ben of þe prechurs, and þe lasse of þe fyschers.  
 32 Þen, aftyr when cristendome com ynto þys lond, kyng Ethelbert || made a gret chirch yn London yn þe worschip of Saynt Pole, and 109 b  
 anoþer, yn þe west, of Saynt Petyr, and ordeynt what day þes chyrches schuld be halowde of Saynt Petyr. Then on þe nyȝt

<sup>1</sup> wherfor] wherefore *C.* wherfo *G.*<sup>2</sup> þe *C.* om. *G.*<sup>3</sup> Emperoures *C.* Emperour *G.*



before þat day was þer a mon fyschyng yn Temmys vndyr Westmynstyr. Þen, a lytyl befor mydnyzt, come Saynt Petyr to hym lyke a pylgrym, and prayde þys fyscher to lede hym ouer to Westmynstyr, and so he dyd. When he was gon ouer, he zede to 4 þe chyrch. And þen anon þys fyscher saw gret lyzt yn þe chyrch, as hyt had byn al on fyre; and þerwyth he felde þe swetyst smell þat euer he sauerde, and herd so mery song, þat he was nygh of mynde for joy and for wondyr. But when he had herd 8 an seyn þys long, þen come Petyr azeyn, and fonde hym as þach he had byn yn trauersyn, and sayde to hym: ‘Hast þou ozt takyn þis nyzt?’ Þen he onsweret and sayde nay, he was so astoned<sup>1</sup> of thys lyzt, and of þys swete smel, and of þe swete melody of song 12 þat he herde, þat he myzt nothyng done. Then Petyr bad hym cast hys net ynto þe watyr, and he wolde helpe hym; and he did so, and he toke a grete quantite of fysch. Then Petyr chos þe gretyst fysch and sayde to þe fyscher: ‘I am Saynt Petyr þat haue halowd 16 your chyrch to-nyzt. Wherfor take þys fysch, and to-moro erly ber hit to þe byschop on my nome, and byd hym on þe tokyn þat he do no mor to þe haloyng of þe chyrch, but only syng þe masse and make a sermon to þe pepull. And forto know þat hit ys soth 20 þat þou sayst, byd hym<sup>2</sup> goo ynto þe chyrch, and se how al þe pament zet ys wete of þe holy watyr, and zet the endys of þe condyls stekon on þe wallys.’ Thus þis fischer dyd his message. And þen zode þe byschop to þe chyrch, and fond all þyng soth and 24 veray, as þe fyscher sayde. And þen þe byschoppe<sup>3</sup> wyth all þe pepull knelyng, þay songyn ‘Te Deum laudamus,’ þonkyng God and Seynt Petyr and Poule, þat thay wold pray for vs to our Lorde Ihesu Crist, þat we may come to þe blysse þe whech God 28 bryng vs to. Amen.

## 46.

110 a

DENARRACIO DE MORTE NERONIS SERMO<sup>4</sup>.

zet, for mony haue lyst to here honest talkyng and namely yn hyr holydays forto be occupyed yn gode, þerfor ze schul here how 32 þys Emperour Nero turnyd hys wyt al ynto foly, and whech an ende he had at þe last. Hyt ys profytabyll and nedfull to þe

<sup>1</sup> astoned *C.* staynd *G.*    <sup>2</sup> hym *C.* om. *G.*    <sup>3</sup> byschoppe *C.* bysch *G.*

<sup>4</sup> The heading is taken from *C.* om. *G.*

soule and to þe lyf also forto speke alway þat ys good, and take þat ys honest, and namely to a pryst; for hys mouthe ys halowde to speke Godys wordys, and schal nothyng speke, but þat ys  
 4 profytabull to þe lyf and to þe sowle. For rybawdy and vice ys poyson to a prystys mowth and atture, for hit poysynnyth his one sowle, and envenomyth opir þat heryn hym. For þes leude pepull wenyth hit be lafull to hom bope to speke and to do  
 8 bope þat þay seyn a pryst speke, and say: 'Thus I se a pryst do, and þys he sayde; wherfor I may do ryght soo: he ys letturt, and seth yn his boke what hym faylyth and owyth to do.' Thus a pryst hath gret nede to depe hym, bope yn worde and yn dede,  
 12 so þat non oper be corrupt by ensampull of hym. For Sayn[t] Austyn saythe: 'Whyl an euyl ensampul raynyth, he þat ȝaf þat euyl ensampull, schall neuer come to perfyte joy.' Þen, forto be war of spekyng rybawdy I tell you þys ensampul.

16 I rede þat þer was a prest yn Yerlond þat was lusty to speke of rybawdy and iapys þat turnyd men to lechery. Þe whech, yn a nyȝt, wyth fendys was facyd out of his bed, and soo was out thre days and þre nyȝtys. But yn þe thryd nyȝt he was broght  
 20 agayne to hys bed all forbetyn and brent, and al his body ful of choynus as a erthyn woch aȝeynys þe sonne. Þe whech choynus stonk as a pulled honde euermor aftyr whil he lyfuyd, and myght neuer aftyr be hole, by no craft. And þen he told  
 24 how þat fendys brendon hym and beton hym so, for he was lusty forto defowle his mowth wyth fylþ of ribawdy. And al his lyf aftyr, when he herd any mon speke of rybaudy, he wold say a 'Syr, be war be me.' But ȝet ben þer som þat byn soo rotyd  
 28 yn lust of vanyte, þat þay wenyn || þat Godys<sup>1</sup> worde be but 110 b vanyte; wherfor þay lesyth hor grace, and haue no sauer yn Godys worde.

Thus was þys Emperour Nero prechyt and taght by Petyr and  
 32 Powle. But for he sett noght by hor lore, God suffyrd Symon Magus to betraylon and encharme hym<sup>2</sup>, þat he lost hys kynd wytte þat God ȝaf hym, and ȝaf hym all to foly aftyr, and laft hit neuer til he wer vndon. Þerfor and<sup>3</sup> how ȝe schul here. We

<sup>1</sup> Godys] ys is inserted above the line.

<sup>2</sup> traylon and encharme C. charmed G.

<sup>3</sup> þerfor and C. and þerfor G.

redyn of<sup>1</sup> þys Nero þe Emperour þat, when Seneca his maystyr taght hym yn his ȝouth, com to hym and askyd his waryson as þe maner was, Nero wyth al his myȝt smot hym on þe hed wyth a bradlyng sworde; and for Seneca blente<sup>2</sup> at þe stroke<sup>3</sup> he<sup>4</sup> askyd hym why he was ferde. Then sayde Seneca: 'For I am a man, and a man of kynd dredyth depe.' Then sayde Nero: 'For þou dredyst deth, I ȝeue þe leue forto ches a bogh of a tre þat þou wolt forto long on; for þou schalt be ded alगतys. For 8 I am ȝet also oft as I se þe also sore aferd of þe as I was yn my ȝouth, and myȝt not haue my full lykyng for þe.' Then sayde Seneca: 'Yf hit may no bettyr be, yf me leue to ches myn oune deth,' and he grauntyd. Then he ordeynyt a bath of warme 12 watyr, and ȝede ynto hit, and made let hym blode on both his armys, and so bled to deth yn þe baþe. Wherfor he was callyd Seneca, quasi se necans; for he yn þat maner sloch hymself.

Anoþer tyme, when he herd of þe<sup>4</sup> brennyng of Troye, he 16 eaght a lyst yn his hert forto se townys brent, and made forto sett Rome on fyre, and soo brent vii days and vii nyghtys. And he þys while sete yn a hych towre, and beheld, and loch, and made gret joye þerat, whil mony anoþer wrong his hondys 20 and weput fvl sory.

Anoþer tyme, as he walkyd yn þe strete, he herd a womon cry trauelyng on chyld. Wherfor he made to sle his oune modyr, and vndo hur, to se wher he was norychyd yn hor wombe. Þen 24 sayde þys fesycyon how he dyd aȝeyne all maner kynde and lawe, for þe sone schuld by no maner of way sle hys modyr þat sufferd 111 a soo || moch peyne<sup>5</sup> yn bryngyng forth of hym. Then commawudyd he þose fesiscyons to make hym wyth chyld anon, to preue whethyr 28 þei<sup>6</sup> sayde soþ or noo. Þan sayde þay þat myȝt not be, by no way of reson, for hyt was agaynys kynd of mon forto be wyth chyld. Then sayde he treuly þay schuld al be ded, but þay make hym wyth schylde. Then, by counsell of hom al, þay madyn hym 32 drynke of a lytyll frogge; and soo þay deddyn hym wyth such mete and drynke þat made þys frogge swell yn hys wombe, þat he<sup>7</sup> was abreput yn schort tyme. Then, when he feld his brep

<sup>1</sup> of *C.* þat *G.*<sup>2</sup> blente *C.* bleytow *G.*<sup>3</sup> stroke *C.* stoke *G.*<sup>4</sup> þe *C.* om. *G.*<sup>5</sup> peyne *C.* pyne *G.*<sup>6</sup> þei *C.* om. *G.*<sup>7</sup> he *C.* om. *G.*

fayle hym, þen he cald hys fesysecons, and bad hom hye yn all  
 þat pay myzt, þat he wer delyuerd of hys schyll[d], for ellys he  
 schuld be ded anon for defawt of breth. Then sayde pay yf he  
 4 wer delyuerd or þe tyme of kynde, hys schyld wolde be bodely þat  
 he schuld not loke apon hym for abominacion. Þen sayde he  
 þat he myzt abyde no lengyr, but he schuld dye; and leuyr hym  
 were lese his schylde þen hymselfe. Then þes fesysecons madyn  
 8 hym a drynke, and so cast vp þys frogge lappyd yn glette<sup>1</sup> and  
 fulthe, and abominabull forto loke on. And when he seȝ þat<sup>2</sup>,  
 he sayde: 'For soth, here ys a foule chyld; but ȝet for hyt ys  
 my chylde, I charch you þat hit be kepyd yn þe best wyse þat  
 12 hyt may.' Then pay made forto close hyt<sup>3</sup> yn a wall þer was  
 aftyr made a chyrch yn þe worschyp of Saynt Ion þe Ewangelyst,  
 and ys callyd Latrens; þat ys yn Lateyne, Latens, and yn Englysch,  
 a daring<sup>4</sup> frogge.

16 Then þe Romayns seen how þys man was all yn a fransy, and  
 huntet hym out of þe cyte, and woldyn hauen slayne hym. And  
 he þen fond a staf, and wyth hys tepe he gnow<sup>5</sup> hit scharpe,  
 and soo rownde hym peron; and ȝet er þen he wer all dede,  
 20 wolves come and al totoryn hym. And þus had he a fowle ende,  
 and an ende as he was well worthi.

Thus alगतys a curset lyfuyng schewythe a fowle ende. Thus  
 deut Herod þat slogh þe Innocentes; || he wyth a knyf, as he 111 b  
 24 paryd an appul, smot hymselfe to þe hert. Thus dyde Pylat  
 þat dyd Crist to depe; he wyth a payre of scherys þat he borowde  
 forto kytte hys naylys wyth, smote hymselfe to þe hert. And  
 þus pose<sup>6</sup> þat sloch þes holy apostols þus fowle, pay maydyn  
 28 hor ende of homselfe. Thus whoso lyuyth cursydly, he may be  
 sykur forto ende dolfully<sup>7</sup>. Þus Symon Magvs, for he trifuld þe  
 pepull to holde hym an holy man and forto beleue yn hym, for þe  
 hych pryde þat he was yn, he fel<sup>8</sup> downe, not only to þe erth, but  
 32 depe ynto hell. So al pay þat schoth hom holy to man syght, forto  
 be praysyd of hom, he may dye fayre to þe worldys ee, but to  
 Godys ee he goȝ to<sup>9</sup> his dampnacyon. Wherfor I tell þis ensampull  
 þat I fynd wryttyn yn a boke þat ys callyd 'Vitas Patrum.'

<sup>1</sup> glette *C.* glute *G.*    <sup>2</sup> þat *C.* om. *G.*    <sup>3</sup> hyt inserted on the margin.

<sup>4</sup> daring *C.* drawyng *G.* darynge *H.*    <sup>5</sup> gnow *C.* knose *G.*    <sup>6</sup> pose *C.*  
 he *G.*    <sup>7</sup> dolfully *C.* devylfull *G.*    <sup>8</sup> fel *C.* fyll *G.*    <sup>9</sup> to *C.* to to *G.*

## Narracio.

Ther I fynde an holy ermyd þat dowellyd yn desert, and prayde  
 God besely þat he most se þe sowle of an holy man, when hyt  
 departyth from þe body. Then þer come an angyl to hym, and 4  
 sayde such a man schuld dye þat day: 'Goo þedyr and se!' Þen  
 was þys mon Enklus, and was holdyn an holy man passyng mony  
 oper. Werfor þys ermet was wondyr glad, and ȝode þedyr wyth  
 glad chere, hopyng forto se summe spyritual visyon wherby þat 8  
 he myȝt haue ben confortyd yn sowle. Sco when he come thedyr,  
 he sawe moch pepull hyyng to þys monys endyng. But when he  
 come, he saw too horrybyll fendys syttyng at his hed, wyth too  
 brennyng evylls thrast ynto his throt, rakyng aftyr þe sowle; 12  
 and he made an hoge crie þe whech crye no man sez ne herd, but  
 only þys ermyd. And when þay hadyn rakyd out þe sowle, þay  
 tokyn hit, and beryn hit forth wyth hom to his payne. Þen was  
 þis ermyt nych fallyn yn dyspayre for drede. But þen speke 16  
 112 a þe angyl to hym, and sayde: 'Syre, be þou || not yn dyspayre, for  
 þys man dyd nothyng for Godys loue, but forto ples þe pepull, and  
 forto be holdyn holy of hom; wheifor he hath as he deseruyd.  
 But yf þou wolt see a holy man dye, goo downe ynto þe strete, and 20  
 se þer a pylgrym lyyng yn þe chanell and no lyfe wyth hym.'  
 But when he come þydyr, he saw angyls come from Heuyn, and  
 saydyn þys to his sowle: 'Com out, Godys derlyng, com out, and  
 goo wyth vs ynto þe blysse þat euer schal last.' Then þe sowle 24  
 put out þe hed at þe mowth, and wold haue gon; þen spake þer  
 a voyce aboue and sayde: 'Abyde a chyle, whyl I send Dauid  
 wyth hys harpe; for he þat hath moch woo for me yn hys lyfuyng,  
 he schall haue gret joy of me yn hys deyng.' And þerwyth come 28  
 Dauid wyth his harpe, and mony oper angels wyth hyir mynstrelcy,  
 and soo wyth gret melody beren þys soule vp ynto þe blysse.  
 Then sayde þys angyl to þe ermyt: 'For þys man was a good  
 man, and had no lykyng ne lust of þys world, but only forto ples 32  
 God, and was desolate of helpe at his ende, þerfor God halpe  
 hym, and send hys angels forto kepe hym, and bryng hym to þe  
 blysse þat euer schal last.' Then ȝede þys ermyd hom to hys  
 ermytage, þonkyng God wyth all his myght. 36

This ys here wryttyn, to ȝeve prestys ensampul, how þay schall



occupy holy festys of þe ȝere; for al þat ys occupiet of such festys yn vanyte, he hath a gret onswar befor God. For þe hyure þat þe fest ys, þe holyure most a prist be; þat ys, mor bysely serue his  
 4 God, not only owte wyþ sayng, but also ynwyth wyth holy thynkyng. 'Quia' si vox vitam non remordet, dulcis est symphonia, etc.'

## 47.

## DE TRANSLACIONE SANCTI THOME SERMO BREUIS.

8 Crystyn men and woymen, suche a day ȝe schull have Seynt Thomas day of Cawntyrbury. Whech day ȝe schul come to God and holy chyrche || yn worschip of God and Saynt Thomas. For as  
 þat day he was translate, þat ys, he was takyn vp of hys graue,  
 12 and his bonys layde yn a schryne; and how, now I schall tell you.

This man was ordeynt of God yn his youthe to be aftyr an holy man and an hygh saynt yn Heuyn; for þat was furst schowed to his modyr, while þat he lay yn his kradyll yn forþir  
 16 age, and now ys knowyn þroch al cristyndom. Furst hyt was knowyn to his modyr; for on a nyȝt, as scho lay yn hur bed slepyng, scho hade a dreame, and þaȝ[t] þat Thomas lay yn his cradyll and wepte. And when scho herd þe chylde grete, scho  
 20 callyd to þe norse, and bad her loke what hym aylyd. Then scho þoght how þe norse arose, and come to Thomas cradyl, and his cloþes were lompurt, and scho wold haue amende hom, but scho myght not, for þay wern so wyde. Then callyd þe norys to  
 24 þe modyr, and bade hur rysen, and helpe hur forto solde þe chyldeys cloþis; for scho was to woke, and myght not welde hom. Then þoght þe modyr how þat scho roos, and come to þe noris, and toke þe ton ȝende of þe couerlyt, and þe norys þat oper. But þen was  
 28 hyt so moch, þat þay myght not aweylde hit yn þat schambyr, and ȝede wyth hit ynto þe halle. And ȝet þer hyt was soo moch, þat þay myght not ouerwelde hit, but ȝedyn out into þe Scheppe, þat ys þe chief strete yn London; for þer Thomas was borne. And  
 32 þen hur þoght þat þe cloþe sprad ouer al London. Then, on þe morow, his modyr ȝede to hure schryft-fadyr, and tolde hym her dreame. Þen sayde he to hur: 'Þou art moch holdyn forto

<sup>1</sup> quia C. qui G. om. H.

thonke thy God; for þys chyld þat ys now yn cradyll, schal be soo gret of myzt and of power, þat al London schall be at his gouernance.'

Thys, aftyr, when Thomas was of age, hys fadyr send hym to þe 4  
abbey of Merton, a howse of schanons, forto lerne and forto be  
norychyd. Then aftyr, on a day, Thomas fadyr come thedyr, forto  
113 a loke how he feid. And when Thomas|| was brozt byfor his fadyr,  
anon, yn syght of alle men, hys fadyr fel down on hys kneys byfor 8  
Thomas, and dydde hym reuerens. Then þe priour of þat doying  
rebuked hym and sayde: 'Olde fole, þys reuerens þi sonne schuld  
do to þe, and not þou to hym.' Þen þe fadyr toke þe prior and  
sayd to hym: 'Syr, I wot full well what I haue don, for þys chyld 12  
schal be a gret man befor God.' Then Thomas waxet soo wyse  
and actife yn al wysdom and honeste, þat þys archbyschop sende  
aftyr hym, and made hym to dowel wyth hym of meyne. And for  
he fownde hym redy and wyse yn al thyng, he spake soo to þe 16  
kyng, þat þe kyng made Thomas chawnseler of Englund; and for  
he gouernyd þat offyce wysly yn yche syde, when þe archbyschop  
dyet, he made hym archebyschop<sup>1</sup> aftyr.

Thus, when he was made archebyschop, anon he turnyd al ynto 20  
holynes of fastyng, and of prayng, and large almys-gevyng, and  
werd þe her next to hys flesch, and breches of þe same syde to þe  
hommes þe whych norychyd soo moche vermyn on hym, þat hit  
was an horryble syght for to se hit. But þagh hit wer neuer soo 24  
orrybly þyng forto sen hyt, he chanchyd hit neuer, but ons yn  
forty days. Thus, when Thomas feld þat he had cazt such a loue  
yn God, þat he dred not for his sake, þen he began and repreuyd  
þe kyng of his mys þat he dydde azeine holy chyrch and of ap- 28  
pressyon of þe reme. Soo when þe kyng herd þis, he toke such  
yndygnacyon azeine Thomas, and made exile hym of þe reme.  
And sone after, to don Thomas al þe nye and þe gref þat he cowth,  
he made to exile al þe men and woymen, boþe olde and 32  
chylde and wymen þat leon on chylde-bed, soo þat he sparyd non  
þat was kyn to Thomas, but all he mad ham swer on a boke þat  
pay schuld neuer abyde yn a place, tyll pay come byfor Saynt  
Thomas, soo forto encres his penance. Then was hit an orryble 36  
113 b syzt forto se|| 32ong and old, som lenyng on krucches for elde,

<sup>1</sup> MS. archebyscholp.

som halt and lame lenyng on stauys, wymen wyth chyldyrn sowkyng on hor brestys, and oper chylidyrn sewyng, cryng and wepyng for woo, and for defavt of helpe and of lynyng. Then was  
 4 Thomas so sory of þys syght, þat he wepyd for compassion þat he had of hom, and prynely prayde to God for helpe and succor to hom. Then herd þe kyng of Fraunce of þis, and sende aftyr þes pepull. And for compassion þat he had of hom, he ordeynt so for  
 8 hom all, þat yn a lytyll while aftyr þay werne bettyr at ees yn Fraunce þen þay wer yn Englund.

Then when, aftyr þat God wold þat Thomas schuld passe out of þys world, by hyddyng of þe pope, he come hom to Cauntyrbury  
 12 to his owne chirch, and when þe kyngys knyghtys herdyn þerof, foure of hom þat wern cursyt lyuers zedyn aftyr hym. And so yn þe v. day of Crystynmas þay sloen Thomas yn his chirch befor an auter of Saynt Benet, and laftyn hym þer ded, and soo zedyn hor  
 16 way. Then þe monkes of þe plase, wepyng and gret sorow makyng, buryet hym yn a new tombe þat was made þer redy.

But for God schewyd so gret miracles and so fele by hym, þat þe pope Alexandyr sende letters ynto Englund to þe archebyschop  
 20 Steuon and to oper bischoppys and grete abbotes, commaundyng to take vp Thomas bonys, and do hom yn a schryne, and sette hit peras hit myȝht be worschepyd of al þe pepull, as he was well worthy. Then ordeynt þes abbotes and archebyschoppys a day  
 24 when þys translacyon schuld be done. And ouyr nyȝt, while þay myȝt haue rowme, he toke wyth hym þe byschop of Salysbury and oper monkys and clerkys fele, and zede to þe plase peras Thomas had layne fyfty ȝere aftyr his passyon. And when þay come þydyr,  
 28 þei <sup>1</sup> fel downe to þe erþ, prayng Thomas devowtly of his helpe. And when þay hadyn long jprayde, fowre || of hem reves[t]yd <sup>2</sup> vnduden 114 a  
 þe tombe wyth gret drede and quakyng for fere. And þay fondyn a tytyl wrytton þus: 'Here restyth Thomas, archebischop of Caun-  
 32 tyrbury, prymet of Englund, and þe popeys legat, þat for ryȝt of holy chirch was slayne þe v. day of Cristynmas.' Then, for gret deuocyon þat þay hadyn at syȝt, al wyth on voyce cryet: 'Saynt Thomas, Saynt Thomas.' And when þys crye was sesyd, þay  
 36 tokyn vp þe hed, and rechyt hit to þe archebyschop forto kysse

<sup>1</sup> þei C. om. G.

<sup>2</sup> of hem reves[t]yd C. rauechst G. of hem arayed in vestementys H.

hit. And when þay all had kyssyd hit, þe archebyschop<sup>1</sup> lokyd bysily on his wondys, and sayde þys to hom: 'Thay loued þe ful lowsly þat wondyt þe þus wekedly.' And soo layde þe hedde ynto þe schrine, and al þe bonys aftyr, and beryn þe seryne<sup>2</sup> ynto a<sup>3</sup> 4 certeyne place, and helde þe seryne wyth clopes of gold, and settyn torches brennyng about tyl on þe morow, and lafte men þerwyth to wake. Then, on þe morow, com þidyr the kyng and al þe gret of þe reme, and beryn þe schryne to þe plas þer hit ys now, wyth 8 al þe worschip and reuerens þat þay cowth and myghtyn, yn worschip of God, and honor of [þat] holy ma[r]tyr, and gret fortheryng of al þis reme.

Wherfor 3e schul al knell adowne, and pray Saynt Thomas of his 12 helpe, so þat God kepe you hope yn body and yn sowle, and bryng you to þe blysse þat euer schall last. Amen.

## 48.

## DE SOLEMPNITATE SANCTE MARGARETE VIRGINIS.

God men and woymen, such a day 3e schul haue Seynt 16 Margretys day. And pagh hit be a<sup>3</sup> lyzt holyday, saue þeras a chirch ys deynt yn hor name, 3et I warne you, for as I suppos þer byn some of you þat hauen such a loue to hure, þat 3e wol fast hor evyn. But þen 3e þat fastyn hur evyn, 3e qwynt you not to 20 her as 3e schuld do, but yf 3e come to chyrch on þe morow to here a masse of her; for scho wyll con you more þonk forto make a masse sayd yn þe worschip of her þen forto fast mony evenes<sup>4</sup> bred and watyr wythout masse. For þe masse makyth ioifull all 24 þe angels of Heuen, hit fedyth and confortyþ þe sowlys yn purgatory, 114 b and sokeryth all þat lyuyt || yn erþ and charite. And he þat fastyþ þe euyn, he helpyþ hymselfe, and no fyrpir. Then forto sture your deuocyon þe more to þys holy maydyn, I wyll schow yn parte 28 of his lyfe, and what scho suffyrde for Godys loue.

## Narracio.

I red yn her lyfe þat scho had a gret man to her fadyr, and was

<sup>1</sup> MS. archebysch.<sup>2</sup> þe seryne C. om. G.<sup>3</sup> a C. om. G.<sup>4</sup> evenes C. om. G.



paynen, and leued on false goddys and mawmetry. But when<sup>1</sup> Margret was borne, þe fadyr sende hor ynto þe contrey to a nors. Soo whyl þat scho was long þer among oper maydyns, scho herde  
 4 speke of God and of oure Lorde Ihesu Crist, how he bozt mankynd wyth his deth out of thraldom of þe fende, and how he lounyd specialy all þat woldon leven in<sup>2</sup> chastite, and seruyn hym yn sympulnes and yn povertē. Then, when Margret herde of þys, scho  
 8 toke such a loue to Ihesu Cryst, þat scho mad a vow yn her hert, þat scho wold neuer haue part of a manys body, but lyf yn her maydynhed al her lyfe-dayes aftyr. But when hur fadyr herde how Margret, hys dohtyr, was levyng on Crist, he forsoke hur for  
 12 his doghtyr, and dispisyd hur to þe outmast. Then dowellyd scho wyth her nors tyl þat scho was fyftene ȝer olde, and scho made hur forto kepe her schepe wyth othir maydyns of hur age.

Then as scho sat by þe way com þe justyce of þe contre rydyng  
 16 þat way þat was callyd Olybryus, and saw Margret þat scho was fayr passyng all opir, anon he caȝte such a loue to her for hyre beute, þat he bade his mon bryng hur to hym, and yf scho wer gentyll of kynd, he wolde wed her, and yf scho wer þrale, he wold  
 20 haue her to leman. But when scho was broȝt before hym, and wyst þat scho was of crystyn fayth, þen was he nygh wod for wroth. And for scho wold not asent to hym, he made forto honge her vp by þe here, and soo bet her wyth scowrgis, and forto rase  
 24 hur fayre body wyth evyls, þat hit was wondyr forto see þe grette plent[e] of blod þat come out of her body, and aftyr made cast || her ynto prison tyl on þe morow, þat he myȝt bepenke hym what 115 a  
 wer best forto do wyt her.

28 Then prayde Margret to God þat scho most se þe fende wyth bodily syght þat so raysyd soo strong enmys aȝeynys hur. Then anon come þer out of a hyrne of þe prison a gret horryble dragon and ȝeonet on her, so þat his mowthe was on her hed, and his tong  
 32 last downe to her hele, and he wold haue swolyt her. And when he had her al yn hys mowth, Margret anon made þe sygne of þe cros, and anon þe dragon barst on-sondyr. Þen Margret lokyd abowte hur, and segh þe fende stondyng yn a hurne, al maset,  
 36 wyth hys hondys bowndyn byhynd hym; and scho start to hym,

<sup>1</sup> when] *after when stands that inserted above the line.*

<sup>2</sup> woldon leven in C. lyfuyñ G.



and pullyd hym downe vndyr her fete, and sette her fote yn his  
 necke, and proste hym downe to þe erþe wyth al her myȝht.  
 Then cryed þe fende and sayde: 'Alas, I am vndon for euer, and  
 al my<sup>1</sup> myȝt ys lorne, now such a ȝeong wench hath ouercomen me; 4  
 for mony a byge and a strong I haue ouercom, and now suche a  
 noȝtyng haþe getyn þe maystry, and putte me vndyr her fote.'  
 Herfor Margret ys payutyd opur coruen wher scho ys wyth  
 a dragon vndyr her fete and a cros yn her hond, schowyng how by 8  
 uertu of þe cros scho gate þe victory of þe fynde. Then sayde  
 Margret: 'Hold thy jangelyng, þou fynde, and tel me anon what  
 ys þi lynage, and what byn þi werkys?' Þen vnswerd he and  
 sayde: 'My fadyr ys Lucifer, and was fyrst þe fayryst angyll yn 12  
 Heuyn, and now ys þe fowlyst fende yn hell. And of my werkes  
 I telle þe þat by my techyng þe Iuys sloen Cryst on þe crosse and  
 his apostols aftyr, and mony oþer martyre I haue made forto do to  
 deth. I haue made mony on to sle men, and forto syn yn lechery 16  
 and yn vrowtry, and soo to lese hor sowlys; and most leuest me ys  
 forto make a crystyn man, forto breke þat vow þat he made at þe  
 font when he takyth hys cristyndome.' And ȝeet he sayd more  
 115 b þat he was on of þe fendys þat Salamon || closyt yn a vessell and 20  
 hulde yn þe erth. 'But aftyr Salamons<sup>2</sup> deth, for men seon smok  
 com out of þe erþe þer we wern, þay wende to haue fund gret  
 plente of trespure, and dyggut to oure<sup>3</sup> vessel þer we were in wyth-  
 out nowmbur, and soo breken þe vessel, and leton vs out. And 24  
 soo we fullyþ þe erth, and don cristyn men þe grefe and þe nye  
 þat we kan and moue.'

Then, when Margret herd þys, scho prayde to God þat euyry  
 fynde most synke ynto helle, and neuer greue mor cristyn men. 28  
 Then anon þe erth opynde, and swolut hym ynto hell. Then, on  
 þe morow, Olibryus send aftyr Margret; but for he myȝt by no  
 way ouercome her, he made forto full a gret fet full of watyr, and  
 bynd her hondys and fete, and cast her þeryn, forto haue drownd 32  
 her þere. Then scho besoght God how þat fet most be her fonte,  
 and þe watyr þe lauere and waschyng of her synnys, and soo be  
 folowde yn þe nowmbyr of cristyn pepull. And when scho was yn  
 þe watyr and prayd þus, anon þe bondys breken, and scho come 36

<sup>1</sup> my *C.* om. *G.*<sup>2</sup> *MS.* Salamons.<sup>3</sup> oure *C.* on þer *G.*

out sownde and safe. And þen þe erþ qwakyt so grysly, þat al þe  
 pepull was gretly aferde. And þerwyth þer come a mylke-whyte  
 coluer from Heuyn, beying a crowne of bryzt gold yn her byll, and  
 4 lyzt on Saynt Margretys hede. And þerwyth a voyce come from  
 Heuen and sayde: 'Margret, myn one derlyng, be stydfast yn þi  
 turnement, for al þe company of Heuyn abydyth þi comyng.'

Then, when þe pepul sygh and herde þis, anon þay cryde and  
 8 sayde: 'Þer ys no God, but he þat Margret beleuyth on.' And  
 soo v þowsant of þe pepull wythout woymen and chyldyrne turnyd  
 to crystyn faythe. Þe wheche Olibryus made anon forto hede, and  
 werne soo fowlut yn hor owne blod, and soo zeden to Heuyn holy  
 12 martyrs. Then Olibryus commawndyd forto led Margret to a<sup>1</sup>  
 certeyne plase, and þer to smyt of her hed. But when scho come  
 to þe place, scho knelyd downe, and prayde to God þat ych man  
 þat made a || chirch yn hur name oþer fownde any lyzt þer yn þe 116 a  
 16 worschyp of her, and all þat wryttyn her passyon opir redyth hit  
 or callyth to hyr yn gret dystres, þat God schuld do hom succoure  
 radly, and graunt hom þe joye þat euyr schall last, and yche  
 womon þat callyth to her yn tyme of trauelyng of chyld, þat scho  
 20 most be sownde delynerd, and þe chyld come to crystyndome.  
 Then come þer a voyce from Heuyn and sayde: 'Margret, þi bone  
 ys grawntyd, and schall last for euermore.' Þen scho put furth  
 her necke, and þe turmentoure smot her hed of at ou stroke.  
 24 Soo þay þat stodyn by, saw her sowle come out of her body as  
 a mylke-whyte coluer; and angelys token hit, and beren hit ynto  
 Heuyn. Þen, yn þe nyzt after, a cristyn mon stele þe body and  
 buryet hit.

28 Now schal ze knele adowne and pray Saynt<sup>2</sup> Margret to kepe  
 you from al myschevys and from þe fyndys comburment so þat ze  
 may lyue and ende þat ze may haue þe blysse þat Ihesu bozt you  
 to. Amen.

<sup>1</sup> a d. D. om. G.<sup>2</sup> saynt d. D. saynt y G.

## 49.

DE SANCTA MARIA MAGDALENA ET EIUS  
FESTIUITATE SERMO BREUIS.

Crystyn men and woymen, suche a day 3e schal haue þe fest of Saynt Mary Mawdelen þat was soo holy a womon, þat our 4 Lorde Ihesu Crist aftyr his modyr louyd her most of all woymen. Wherfore 3e chull come þat day to holy chyrch, forto worschip God and þis holy womon, for scho was þe forme yn tyme of grace þat dyde penawnce for her synnes, and soo reconered azayn þe 1 8 grace by doying of penaunce, and repentyng þat scho had lost by lust of flesch and sore synnyng. Þe wech ys made a spectakyll to a synfull to schow to all þat wyll leue hor synne, and do penawnce for her trespas, þay schuld rekenyr azeine þe grace 12 þat þay haue 2 lost, and oft moch more. And soo dyde þis womon, and how 3e schul here.

Thys woman Mary Madelen had a fadyr þat was a gret lord and comen of kynges blode, and had a gret lordschip yn Ierusalem 16  
116 b þe wech he 3af Lazarus at || his deyng. And þe lordschip þat he had yn Betanye, he 3af Martha, hys do3tyr; and Mawdelen-castell wyth all þe lordschip he af Mary Mawdelen, his oper dochtyr. Of þe wheche castell scho was callyd Mary Mawdelen, for scho 20 was lady þerof. Then, as mony bokys tellyth 3, when Ion þe Ewangelyst schuld haue weddyd her, Cryst bade Ion sewe hym, and lyf yn maydynhode; and soo he dyd. Herfore Mary was wrath, and 3af her al to synne and namely to lechery, yn so moch 24 þat scho lost þe name of Mawdelen, and was callyd þe synfull woman. Then, for hyt was oft seen þat Cryst of þe gretyst synners makyth þe most holy aftyr, wherfor when he sez hys tyme, he gaf þis woman grace forto know herselfe and to haue 4 28 repentaunce of hur mysdedys.

Wherfor, when scho herde when Cryst was at his mete yn a manys howse þat was callyd Symon þe Faryse, scho toke a buysty wyth vnement, such as men vsyn yn þat contre for hete of þe 32 sonne, and 3ede pyder. But for 5 scho durst not for schame goo

<sup>1</sup> reconered azayn þe *H.*    recouered ageyne *C.*    reswordyd agayne to *G.*  
resorte again to *d. D.*    <sup>2</sup> haue *d. D.*    hue *G.*    <sup>3</sup> tellyth] tellen *d. D.*  
tellyth þat *G.*    <sup>4</sup> to haue *d. D.*    om. *G.*    <sup>5</sup> for *d. D.*    om. *G.*

- byfor Cryst, scho ȝede byhynd hym, and toke hys fete yn her hondys; and for sorow þat scho had yn her hert, scho wepte so tendyrly, þat wyt þe terys of her een scho waschyd Crystys fete; and þen wyth her fayre fax scho wepyd hom aftyr; and þen wyth all þe loue þat was yn her hert, scho kyssyd his fete and soo wyth her box anoyntyd hym. But no word spak scho þat mon myȝt<sup>1</sup> here, saue in hert scho cryde hely to Cryst for mercy, and made a vowe to hym þat scho wold neuer trespas no mor. Þen had Crist compassyon of hurre, and clansyd her of vii fendes þe which scho had wythlyn her, and forȝaf her al hur gyltes of synne yn heryng of all þe pepyll þat werne þer.
- 12 Then for þat joye þat scho was þus delyuerde of þe deuelys bondes, scho toke suche a tendyr loue to Cryst, þat euer aftyr scho || was glad 117 a and fayne to leue all her leudeschip, and sew hym forthe ay wyth sco feruent loue, þat yn hys passyon þeras hys dyscypuls floen away from hym for drede of deth, scho laft hym neuer tyl scho wyth oþer had layde hym yn hys tombe. And when no man dyst goo þidyr for drede of þe armyd knyghtys þat kepte þe tombe, scho sparyd for no drede of lyue, ne deth; but yn derke dawning 20 toke wyth her swete bawmes, and ȝede þedyr forto haue enbawmet<sup>2</sup> Cristys body. Þus scho louyd Cryst, bope qwyke and dede.
- Wherfor he<sup>3</sup>, yn hys lyue, for loue of her, helyd<sup>4</sup> Martha, her sustyr, of þe red flyx þat paynyd her vii ȝere, and also raysyd 24 her broþer Lazarus from deþe to lyue, aftyr he had layne foure days stynkyng yn his graue. And when he ros from deþ to lyue, he apperude bodely to her fyrst of all oþir, and suffyrd her to towch hym and kys hys fete.
- 28 Then, for hit was knowyn to þe Iewys þat Crist schowed her soo mony synghys of loue befor mony oþyr, aftyr þat Cryst was styed ynto Heuen, the Iewes token Mary Mawdelen and Martha, her sustyr, and Lazarus, her broþer, and Saynt Maximinus, a 32 byschop, and mony oþer, and dyddyn hom al into an old schip, and put hom ynto þe see, hopyng soo forto haue drownyd hom al. But God þat ordeynt for all aftyr his lyst, he broȝt hom al hole and sownde ynto þe londe of Marcyle; and þer, vndyr a bonke

<sup>1</sup> myȝt the y is inserted above the line.<sup>2</sup> MS. enbawment.<sup>3</sup> he *d. D.* he ȝede *G.*<sup>4</sup> helyd] heled *d. D.* he helyd *G.*

pat was nyȝ a tempyll, þai tokyn hor rest. Then sawe Maudelen mony pepyll comyng towart þe tempyll and þe lorde of þat contre, forto haue don ofryng and sacrefise to hor mawmetys. But Mawdelen was so ful of grace of þe Holy Gost, pat scho þurȝ her 4 gracyous wordys turnyd hom al aȝeyne home. And for þis lord seȝ her ful of al swetenes and gentre, he had gret lyst forto here ||  
 117 b her speke, and sayde þus to her: 'Yf þi God þou preches, ys soo full of myȝt as þou sayst, pray to hym þat I most haue a chyld 8 by my wyfe þat ys barayne, and I wyll leue on hym.' Then grawntyȝ Maudelen; and so wythyn a schort whyle þe lady conceyvyd, and was wyth chyld.

Then schapyt þe lorde forto goo to Ierusalem, to speke wyt 12 Saynt Petyr, and wytte wheþyr hit wer soth þat Mawdelen prechet oþyr noo. And when he had vyteld his schippis, and made hym redy, þen come þe lady, his wyfe, prayng hym wepyng þat scho most goo wyth hym. And soo wyth gret strenȝþ<sup>1</sup> of 16 prayer, scho gate leue, þaȝ scho was gret wyth schyld. Then, wyth bope her asent, þay token al hor goȝd to Maudelen forto kepe; and scho set on aȝpir of hor schuldyr a crosse, and bade hom goo forth yn þe name of God. But when þai hade rowde 20 a day and a nyȝt yn þe see, þen began hit forto swelle, and þe wynde stormely forto blow, and such tempest forto ryse, þat þai went al to ben spyllyd. Wherfor þys lady was soo afryȝt, þat scho began to trauell of chyld, and soo was delyuerde of a knaue- 24 chyld. And scho yn the byrth fel downe and diet. Then, when the fadyr saw hys wyfe ded, and þe child borne and graspyng toward þe modyr pappys, he began to wepe, and wrong his hondys, and was soo wco on ych a syde, þat he wyst not what 28 he myȝt do. For wondyr sory he was for his wyfys deth, and nedys he most se his schild dye; for þer was no womans succurre forto helpe her. And þen cryed he to Mary Maudelen and sayde: 'Alas, Mary Mawdelen, whiȝ dos þou so hard by me? þou be- 32 hetȝst me a chyld, but now his modyr ys ded, and hit most nede dye þat hath no helpe, and I myselfe redy forto be drownȝd. Helpe me, lady, and haue compassion of me, and namely of þe chyld þat ys borne!' Then toke þe schipmen þe ded body, and 36

<sup>1</sup> strenȝþ] streȝþ *G.* stretch *C.*



wold haue cast hit to þe see, and sayde þay schuld haue no rest, whyll þe cors were yn þe schip. Then sayde he ful helt: 'Scho nys not dede, but swownyd<sup>1</sup> for drede. Wherefore, for of  
 4 myne ccst<sup>2</sup>, bryngyth þe schip to zondyr skeire fast by, þat I may rayþer graue her þer þen cast her yn þe see, forto be devowryd of cursid bestys.' || Then toke he vp þis cors, and bare hit vp. 118 a  
 And for þer was non erþe to make a graue, he layde hit vnder  
 8 a hongyng skyrre, and the chy[1]ld wyth, and hult hom wyth a mantell, and betoke hom Maudelen forto kepe, and zode azeyne to þe schip wyth wryngyng his hondys and wondyr sore hert.

Then, when he come to Ierusalem, Saynt Petyr was redy, and  
 12 welcomed hym, and bade þat he schuld not be heuy ne dyscomfort, þaz his wyfe was dede; for God was of myzt forto make hym anoþer tyme as glad as he was þen sory. And so lad hym forth, and schowyd hym al þe placys of Cristys doying yn erþe, of his  
 16 natinyte, of hys passyon, and his sepulture, and of his ascencion; and soo enfowrmyd hym full yn þe fayth. And when he had byn þer too 3eer, Saynt Petyr send hym hom azeyne, and bade hym be yn full beleve yn Crist, and gaf hym his blessing, and bade  
 20 hym grete well Mary Mawdelen and al hur felas.

Then, when þys lord come rowvyng yn þe see, he saw he skyrre þer he laft hys wyf and hys chylde. Þen felle þer such a longyng yn his hert forto goo þydyr, þat hym boght þat he schulde dye,  
 24 but 3if he went þydyr. Then made he þe schipmen sette þe schype þedyr; and when he come þedyr vpon þe skyrre, þen saw he a chylde syttyng on þe see-sownde, playng wyth smal stonys as chyldyrne wold. But when þe chyld saw hym, he ran forth to  
 28 þe skerre. Þen sewyd þe fadyr aftyr, and come þer he laft his wyfe dede, and lyft vp þe mantel, and sonde þe chylde sowkyng hor pappys. Then thonkyd he Mary Maudelen wyth al his myzt and sayde: 'O þou Mare Mawdelen, þou art of gret myght wyth  
 32 God þat þus hath kepte and fedde þys chyld of þis ded body now too 3eer yn gret comfort and joy to me! Woldyst þou now of þi godnes ryse my wyfe to lyfe, þen wold I be bowndyn euer to be thi seruant, and wyll wyth a good wille<sup>3</sup>!' Þen, wyth þat  
 26 worde, þe body sate vp and sayde: 'Mare Mawdelen, blessyd most

<sup>1</sup> swownyd] swowned C. sownyd G.<sup>2</sup> ccst II. cm. C. G.<sup>3</sup> wille C. D. woll d. om. G.

pou be þat was<sup>1</sup> mydwyf to me yn my burth-tyme, and sythyn  
 hast noryschut my schild hol and sonde, whil I haue byn yn my  
 118 b pylgrymage!’ Then sayde he: || ‘My wyfe, lyvys þou?’ And scho  
 ouswerd and sayde: ‘ʒee, syr, I lyue, and come out of my pyl- 4  
 grymage, as ʒe dyddyn. For as Saynt Petyr hath lad þe abowte,  
 so hath Mare Mawdelen lad me þe same way; and tolde hym all  
 þyng, and varyet yn no poynt.’ Then hevyn þay vp hor hondys  
 to God, and thonkyd hym and Mary Maudelen of þat gret myracull 8  
 þat þai schowdon yn hom. And when þay comyn hom, þay  
 fowndyn Mawdelen *prechyng* þe pepull. And þen anon þay felle  
 downe to þe erth on kneys, and þonkyd hor *wyth* all<sup>2</sup> hor myzt, and  
 bade hir telle hom what þay schuld do, and þay wold wyth glad 12  
 hert. Then Mawdelen bade hom destri the templus of hor lond,  
 and make þer holy chirche, and rere fontes þat þe pepul myzt be  
 cristonet. And soo, yn schort tyme, al þe land was turnyd to  
 cristyn faybe. 16

Then, for Mawdelen wolde ʒyue her al to contempplacion, scho  
 ʒode pryuely ferre ynto a wyldyrnes, and was þer þrytte ʒere  
 vnknewon of all men *wythout* mete opir drynke. Then, vche  
 day seven syþes, angels beron her vp ynto þe eyre, and þer scho 20  
 was fulfuld *wyth* melody of angels, þat scho nedude non *oper*  
 bodyly fode. But when God wold þat scho schuld passe out of  
 þys world, he made a holy prest to se how angels beren hor vp  
 and downe. And he, forto wytte þe soth how hit was, he ʒede to 24  
 þe place and halowst yf þer wer any cristyn creature þat he schuld  
 speke, and tell hym what he wer. Then onswarde Mawdelen, and  
 sayde þat scho was þe synfull woman þat þe gospel spake of, þat  
 waschut Crystys fete, and bade hym goo to Maxinius, þe bischop, 28  
 byddyng hym com on aftyr morow to þe chireh; ‘for þer I wyll  
 mete hym.’ Thus when þys pryst herd of þis, he was wondyr glad;  
 and when he come to þe chirche, þen saw he Mawdelen borne vp  
*wyth* angels too cubytys from þe erþe, and þen was he agast. 32  
 Then Mary Mawdelen called to<sup>3</sup> hym, and bade hym come ner, and  
 goo syng a masse, þat scho myzt be howsyld. Soo, yn syzt of all  
 119 a þe pepull, when þe masse was don, scho *wyth* hye deuoi|cyon  
 receuyth Godys body; and anon þerwyth scho ʒaf vp þe gost. 36

<sup>1</sup> was *d. D.* om. *G.*<sup>2</sup> all *d. D.* om. *G.*<sup>3</sup> called to *d. D.* om. *G.*

Then toke þe byschop her body, and layd hit yn a townbe of ston,  
and made forto graue alle abowte þe lyf of hur, yn worschip of  
God, þat dyd soo godely by hur, and yn honowre of her, and also  
4 yn hyz comfort to al synfull.

Wherfor 3e schul now knele downe and pray to God as he for3af  
Mary Maudelen her synnys, soo he forgeue you your synnys, and  
grawnt you þe blys þat he bozt you to. Amen.

## 50.

8 DE FESTIUITATE SANCTI IACOBI APOSTOLI SERMO  
BREUIS.

Good men and woymen, such a day 3e schul haue Saynt Iamys  
day, Godys holy apostol. Wherfor 3e schul fast his euen, and on  
12 þe morow come to þe chyrch, and worschip God and hys holy  
apostoll. Thys Iames apostoll was a ful holy saynt, for he come  
of full holy kynde: he was our lady sustyr sonne and Crystys  
awnte, and Seynt Ion þe Euangelyst broþer, and was send by  
16 ordenaunce of al þe apostols ynto Spayne, forto preach Godys  
worde, and forto turne þe pepull þat wer out of þe beleue ynto  
Cristys fayth. But, for þe pepull was so fers and so comburet  
wyth deseyt of mawmetry, he myzt turne no mo but nene<sup>1</sup> men.  
20 Of þe which he lafte too þer forto preche, and vij toke wyth hym,  
and 3ede aʒegne ynto þe Iury, for he herd þat þer was a man þat  
was full of deuelys craft, þat was callyd Ermegines, and his dysciple  
þat was callet Filet.

24 Thes too hadyn soo by hur<sup>2</sup> craft betroylet and peruertyd þe  
pepyll þe which Seynt Iames hade turnyd befor to þe cristyn fayth,  
þat þay lafton þe cristyn fayth, and sewedon þe techyng of cursyt  
men. But when Iamys come aʒeyne to hom, he blamyd<sup>3</sup> þe  
28 pepull þat þay wer soo sone yturnyd from þe fayth þat schuld  
saue hor sowles, and take aʒeyne þat fals beleue þat was dampnacyon  
to hom, and leuedon on hom þat wroʒton al by deueles craft and  
his love, and betryfuldyn þe pepull wyth wychcraft. || Then herde 119 b

<sup>1</sup> nene *C.* x *G.*<sup>2</sup> hur *C.* for *G.*<sup>3</sup> blamyd *C.* beinyd *G.*

Ermogines of þys, and send after Iames Filet<sup>1</sup>, his discipull, forto dyspute wyth hym of þe fayth, hopyng þat wyth þe helpe of þe denyll he schuld haue ouyrcome hym. But when Iame was comyn, yn heryng of al þe pepull he had ouercome hym, and dyd so gret<sup>4</sup> myrakyll yn his syzt, þat Fylete forsoke his maystyr and al þe deuelys craft, and become Iames dyscipull. Then herd Ermogines hereof, and<sup>2</sup> he was neȝ wod for wroþ, and callyd to hym a company of fendys, and bade hom goo and bynde Iames and Fylet, 8 his discipull, and so bryng hom to hym. But when þes fendes come towarde Iames, Godys angelys werne redy, and bonden þes fendys so sor wyth brennyng cheynys, þat þay cryden to Iames for wo and saydyn: 'Iames, Godys apostoll, haue mercy on vs; 12 for angels han bonden vs soo wyth chaynes brennyng, þat wo ys vs on ych syde!' Then sayde Iames: 'Wharto byn ȝe<sup>3</sup> comyn hedyr?' Þen sayde þay: 'Ermogines for gret wroþ send vs hedyr, forto bryng þe and Fylet ybondyn to hym; and now Godys 16 angels han bonden vs þat we may noȝer styre hond<sup>4</sup> ne fote, and woo ys vs forto suffyr þis payne.' Then sayde Iames: 'God lose<sup>5</sup> you soo þat ȝe goo to Ermogines, and bryngyth hym bondon hydyr to me, so þat ȝe do hym no skath.' Then comyn þes fyndys to 20 Ermogines and saydyn to hym: 'Þow sendyst vs þedyr as we wern bonden wyth brennyng cheynys, but now schul we bynd þe, and bryng þe byfor Iames. Bote wo ys vs þat we may not, for Iames forbode þat we mow do þe no scape;' and so broghtyn hym bondyn 24 befor Iames, and saydyn thus: 'This man hath don vs moch per-secucion and moch penance; wherfor ȝeue vs power, and we schall venge þe and vs anon.' Then sayde Iamys: 'My maystyr Ihesu Crist bade me and al opir do good aȝeynys euyl.' And þen he 28  
120 a bad Fylet goo and vnbynd Ermogines; and so || lete hym go lose whedyr þat he<sup>6</sup> wold. Then was Ermogines so confusyd, þat he sayde: 'I know þe male[s] of fyndes; wherfor I pray þe, ȝeue me somewhat of þyn wyth me, oȝer ellys þay wyll sle me.' Then 32 Iamys betoke hym his owne staf; and when he had hit, he went bo[1]dely forth to his howse, and toke his bokis, and bar hom alle to þe see, and drownot hom þer, lest þat þe sauer of hom, yf þay

<sup>1</sup> Filet C. and Filet G.<sup>2</sup> and C. om. G.<sup>3</sup> ȝe inserted above the line.<sup>4</sup> hond C. hon G.<sup>5</sup> lose C. he lose G.<sup>6</sup> he inserted above the line.



had byn brant, wold haue enfecte mony on. And when he had soo done, he come to Iamys, and fel downe to his fete, and cryde hym mercy, and prayde hym mekly þat he wold crystyn hym. Then  
 4 was Iamys fayne, and folowde hym, and made hym stydfast yn þe byleue of Ihesu Cryst, so þat he was aftyr a holy man, and of such perfeccion, þat God wrozt mony myraclis for hym.

Then herde þe Iewys herof and anon token Iames and bowndyn  
 8 a rope abowte his neke, and luggut hym to Herod, prayng hym of leue to do hym to deth, opir ellys he wold turne al hor nacion to crystyn fayth, and soo destrie here<sup>1</sup> lawe. Then Herod com-  
 mawndyd to smyte of his hed. And soo, when he was beheded,  
 12 Ermogines, and Fylet, and opir mo of his dyscyples tokyn Iamys body; and for pay durst not for drede of þe Iewys bury hym þer, pay tokyn hym wyth hom ynto a schype, and rowuyn ynto þe see, prayng God to lede hom þedyr as he wold þe cors wer buryde.

16 Then God gouernet þe schippe soo, þat hit londyd<sup>2</sup> yn Spayne þeras was a qwene þat was callytte Lupa, þat ys yn Englysch, an hoo-wolfe, þat for her wykyd lyuyng was callet so. Then token pay þys cors, and laydyn hit on a gret stone; þe w[e]che waxyt so  
 20 soft vndyr þe cors, þat þe cors syngkyt downe ynto þe stone, and lay yn þe stone, as hyt hade byn a tombe makyd þerfore. And when pay haddyn soo don, some of hom kepte þe cors, and summe zeden to þe whene Lupa, and saydyn her þat, for enchesen þat ||  
 24 scho wold not receyue Iames, Godys apostoll, while he was on lyue, 120 b  
 God had<sup>3</sup> send his body pidyr wythout any gouernance of chypmen, forto be buriat þer. Werfor pay prayde her of an abule place, forto bury hym to his worschip, as felle for such an holy saynt.  
 28 Then þys whene dyde hyr wolfys kynde, and for scho wyst þat þe kyng of Spayne was a wykyd man of maners and wold wekedly do by hom, þerfor scho send hom<sup>4</sup> to þys kyng prayng hym to ordeyne such a place, as wer abull to hure cors.

32 Then, when pay comyn to þe kyng and dyde hure message, þen he made anon to cast hom to prison and bynde hom fast wyth yerns. Butte when he sate at his mete, an angyl come from Heuen, and opynd þe prison, and bade ham gone hor waye; and soo pay dyd.  
 36 But when þe kyng herd þat pay were<sup>5</sup> goon, he sende aftyr hom

<sup>1</sup> here C. how G.      <sup>2</sup> londyd C. londyde G.      <sup>3</sup> had C. hath G.

<sup>4</sup> hom C. om. G.

<sup>5</sup> were C. we G.



yn gret wroþ mony knyȝtys, to fache hom aȝeyne. But when þes kn[y]ȝtys comyn to þe brygge þer þay wer gon ouer, and þay sewdyn fersly aftyr, anon þe brygge brake vndyr hom, and þay fellen ynto þe watyr, and wer drownt euerych on. Then was þe kyng aferd 4 of þat vengauunce, and sende aftyr hom opir men, prayng hom plesantly forto come aȝeyne to hym, and þay schuld haue al hor wyll. Soo þay turnyd agayne to þe kyng, and conuertyd al þe pepull of þe cyte to crystyn beleue. 8

But when þis come to þe qwhene, sco went nyȝ wode wroþ, and þoȝt forto don hom boþe harme and despyte, and send aftyr hom prayng fayr þat þay wold come to her, and scho wolde ordeyne wel for hom. Soo, when þay comyn to hur, scho sayde to hom: 12 'Goth to such a hyll, and take þre bulles and ȝokyn ham yn a wayne, and lay þe cors yn þe wayne, and let þe bullus chose hor way, and whydyr þat þay ledyn þe wayne, I graunte you þe place 121 a forto bury þe cors yn.' Thus scho sayde || for gret males, hopyng 16 þat þe wyld bulles wold aslayne hom opir al todraw hom to þe wayne, and soo pece-malle al toteren Iames body. But when þos men comyn to þe hyll, and seen þes bulles, þay madyn a cros aȝeynys; and so þe bulles mekely stodyn styll, tyll þay had ȝeokyn 20 ham yn þe wayne. And þen letyn hom goo, and soo, yn syȝt of all men, wythout any tokyn, þay lad the wayne wyth þe cors streight ynto þe whenys p[a]lace. And when þe whene see þys, þen scho repentyd her, and askyte mercy of Saynt Iamys, 1 and was 24 made cristen, and with gode wylle ȝaf þat palys to Seynt Iamys 1 wyth al þe lordschip þat lay þerto, and byldytte þer a newe chyrch, and soo buryet Saynt Iame wyth al þe worschip þat scho cowþe; wher God vnto þys day worscheþ mony gret myrakyll of þe which 28 þys ys on.

#### Narracio.

A man þat was cald Berna[r]d was takyn wyt enmyes<sup>2</sup>, and don to þe grovnde of an hiȝ towre yn a dep dongen, and was ȝ2 semot wyth yerns also mony as he myȝt bere. And when he was yn þat woo, he cryde hertely to Saynt Iames for help. Then Saynt Iames comé to hym, and bede hym be of good confort, and breke þe yerns þat he was bonden wyth, and hongyd hom 36 abowte hys neke, and bade hym sewe hym vp to þe top of þe

<sup>1</sup> and . . . Iamys *C. om. G.*

<sup>2</sup> enmyes *C. emyes G.*

towre, and bade hym lepe downe, and bere his cheynys to his body in Spayne and soo lept down to þe erþ wythout harme, and 3ode to Seynt Iames, and offird þer his bondys, as Saynt<sup>1</sup> Iame  
 4 bade hym.

## Narracio.

Thre knytus<sup>2</sup> 3odyn to Saynt Iames yn company. Of þe whech on by prayere of a por woman toke hyr skryp, and bere hyt; for  
 8 scho was wery. And sone aftyr he fonde a seke man yn þe way toward Seynt Iames; and, for he myzt not goo, he sette hym on his hors to ryde, and he hymselfe 3ede on his fete, beryng þe pore woman skryppe and þe seke man staf. But, what for hete of þe  
 12 sonne, || what for trauel, when he come to Saynt Iames, he fell 121 b seke, and lay þer þre dayes specheles. So þe iii day he 3af a gret syke, and spake, and sayde: 'I thonke God and Saynt Iames, for by hys prayers I am delyuerd of a gret multitude of fendes.  
 16 For now come Saynt Iames hedyr yn wyth þe pore woman scrype<sup>3</sup> þat I bar abowte my necke, and wyth þe seke manys staf þat I lad on my hors he has dryvyn þe fendes hennys. But now getyth me a pryst, for I schal lyf but a chyle.' And þen he turnyd to on  
 20 of hys felaws and sayde: 'Frend, leue þi lord þat þou seruyst; for he ys sothely dampnyd, and schall on a schort tyme dye on a wykyd deth.' So, when he had buryet þis knyzt, he 3ode home, and tolde his lorde how þe ded knyzt sayde. But he sette þat at  
 24 nozt; and soo wythyn a schort tyme, he deyed as þe knyzt told, and was dampnyd.

## Narracio.

And oper thrytty men plyzten tropis forto goo to Saynt Iamys  
 28 and to abyde togedyr yn helth and yn sekenes<sup>4</sup>, save on of þe men vold not plyzt his trope, but 3ode forth wyth hom yn company. Then hit hapynd so þat on of ham felle seke and lay xv dayes; and for he lay soo long and he semyd þat he schuld be dede and  
 32 not scape, al hys felaws 3odyn forþe þor way, and laft non wyth hym of alle<sup>5</sup> þat had plyzt trowpe. Then þys man þat wold plyzt no troth, he abode wyth hym and, as he myzt, caried hym

<sup>1</sup> Saynt *the y is inserted above the line.*<sup>2</sup> knytus *C.* kyngys *G.*<sup>3</sup> *MS.* scrype.<sup>4</sup> sekenes *the first syllable se is inserted above the line.*<sup>5</sup> of alle *C.* om. *G.*

forth wyth hym. But for he myzt not trauell but softly, he was bynyztet vndyr an hyll; and so wer þay aferde bope for drede of wyld bestys and cursyd men of þe contre. But þen, abowte mydnyzt, come Seynt Iamys rydyng, and confortyd hom, and sayde: 4  
 ‘Schow me thi felaw, for he ys now ded, and lay hym befor me, and lepe þou vp byhynd me.’ And soo, by þat þe sonne ros, þay hadyn gon fyftyne day-journes, and come to þe mount Ioy, halfe  
 122 a a myle from Saynt Iames. Þer Saynt || Iame leyde boþe downe, 8  
 and bade þe man fache þe chanons of Saynt Iames forto bury his felaw, and bade hym say to his felaws how Seynt Iame send hom worde þat pylgrymage stode hom yn no profytte, for þay hild not þe troth þat þay had made. 12

Now 3e schul knele adowne, and pray to God and to Seynt Iames þat he wyl helpe you at your nede to þe saluacyon of your sowles. Amen.

## 51.

DE SOLEMPNITATE SANCTE ANNE, MATRIS MARIE, 16  
 BREVIS SERMO.

Good men and woymen, suche a day 3e schul haue Seynt Anneys day, on þe morow after Seynt Iameys day, þat was modyr to our lady. Werfor, yn worschip of þat gentyll lady, 20  
 3e schul come þat day to þe chyrch, and worschip her modyr, Seynt Anne. Then schul 3e know þat we redyn of v holy woymen þat werne cald Anne, and lest any vnconyng man take on for anopir, I will tell you þes woymen, forto know on by 24  
 anopir.

The fyrst Anne was modyr to Samuel, Godys holy profytte, þat was byschop after Hely, and gouernyd þe pepull of Israell mony 3eres. Þis Anne had an husband and was cald Elcana, 28  
 and he myght haue no childyrne by þys Anne, for scho was barayne. But, at þe last, by geuyng of gret almys-dede and prayers to God, God grawntyde þys Anne a sonne þat was cald Samuel, as I sayde befor. 32

Anoper Anne was wyfe to a mon pat was cald Raguel; and pay had a dochtyr and pat was<sup>1</sup> cald Sare. Þe wech Sare had vii husbondys; and euer þe fyrst nyzt þe fende strangylt hom, 4 for pay wold haue cowpult wyth þys woman Sare for gret lust of flesch, and not yn þe reuerens of God, ne yn purpos forto gett chyldyrn to Godys seruyce. Werfor God gaf þe fende power to sle hom, er pat pay had defowlyd þys woman. But aftyr come 8 Toby, þe zonge, þe wech an angyl brozt to þys Raguell hows. And soo, by techyng of this angyl, þis Toby weddyt þys Sare, and thre dayes and thre || nyztys forbare hys wyf, and werne yn 122 b hor prayers, and soo þe forþe nyzt zode to hor bed and hade 12 childyrne.

The thryd Anne was Tobyys wyfe, þe aldyr, þe wech was fadyr and scho modir to Toby þat I haue spokyn of befor. Þe wech þe aldyr was an holy man, and bysely did<sup>2</sup> þe werkys<sup>3</sup> of 16 mercy and of charyte. And zet God, forto preue hym and his meke suffrance, made hym blynd. Þus, on a day, when he had buryet soo mony dede bodyes þat werne slayne, he was soo wery of travayle, þat he layde hym downe yn his hows by þe woch, 20 forto rest hym; and soo, as he lokyd vp, þe fewte of swallows felle on his een, and soo he was blynd. But for he toke þys deses paciently, and euer thonkyd God of his vysitacyon, God send hym his syzt azeyne.

24 The fowrte Anne was yn þe tempull of Ierusalem whan<sup>4</sup> Ioseph and our lady brozt Crist ynto þe temple on Condylmas-day. And þen come þys Anne, and profyseyt of Cryst how hit fell of hym aftyrward. This Anne was soo holy, þat when scho had 28 hyn weddyt seuen zere, and her husbond deyd, scho zod ynto þe tempul of Ierusalem, and was þer seruyng day and nyzt, tyl þat she<sup>5</sup> was foure score zere old. And þen scho hade such grace, þat scho saze, or scho deyt, Crist wyth her een, and scho hondylt 32 hym wyth her hondys.

The v Anne ys scho þat bare oure lady of hir body, and fostrut<sup>6</sup> her wyth her brestes. And when scho was of age, scho brozt her ynto þe tempull of Ierusalem, and laft hyr þer among oper virgyus

<sup>1</sup> was *C. om. G.*

<sup>3</sup> werkys *the r is written above the line.*

<sup>5</sup> she *d. om. G. not in D.*

<sup>2</sup> did *d. om. G. not in D.*

<sup>4</sup> whan *d. whom þat G. not in D.*

<sup>6</sup> *MS. forstrut.*

of her age, forto lerne Moyses lawe, and forto serue God bope day and nyzt; and soo scho dyde. This Anne hade a husbond þat was Ioachym þat come of lyne of þe kynde of Daudid þe kyng. But for encheson þat profetys toldyn long byfor how þe kyngdom 4 of Daudid schuld descende to Cryst, and soo dyddyn wryte yn bokes; þe wech bokes wer kepte yn tresowr yn þe tempull yn  
 123 a mynde of þys þyng, for Herode, kyng of || Ierusalem, þocht forto turne þys lynage ynto hym and ynto his eyres aftyr hym, 8 wherfor he toke þes bokys out of þe tresery, and made forto bren hom, soo þat, when þay wern don away, þe mynde of Crist schuld haue be<sup>1</sup> forȝeton, and he myzt soo conceyue by sleghtes þe lynage of kyng Daudid don ynto hym and ynto his. Wherfor þer byn but 12 few bokes þat tellyn opynly how þat Ioachym com by descent from Daudid. Neuerþeles when Herod had don þys fowle dede, ȝet wer þer good men and wyse þat had copies of þes bokes wyth hom at hoome, þe wech tellyth how þat Ioachym come of þe 16 kynde of Daut.

For Daudid had mony chyldyrn, among þe wech he had on son þat was cald Nathan of þe wech come Leuy, and of Leuy Panther, and of Panther Barpanther. Þe wech Barpanther was 20 Ioachymys fadyr, and he was fadyr to Mary, Cristys modyr, þe wech he had by Anne, hys wyfe, and aftyr ȝaf her to<sup>2</sup> maryge to Ioseph. And þen deyt aftyr Ioachym, and toke Anne anoþer husbond þat was calyd Cleoplace, and had by hym anoþer doȝtyr 24 called<sup>3</sup> Mary Cleophe, and þen he deet. And þen scho had þe III. husband þat was cald Salome, and by hym scho had þe III. doȝtyr, and scho was cald Mary Salome. And soo, when scho had getyn her III chyldyrne yn þe worschip of þe Trinite, scho wold 28 haue no mor. But aftyr all her lyue scho ȝaf her to chastyte and to holynes; and so of þes þre doȝters þer come on holy lynage. For þe forme doȝtyr<sup>4</sup> Mary, scho bar our Lorde Ihesu Crist. The II. Mary Cleophe was weddyt to a man þat was cald Alpheus, 32 and by hym scho had fowre sonnes: Iames þe lasse, and Ioseph þat was callyd Barsabas, Symon, and Iude. The III. Mary was weddyt to a man þat was callyd ȝebede, and by hym scho had

<sup>1</sup> haue be *H.* abyn *G.* aben *C.*<sup>2</sup> to *d.* a *G.* not in *D.*<sup>3</sup> called *d.* þat *G.* not in *D.*<sup>4</sup> forme doȝtyr *C.* III doȝtyrs *G.*



too sonnes, Iamys þe mor and Saynt Ion þe Euangelyst. || Thus 123 b  
 God sayth hymself: 'Of a good tre comye good frute;' soo of  
 þys<sup>1</sup> holy woman, Saynt Anne, com an holy ospryng.

4 Wherfor 3e schul now knele adowne, and pray Saynt Anne to  
 pray to her holy doghtyr, oure lady, þat scho pray to her sonne  
 þat he 3eue you hele yn body and yn sowle, and grace to kepe  
 your ordyr of wedlok, and gete such chyldyrn þat byn plesant and  
 8 trew seruandys to God, and soo com to þe blys þat Saynt Anne ys  
 yn. Amen.

## 52.

## DE SOLEMPNITATE SANCTI LAURENCII MARTYRIS

## SERMO BREUIS.

12 God men and woymen, such a day 3e schull haue Seynt  
 Laurenceys day, þat ys Godys holy martyr. Þe wheche martyr-  
 dome, as Mannys seyth, schynyth to al holy chirch, and lyghtyþ  
 al þe worlde. Wherfor 3e schull fast his euyng and com on þe  
 16 morow to þe chirch yn þe worschip of God and his holy martyr;  
 for he was holy yn lyuyng, he was meke<sup>2</sup> yn passion suffryng, and  
 perfet yn ensampull 3euyng. Þen saythe Seynt Austeyn þat an  
 ensampull yn doying ys mor commendabull þen ys techyng oper  
 20 prechyng. Therfor Seynt Laurance 3af all cristen men ensampull  
 yn doying techyng ych man forto schewe a3eaynys malyce mekenes,  
 a3eynys couetyes largenes, a3eynys persecucyon louyng swetnes.

This holy martyr schewyth a3eynys malyce mekenes; for when  
 24 Sent Syxti þe pope had byn yn Spayne, and bro3t Laurence wyt  
 hym from pens to Rome, he ordeynt hym his archedecon forto  
 serue holy chyrche and to serue hom þat werne pore. Herefor þe  
 Emperour hade envy to hom, and schaput forto do hom to deth.  
 28 Þen þocht Laurence to schow mekenes a3eynys malyce, and herkut  
 þer after þor men and woymen, and 3ode to hom, and 3af hom þat  
 hom nedut, mete, and drynke, and klothis. And soo he com to ||  
 a wedoys howse þat had mony pore men hud wyth hyre. Þe 124 a  
 32 whech widow had byn long seke of þe hedake, but Saynt Laurence  
 had compacyon of her, and helet her of her sekenes, and toke all

<sup>1</sup> þys H. þeis C. om. G.<sup>2</sup> meke H. om. G. C.

þe pore men þat werne yn her hous, and mekely knelyd downe on his kneys, and waschid hor fete, and seruyd hom of mete<sup>1</sup> and drynke. And for he herde þat þer was a pore blynd mon yn a howse bysyde, he ȝode þedyr anon and helut hym. Thus þe 4 more þat he herd of þe Emperourys malys aȝeynys hym, þe more he ȝaf hym to mekenes and to holy deuocyon.

He schewyd aȝeynys couitys largenes<sup>2</sup>; for when þe pope Sixtus had betakyn<sup>3</sup> hym þe tresour of þe chyrch, forto dele to<sup>4</sup> 8 hom þat werne pore, and seke, and blynd, and oþer þat hadyn nede, þen was þe pope Sixtus takyn, and lad furth forto be hedyt by byddyng of þe Emperour. Then sewyd Laurence his maystyr remyng and sayde to hym on hyȝ þat all myȝtyn here: ‘Holy 12 fadyr, forsake me not, for I haue al þe tresowre þat ȝe betoke me. Wherfor, fadyr, goo þou not to þi passion thyn one selfe, let me goo wyth þe; and as we han seruyd God togedyr, let vs suffur deth togedyr.’ Then sayde þe pope: ‘I wil goo byfor, and þou 16 schalt come aftyr and suffyr mor payne þen I; for I am old and may not dure and þou art ȝong and may suffyr. Wherfor make þe redy, for þe ys moch turnement towart.’ Then wer þer summe, for þai herden Laurence speke of tresoure, þay<sup>5</sup> went to þe 20 Emperour anon, and tolde hym how Laurence had tresoure hyddyn yn his warde. Then sende þe Emperour aftyr Laurence, and bade hym delyuer þe tresoure þat he had hyddyn wyth hym; and yf he wold not delyuer hit, he wold put hym ynto suche a turment and 24 passion, þat he schold be fayne forto delyuer hit. Then was

124 b Laurence || styll, and ȝaf hym non vnsvar; wherfor þe Emperour commawndyd anon forto cast hym ynto þe preson, and do hym all þe payne þat þay myȝtyn, tyl þat he wold fayne ȝeue vp the 28 tresowre. But how þys pop Sixtus and Laurence com to þys tresowre, now hit ys forto telle.

We redyn how þer was an<sup>6</sup> holy man Orygines þat conuertyd Philip þe Emperour to cristyn fayth and alsoo Philip, þe Emperour 32 son. And þen, for þe reme of Frawnce was rebell aȝeynys þe Emperour of Rome, þys Emperour Philip send a knyȝt of his to France wyth a gret ost. Þe whech knyȝt was callyd Decius, and

<sup>1</sup> mete *C.* me *G.*

<sup>3</sup> betakyn *C.* ben takyn *G.*

<sup>5</sup> þay *H.* and *G. C.*

<sup>2</sup> *MS.* largenenes.

<sup>4</sup> to *C.* om. *G.*

<sup>6</sup> an *C.* om. *G.*

he was a worthy knyzt and a evourus yn batayle; wherfor he ouercome þe reme of Fraunce yn schort tyme, and mad hom buxum to þe Emperour as pay wer befor. Then when þe Emperour  
 4 Philip herd how he had don to hym, and yn gret worschyp of þys Decius and sorto thonke hym, he toke to hym a smal mayne, and zode fer out of Rome azeynys hym. Then, for þys Decius syz hym do hym soo gret worschyp, he<sup>1</sup> þozt yn his hert þat he was aferde  
 8 of hym, and þen þozt þat he wold be Emperour hymself, þenkyng<sup>2</sup> þat he was moch more worthe þen he. Wherfor, yn þe nyzt aftyr, as þe Emperour lay yn his bed slepyng, þys knyzt Decius zode to hym, and sloch hym, and toke hys ost wyth hym to Rome. And  
 12 when þe Romanes and þe senatowrs herdyn herof, what for monhode of hym, þer pay crownet hym Emperour.

Then herd Philip, þe Emperourys sonne, how Decius had slayne his fadyr and was Emperour, he dred lest he wold haue slayne  
 16 hym, and toke al his fadyrys tresowre, and brozt hit to þe pope Syxty and Seynt Laurens, prayng hom, 3yf soo befelle þat Decius sloch hym, þat pay schuld dele þat tresowre, summ to holy chyrches worschyp, and þe remenant 3ef to pore men þat had nede þerto.  
 20 Then sone aftyr þys Decius made to take þys Philip and sle hym. And when he herd þat Laurens had þys tresoure, || he made to pyt 125 a hym ynto prison, and constraynet hym wyth grcte penaunce forto bryng forth þys tresowre. Then was þer yn þat prison a mon þat  
 24 het Lucilles, þat by gret wepyng had lost his syzt. Þe whech Seynt Larence folewet, and made hym forto se anone azeyne; wherfor mony a blynd þat<sup>3</sup> herd þerof, comyn to Laurence, and he heled hom by uertu of God. Then, sone aftyr, þe Emperour send  
 28 to Laurence, to loke yf he wold schow þe tresowre. Þen Laurens prayde of þre days fyrst, and sayde þen he wold schew þe tresoure. Soo þes þre dayes he zede lawse, and gedyrt togedyr al þe pore, and halt, and crowket, and blynd þat he myzt fynde, and brozt  
 32 hom þe pryde day befor þe Emperour yn his palice, and sayde: 'Loo, her ys þe tresowr þat I behezt forto schow þe. Þys tresowr wol abyde and neuer be lorne, þys schall neuer fayle, but euer schall last befor God yn Heuen. By þes I haue send þe tresowre  
 36 befor þat þou askys, ynto Heuen.' This Saynt Laurence schowet

<sup>1</sup> he *H.* and *G. C.*<sup>2</sup> þenkyng *C. H.* þozt *G.*<sup>3</sup> þat *C.* om. *G.*

a3eyne couytyce largynes; for he largely dalt abowte for Godys sake þat þay wolden haue spend yn vanyte and lust of synne.

He schewet alsoo a3eynys turment louyng swetnes; for when þe Emperour herd þys, he commawndyt forto bryng byfore Laurence <sup>4</sup> al maner of turment: gynnys, 3erdus, skorgis, staucs, evillys, howkys, pannys wyth brennyng colys, fures-brondys, brennyng schaftys of eyron, salt, psych, code, brynston, myltyn led, fure, forkys, barres of a gret grydyr, and commawndyd þat al schuld be <sup>8</sup> spend on hym, but yf he wold schewe þe chyrch-tresowre, and forsake his God, and offyr to mawmetys. Then sayde Laurens: 'Vnblessyd, þes tormentys I haue 3ore desyred <sup>1</sup>, for ryzt as swete metes plesyn þi body, ryzt soo þes turmentys plesyn my sowle, and <sup>12</sup> makyth hym strong forto suffyr passyon for my Lorde sake.' Then  
 125 b was þys Emperour || ny3 wode for wroth, and commaundytt forto bete hym wyt scorgis, and knottys <sup>2</sup> wyth lede, þat þe blod ran downe on ysche syde, and aftyr laydyn 3eardys of jron brennyng <sup>16</sup> to his sydys þat brent þe flesch to þe bar bones. But Laurens euer thonkyd God wyth glad chere þat made Decius wondur <sup>3</sup> sore tenet and sayde to hym: 'Thogh <sup>4</sup> þou wyth þi wychecraft scorne þys turment, þou schalt not <sup>5</sup> scorne me.' Wherfor he commaundytt <sup>20</sup> eftesonys to bete hym wyth whippys, knottyt wyth lede, þat his bonys weren bare al abowte, and þe flesch wyth þe blod droppyd downe on ysche syde. Then Laurence hevyd vp his hondys, and prayde to God forto take his sowle. Þen a voyce from Heuyn <sup>24</sup> vnsward and sayde þat Decius herd: '3et þou most abyde more torment and passion for my loue, and þen þou schalt comme to me wyth grete worschip and ioie.' Then sayde Decius: 'Heryn 3e al how fendys confortyþ þys prowde rebelle wreche!' and bade <sup>28</sup> eftsonne bete hym wyth scowrgis.

Then was þer a knyzt þat hette *Romanus*, þat sy3 an <sup>6</sup> angyl wyth a whyt schete of selke wepe þe sydys of Saynt Laurens; wherfor he halsut Laurence þat he schuld not forsake hym, but 3e hye þat he wer folowed. So, when Laurence had crystonet hym, anon be commaundement of Decius he was hedet. Then bade Decius make a gret hote fure of brennyng colys, and sett þeron

<sup>1</sup> 3ore desyred *C.* your desyre *G.*

<sup>3</sup> wondur *C.* vndyr *G.*

<sup>5</sup> not *C.* om. *G.*

<sup>2</sup> knottys *C.* knottyd *G.*

<sup>4</sup> thogh *C.* thonke *G.*

<sup>6</sup> an *C.* om. *G.*



a grydull, and lay Laurence peron, and soo rost hym to dethe. So, when he was layde peron, and prust downe wyth fyre-forkes, Laurence lokyd on the Emperowre and sayd to hym: 'Wreche,  
 4 þis syde ys ynoch; turne and etyth, whyle þat othir rostyth!' And then Laurence turnyd vp his eȝen to God, thonkyng hym of al hys sondes; and soo he ȝeaf vp his spyryt ynto Goddys || hondys. 128 a  
 Then ȝeden þe tormentowrys hor way, and laftyn þe body lying on  
 8 þe gredyr. And þer come cristyn men by nyght, and tokyn þe body, and buryet hit wyth gret lamentacyon and wepyng, bope wyth ee and hert.

Thus Seynt Laurence schewyd aȝeaynys males mekenes; for þe  
 12 mor þat he was prat, þe mor meke he was. And aȝeaynys couetyse he schewyd largines; for þe mor þat þay couetyd þe chirches tresowre, þe mor largyr he dalt hyt to hom þat hadyn nede to hyt. And aȝeaynys passyon he schowyd louyng swetenes; for the swetnes  
 16 þat he had of þe louyng of God yn his hert wythyn-forþe made hym to sette noght by þe passyon, nor þe torment þat he suffyrde wythout-forth.

## Narracio.

20 Seynt Gregory tellyth þat a pryst was callyd Scatulus, was aboute to amend a chyrch of Seynt Laurence þat was destroyed wyth Lumbardys. But when he wanted<sup>1</sup> mete to hys werkemen, he was sory, and prayde to Seynt Laurence for helpe; and soo he  
 24 lokyd ynto his ovyn, and fonde hit full of new bred and whyte. But when he for-lytyll wende hyt wold haue seruyd but to on mele, hyt suffycyt to all ynoch for x dayes.

## Narracio.

28 I fynde þat þer was an<sup>2</sup> Emperour of euyll lyfing. And when he was ded, a legyon of fendys come rennyng nygh a celle of a holy ermyd; and he, for wondyr of þe noyce, opynd a wyndow, and callyd to hym þat was<sup>3</sup> the hyndmast of hom, and askyd  
 32 what þay weryne. Then sayde he þat þay weryn fendys, send to þe Emperours deth, forto loke yf þay myght oght gete of hym. Then commawndyt þys ermyd þat he schuld come agayne

<sup>1</sup> wanted *C.* went wyth *G.*<sup>2</sup> I fynde þat þer was an *C.* and *G.*<sup>3</sup> þat was *C.* om. *G.*



by hym, and tell hym of hor spede. Soo, when he come azeine, ||  
 126 b he told, when alle his synmys wern layde on þe balans and was  
 nygh ouercomyn, then come<sup>1</sup> thylke brennet dekon, and layde  
 a grete pote on þe wey þe whech anon weyt vp al togedyr. 'Then<sup>4</sup>  
 was I wroth þerwyth, and pullyd of þat on ere of þe pote.'  
 This pote he called a gret chalice þat þys Emperour let make in þe  
 worschyp of Seynt Laurence; and for hit was soo moch, þe fynd  
 callyd hit a potte. And þus was þys Emperour saued progh<sup>8</sup>  
 the helpe of Seynt Laurence; and soo pray we to God þat we  
 may be.

## 53.

DE ASSUMPCIONE BEATE MARIE UIRGINIS MATRIS  
 DOMINI NOSTRI IHESU CRISTI.

12

Goode men and woymen, such a day N. 3e schull haue an hygh  
 fest yn holy chyrch þat ys callyd þe Assumpeyon of our lady, þat  
 ys yn Englysch, þe takyng vp of our lady. For þat day scho was  
 takyn vp into Hevyn, and now ys helpe and socoure to all þat<sup>16</sup>  
 callen to her wyth full hert. Wherfor 3e schull fast þe euyn, ych  
 man and woman þat is xii 3ere old, ych mon as his deuocyon  
 techith hym, and aftyr he ys bedyn do by his scheryft-fadyr.  
 And on þe morow 3e schull come to þe chirch, and worschip oure<sup>20</sup>  
 holy lady wyth all your myght and conyng. Then schull 3e know  
 well þat þys assumpeyon was don worschippfull, and joyfull, and  
 also holy, þat ys, boþe yn body and yn sowle infere.

Hit was don worscypfully; for God taght hymself yn þe<sup>24</sup>  
 x commawndmentys þat ych chyld schuld worschip hys fadyr and  
 his modyr. Wherfor Cryst schowyd and dyd þat he taght byfor,  
 yn gret worschyp to hys modyr, when he wold take hur out of  
 þis world ynto þe blysse þat he ys yn. He send an angyll on<sup>28</sup>  
 message to hur wyth gret lyght, beryng to hur a branche of  
 palme of paradyse of þe wheche þe 3earde was grene as gresse, and  
 þe leues dytdyn schyne as þe day-ster, and bare datus swettyr þen  
 any wordely spyces. And when he come to her, he knelyd downe,<sup>32</sup>  
 127 a and || worschepyd hur as hym oght forto do to hys Lordys modyr,  
 and sayde mekely to hir: 'Hayle Mary, my Lordys dere modyr,

<sup>1</sup> come C. come he G.

take hys blessing þat was borne of þe; he sendyth þe worde þat the thryd day hethens he wyll come and fache þe to hym, forto dwell wyth hym in' ioy and blysse wythout end. Wherfor yn  
 4 tokyn þerof he sendyth to þe a branch of a palme þat was yn paradise; þe whech schall be borne byfore þy bere to þi towmbe, and be not adrede, but be glad and blythe, for yn tyme of þi deyng all wekyd spyrytys schall for ferd fle away from þe. For  
 8 þen wyll my Lord, þi sonne, come to þe, and fache þi soule wyth multitude of angelys, and bere hit vp ynto Heuyn wyth gret joy and blysse.' Then oure lady knelyd downe, and held vp her hondys and her hert yfere, and thonkyd her sonne of hys swete  
 12 soude, and toke þys palme yn her honde wyth gret reuerence and sayde: 'I wold, yf hyt be my sonneys will, þat my brethyrne, þe apostols, myght hyn here at my dyryge, þat I myght ous haue seyne hom, er þat I had passyd out of þis world.'

16 'Thus, my lady,' sayde þe angyll, 'þys day all schall come to þe forto do þe seruyce, and bryng þe to þi tombe, and soo bury þe.'

Then flogh þe angyll azeine, and anon a lyzth clowde lyght apon Seynt Ion þe Euangelyst þeras he prechyd yn þe syte of  
 20 Ephesym, and sette hym byfor our lady chambyr-dyre. Þen Ion knokyd on þe dyr, and come yn, and knelyd adowne, and gret our lady. Then, when scho sygh Ion, scho myzt no lengyr forbere, but anon wepyd for joy and sayde: 'Welcom, my swete son  
 24 and cosyn,' and told Ion of þe message þat þe angyll broght to hur from her sonne, and how scho schuld dye þe þrid day after, and schowed hym þe palme. And þen anon all þe apostols wern broght wyth clowdes, and || set byfor our lady dyr; and when 127 b  
 28 jche sygh othyr, þay merueyld gretly wherto þay wern soo sodenly brocht þedyr. Then herde Ion hom speke, and come out to hom, and welcomyd hom, and told hom what message our Lorde send to his modyr, and how at her prayer þay wern facht þidyr, to  
 32 be at her endyng. Þen Ion broght hom before oure lady, and þay al mekely fel downe on her kneys, and gret hur. Þen scho ful mekely welcomyd hom all by and by, and by name welcomyd Poule. Then sayde he azeine: 'Þagh I haue not seen my Lord  
 36 bodely here on erthe, now I se you, I am gretly confortyd as þagh I se hym present now here wyth myn een.' Then com ther alsoo to

oure lady sex score of woymen þat were cleue maydyns, forto don hur *seruyce*. Wherfor anon þay madyn her bed, and dydyn hur þeryn, and sette tapurs<sup>1</sup> about al nyght brennyng, and waken tyll hyt was mydnyght; then all fellyn on slepe saue þe apostols. 4

And þen come our Lord Ihesu Cryst<sup>2</sup> downe from Heuen wyth a gret lyzt and a gret multitude of angels, and gret hys<sup>3</sup> modyr, and sayde: ‘Wel be þe, blessyd modur!’ And so turnyd to þe apostelus and sayde to ham<sup>4</sup>: ‘Pes be to you all, brepir all!’ And 8 þen sayde he to his modyr: ‘Comme now, modyr, wyth me ynto þe blysse þat neuer shall haue ende.’ Then scho held up her hondys and sayde: ‘My dere sonne, I ȝef vp my sowle ynto þi hondes.’ And soo Cryst toke her sowle yn his armys, and bade þe apostols 12 bere her body ynto a place þat was cald Gethsemany, and bury hur þer yn a tombe þat þay schuld fynd þer, and abyde þer tyll þe pryd day þat he come agayne to hom. And soo wyth his modyr soule klippyng yn his armes in<sup>5</sup> syght of all þe apostols he bare 16 lit ynto Heuen.

128 a Then toke þes maydyns || and waschid her body as þe maner ys of þat contray, þat þen cho chane as þe sonne, and sauyrð swettyr þen any spices, and layde hit on a bere. Then toke Ion 20 þe palme, and ȝede before, and Petyr and Poule broghten þe bere aftyr, and þe toper apostols comen syngyng wyth angels, soo þat þe song of hom was herd ynto þe cyte. And when þay of þe cyte herd hom make such melody, þay ren toward hom wyth 24 bottys, and staues, and oper wepon, yn ful purpos forto haue drawyn downe þe bere, and cast þe body yn þe fenne. But he þat layde fyrst hond on þe bere, anon bope hys<sup>6</sup> hondys wern puld of by þe elboues, and hongyt soo styll on þe bere; and he 28 wyth hys stompes stode soo, cryng and ȝellyng for ake and sorow þat he suffyrð. Then sayde Petyr: ‘Kys þe body of oure lady, and knowlech welle wyth trew hert þat Crist, veray God and man, was borne of þat same lady, and þou schalt be hole.’ Þen 32 dyd he soo, and he was hole anon as he was byforne. Then toke Petyr a date of þe palme, and betoke hyt hym, and bede hym goo ynto þe syte, and lay hit on all þat werne seke; and þay wold

<sup>1</sup> MS. taburs. taperres C. tapres II.

<sup>2</sup> Cryst C. Cryst come G.

<sup>3</sup> hys C. om. G.

<sup>4</sup> well . . . ham C. II. om. G.

<sup>5</sup> in C. and G.

<sup>6</sup> hys C. is G.

leue as he dyd, pay schuld be hole of what maner sekenes pat pay had. And soo he heelyd gret nowmbyr of hom. Thus when pay come to Gethsemany, pay dytdyn pys body in a towmbe pat  
 4 thay fowndyn *per*, wyth all þe reuerens pat pay cowpe, and set hom down by hyt, as Cryst bade hom abyde tyll þe pryt day. Pus was þe Assumpeyon don worschypfully.

Hit was also ioyfull; for þe pryd day, as Cryst sayde, he come  
 8 downe out of Heuyn wyth gret multitude of angyls, of prophetes, of patriarchus, and of othyr holy seyntyng wythout nowmbyr || and 128 b  
 Seynt Myghel beryng our lady sowle yn *hys* armes, bryghtyr þen þe sonne. Then sayde Crist to hym: 'Myghell, do my modyr  
 12 soule azejne!' And when he had don soo, Crist sayde to hur: 'Com, my swete, com my flour, com my culuer, myn owne boure, com my modyr, now wyth me; for Heuyn qwene I make þe!' Then þe body sat up, and lowted to Crist, and sayde: 'My swete  
 16 sonne, wyth al my loue I com wyth þe to þyn aboue; wher þou art now, let me be, for al my loue ys layde on þe.' Then al þe angels token up a song of swete melody and heuynly mynstrelcy, pat all þe tongys yn erþe cowpe not tell on poynt *perof*, so swete  
 20 hyt was and so mery to here. And so wyth al pys myrthe and melody pay beryn our lady ynto Heuyn, bope body and soule, and soo Crist set hur *per* by hym yn his trone, and crowned hur qwene of Heuen, and emperice of lall, and lady of al þe worlde, and  
 24 hath<sup>1</sup> a hygh ioy passyng all þe sayntyngs. And as þe sonne legh-tenyng al þe day, ryght soo scho lyghtenyng al þe cowrt of Heuen. And al pat byn yn Heuyn byn buxom to hur and redy at hur com-  
 maundement, and don hur worschyp in honowre, as pay owyn forto  
 28 do to hor Lordis modyr and hor qwene; and ys *per* of on wyll and one loue wyth þe holy Trinyte pat grauntyth hur what pat euer scho askyth, and at hur prayer rewardyth all hur seruantes. And pus scho sittye yn Heuen next to þe Trinite, wyth body gloryfyet,  
 32 and<sup>2</sup> ys yn full certeyne pat þes ioyses schuld dure for euermor. Pus was þis assumpeyon don ioyfully.

Hit was don alsoo holy, pat is, yn body and yn soule, puttyng away the comyn condicion<sup>3</sup> of monkynd, pat ys, forto dey; and so  
 36 þe body turnyd ynto corupeyon and stynkyng careyne. But for encheson pat Crist toke flesch and blode of oure ladyys body, and

<sup>1</sup> hath *C. om. G.*    <sup>2</sup> and *C. in G.*    <sup>3</sup> condicion *C.* conducyon *G.*



so were on flesh and on body, perfor scho was outtakyn of þat  
condicion<sup>1</sup>, and was fat ynto Heuen yn body and yn soule. But  
for summe wern yn doute perof, hit myȝt be by Godys ordenaunce  
þat Thomas of Inde was not þer, when þe Assumpeyon was don, 4  
but come aftyr, and sayde he myȝht not leue þat yn body and yn  
129 a soule. Wherfor ryȝht as he spake þat word, || oure lady lat her  
gurdyll fall downe from Heuen ynto Thomas hondys, as þogh scho  
had sayde to hym þus: 'Ryȝht as þou woldyst not leue þat my 8  
son was resyn from deth to lyue yn veray body, tyll þat þou  
pyttyst þi hondys ynto his syde and preuyd þe soth, soo, by þat  
sonde of my gurdyll þat I send þe, leue well þat I am yn Heuen  
wyth my sonne, in body and in soule, as he ys.' 12

Othir probacyons byn mony of þe wheche Seynt Barnard says  
þus: 'Yf hit wer soo þat our ladyys body wer yn erthe, al men  
wold seche<sup>2</sup> hit, as men doþe Petyr, and Poule, and oper mony  
seyntys. But for scho ys bodely yn Heuen, men sechyn not hur by 16  
walkyng on erþe, but by deuocyon yn Heuen.' Saynt Austeyn sayþe  
so þat corupecyon of synne makyth mankynd to turne into corupecyon  
of caren, but God forbede þat þe body of Godys modyr schuld  
turne into corupecyon and styngkyng careyn, þat was halowd yn 20  
hur modyr wombe, and alway aftyr kepyd wyth þe Holy Gost  
from al maner corupecyon, and anoyntyd wyth þe cream of al maner  
holynes and clannes of lyuyng.

Then wythdraweþe he moch of þe sonnys worschip þat any 24  
fulþe þenkup be hys modyr; for he þat is hur sonne and walle of  
loue, loþe he had byn forto haue sene pilke pappis sowken and  
gnawyn wyth styngkyng wormys þat he befor dyd sowke, and had  
his fode ful swete. Loth had hym ben to see þos swete lyppys 28  
haue byn turned to styngkyng careyne þat he ful swetly had  
kyssyd befor. Loþ had he ben forto haue seen þat fayr face of  
hys modyr to rotte oper to stynke þat made hym to lagh, when he  
lokyd þeron. Loþ had he ben forto haue seen þos swete and 32  
qwyte hondys haue ben turnyd ynto fulthe and corupecyon þat so  
ofte worschipet hym, and waschet hym, and mad hym elene of  
corupecyon. Loþ had he byn forto haue seyn þos armys rotte away  
by þe ioyntys þat soo oft clyppyd hym for gret loue, and beryn 36  
hym aboute to comfort hym, when he wepyd. Loþe had he byn

<sup>1</sup> condicion C. conducyon G.<sup>2</sup> seche C. suche G.



forto haue seen wormes and grubbes walewe|| yn pat blessyd full 129 b  
 wombe yn þe whech he lay and turnyd hym ix monyths. Thus  
 for he bade þe chyld worschip þe modyr, he toke his modyr from  
 4 all þis fulpe, and broght hur þedyr as scho schal be in <sup>1</sup> euerlastyng  
 clennes and perpetuall worschip.

Saynt Elizabeth of Spayne yn hur reuelacyon tellyþ how scho  
 saw a towmbe and a gret lyzt about hit, and as hit wer a fayre  
 8 woman yn þe towmbe, and angels stondyng al aboute, and sone  
 after scho was takyn up wyth angels of þe tombe. And þer come  
 þedyr from Heuen a gloriys man beryng yn his hond a sygne of  
 þe crosse, and gret multitude of angels, and oper sayntys wyth  
 12 hym, and soo token þys woman ynto Heuen. Then Elizabet  
 askyd an angyll þat scho spake wyth, what þys myght be. Þen  
 sayde þe angyll: 'God haþe schowet þe how our lady was taken  
 ynto Heuen, yn body and in soule.' Þus clerkys preuen how our  
 16 lady was assumed bodely ynto Heuen.

Wherfor I red of a clerke þat louyd oure lady and wold yche  
 day giete hur wyth þe v ioyes þat scho had of hur sonne yn erþe.  
 But when he schuld dye, he was adred of Godys dome, and qwakyt  
 20 for fere. Þen come oure lady to hym, and comfortet hym, and  
 sayde þus: 'My dere seruand, be not aferd; but for þou hast  
 gladyd me ofte rehersyng to me þe ioyes þat I had of my son yn  
 erþe, wherfor þou schalt goo wyth me ynto þe ioy þat ever schal  
 24 laste.'

#### Narracio.

I rede of a woman þat greuysly was temptyd wyth þe fende, so  
 þat ofte-tyme he com to hur yn lyknes of a man and spake to hur.  
 28 Then scho soght al þe remedy þat any man couþe teche hir, forto  
 dryue hym away wyth holy watyr and oper holy wordys, but al  
 gaynet not. Þen þede scho to an holy ermet forto haue counsell;  
 þen taght he hur to say þus: 'Saynt Mary, helpe me!' So,  
 32 when þe fende come agayne to hur, scho huld vp hur hondys and  
 sayde: 'Saynt Mary, helpe me!' and anon þe fend was aferd, and  
 starte on bakke, and sayde: 'An euol|| deuyl goo ynto his mowth 130 a  
 þat þe pat taght.' And so scho was deliuerd of þe fend for  
 36 euermor.

<sup>1</sup> in inserted above the line.

## Narracio.

A Iwe set his son to a scole among oper cristyn chyldyr. And soo, on Estyr-day, when oper chyldyr went to be howsyld, he for felyschip went wyth hom thidyr. And when þe masse was done, 4 and þes pepull schuld be howsyld, þys child sagh a fayre lady stond at þe auter and reched yche man hys howsylv. Then he among other childyr toke howsyle at þys lady hond, and soo ȝode home. But for he had ben long out, his fadyr askyd hym wher he 8 had byn. Þen was he adred, and durst not say but soth, and told all how he had ben at þe chirch, and was howsyld wyth oper. Then was hys fadyr so wod wrope, þat he cast þys child yn a brennyng hote one þat was bysyde, and soo stoppyd hym þerin 12 yn hope to haue brent hym to colus. Then was þe modyr soo sory for hure schylde and rerut suche a cry, þat mony cristyn men comyn yn to wytte what hur was. Þen sayde scho how hur husbond had brent her chylde yn þe hote oue. Then þay vndedyn 16 þe oue-mowþe, and segh þe chylde syttyng all hole playyng wyth þe leem of þe fyre. And when he was takyn out, thay askyd how he was saueth yn þe oue. And he sayde how þat fayre lady þat stode on þe hye auter and ȝaf hym hys howsyll, scho com to hym 20 yn þe oue, and saued hym from þe fyre wyth her mantell-lappe about hym.

Now knele we all adowne, and pray we to our lady þat scho wyll helpe vs yn oure nede, þat we may haue þe blysse þat hur son 24 boght vs to. Amen.

## 54.

IN DIE ASSUMPCIONIS BEATE MARIE SERMO  
BREUIS.

Good men and woymen, þys day ys an hygh day and an hygh 28 fest yn all holy chyrch, þe heghest þat ys of our lady. For þys day, as holy chyrch makyth mencyon, Crist, Goddys Sonne of Heuen, and our one lady dere sonne, þat was borne of hur blessyd 130 b body and fosterd wyth hur brestys, þys day haþe || taken vp our 32 lady yn body and in sowle ynto Heuen, and set hur by hym yn hys trone, and crowned hur qwene of Heuen, and emperice of helle,

and lady of al þe world. Wherfor þys day al þe angels comyn  
byfor hur, doying to hur al þe reuerens and seruyce þat þay cowpe,  
as þay owdyn to do to hor qwene and hor Lordys modyr. This  
4 dey also þe seyntys þat wern yn Heuen comyn wyth processyon  
aʒeynes hur, beryng rosys and lylius of paradise yn tokenyng þat  
scho ys flowre of woymen and lylly of virgyns, and so dyddyn  
vmage to hure. Thus al þe angels and þe seyntys yn Heuen  
8 wern so gretly ioiet of hur come, þat þay madyn all þe myrthe  
and melody þat þay cowpe, al yn honowur and worschyp of hur.

Then, for holy chyrch makype melody þys day of þys holy lady<sup>1</sup>,  
and redyþ and syngyth bysyly of hur worschip, / mony han meruayl  
12 qwhy þe gospell of þys day makyth no mencyon of hur, but only  
of too sustyrs, Martha and Mari, hur sustyr, and sayth þus:  
‘Ihesus entret ynto a castell, and a woman þat was cald Martha  
þat toke hym ynto hur hows. Þe wheche had a sustyr þat was  
16 cald Maria þat sate at Cristys fote, and herd þe wordys þat come  
out of hys mope. Then, for Martha was besy forto serue Crist  
and þos þat come wyth hym, scho stode and sayde to Crist: “Syr,  
say to my sustyr þat sco ryse and helpe me.” Then Cryst vnsward  
20 and sayd: “Martha, Martha, þou art besy and art trowbult about  
mony thyngus<sup>2</sup>, whyll þat on ys necessary: Mary hath chosyn þe  
best part þat schall not be takyn from hur.”’ Thes byn þe wordes  
of þe gospell of þys day, and here ys no mencyon of our lady  
24 bysemyng to mony mennys vnderstandyng.

But þay þat wyll rede þat Seynt Ancelme sayþe þerof, þay schull  
se well þat þys gospell partaynyth all to our lady and to þe lyfying  
of hur. Scho was þe castell þat Ihesu entred into; for ryght as  
28 a castell hath dyuerse propretyes þat longyth to a castell þat  
schall be byge and strong, ryght so had our lady<sup>3</sup> dyuerse uertues  
þat made hur abolle befor all woymen forto receyue Cryst. For  
þeras woymen byn frele and febull, || and eth to be ouercomyn, our 131 a  
32 lady was strong as a castell, and aʒeynestode þe saute of þe fyndes  
engynes; and put hym of at al. For ryght as a castell hath a depe  
dych yn strengyth of hyt, soo hath our lady a dyche of mekenes so  
depe downe ynto þe erpe of hur hert, þat þer myght neuer no mon  
36 go ouer hit. Scho passyd all yn uertu of mekenes, wherfor God

<sup>1</sup> MS. lay.<sup>2</sup> thyngus C. om. G.<sup>3</sup> MS. ladies.

chose hur to be modyr to his sonne befor all oper woymen. Herto scho hurselſe beryþ wytnes and sayth: 'Quia respexit, &c. For God byhelde þe mekenes of his owne maydyn, þerfor all generacyon schall blesse me.' Thys dyche also, yf hyt be full of watyr, hyt ys 4 þe mor strengyr to þe castell; þys watyr ys compassyon þat a man hape for his owne gylt oper for any oper monnys deses. This watyr had oure lady, when scho wepte for hur sonnys passyon and for his deth so moch, þat when scho hade wepte all þe watyr þat 8 was yn hur een, scho wepte blode ouer this dyche, lyke a draw-bryge þat schall be drawen vp aʒeynys enmys, and lete downe þe frendys þat wyl kepe þys castell. By þys bryge ʒe schull vnderstond discret<sup>1</sup> obedyens. For ryght as a man schall not lette 12 downe the bryge to his enmy, pagh he be bedyn, ryght so a man schall not do nothyng for no byddyng þat wyll lette yn þe fende to his soule. But when he ys bedyn do þat ys spedeful to his sowle, þen schall he lette downe þe bryge<sup>2</sup> of obediens, and þen þe 16 sandyr, þe bettyr and þe buxom to hym.

Thus dyd oure lady; when Gabryell þe angyll come to hur, and spake to hur of þe concepcyon of hur sonne, scho lette not downe þe bryge anon, tyll scho knew well þat he was frend and non enmy, 20 and how scho schuld conceyue and be maydyn, and so kepte þe vow of chastyte þat scho had made befor. So, when scho herd þys, anon scho lette downe þe brige of obediens and sayde þus: 'Ecce ancilla Domini. Lo, here Goddys owne maydyn; be hit don to 24  
131 b me aftyr þi worde.' Thys || castell ys dowbull-wald: a forþer þat ys lowyr, and a hyndyr þat ys heghyr. Þe forþyr bytokenyth wedloke; for scho was a wyfe to Ioseph, ellis þe Iewys woldyn haue stenet hur as a lechoure, yf ho had conceyuyd out of wedloke. 28 Alsoo þe forþer wall bytokenyth pacience, þe hyndyr bytokenyth virginite, þat ys, maydenhode; for maydenhode ys lytyll helpe wyth, but yf hyt be strongyt wyth pacience. For a mayden ys lytyll worþe þat con nothyng suffyre of persecucyon ne of deses, 32 but scho playne; and ys a claterer, a iangler, a flyter, a curser, a swerer, and a skold of hur mowþe. This defendyth not maydenhode, but<sup>3</sup> rayþer castyth hit downe. Werfor a mayden most be of lytyll wordys, and loke þat scho speke by honeste and worschyp 36

<sup>1</sup> discret *C.* discret *G.*<sup>2</sup> *MS.* byge.<sup>3</sup> but *H.* bot *C.* hut *G.*



- to hur person; for hyt ys an old Englysch sawe<sup>1</sup>: 'A mayde schuld be seen, but not herd.' This uertu had our lady; for Seynt Barnard seyþe: rede al þe gospels ouer, and þou scha[1]t not fynd  
 4 þat our lady in alle hyr lyfe spak<sup>2</sup> non oftyr but foure sypes, /ons to Gabryell, the secunde to Elyzabeth, þe þryd to her sonne yn þe tempyll, þe fourþe at þe weddyng yn the Cane of Galyle. Þus most þe wall of pacience defende þe wall of maydenhode.
- 8 This wall, þat ys þe ordyr of maydenhod, ys passyng hegh; for þeras hit ys well kepte, hit ys herre þen wedloke, hit ys her þen wedowhod, and hath worschip yn Heuen passyng all oper. This wall kepyth our lady; for scho was cleene maydyn, boþe by fre  
 12 wyll and by a vow. And ȝet scho had a degre passyng al maydens þat euer werne oper euer schall be, for scho was maydyn and modyr. Yn þys wall ys a ȝate þat bytokenyþe fayþe; for ryȝt as  
 16 wall, ryȝt soo hit ys ynpossybull for any mon forto ples God wythout faythe. This fayth hade our lady passyng all oper; for þeras hit was semyng forto be ynpossybull þat scho schuld conceyue wythout || cowpule of man—for hit was neuer befor seen— 132 a
- 20 scho by techyng and ynformacyon of þe angyll, scho beleuyd, and soo com Cryst, and entyrd by þys ȝate of hyleue ynto þys castell, þat ys, ynto þe body of our lady. This ȝate had a toure aboven þat bytokenyth charyte, hit ys aboue al uertues. Þys uertu  
 24 had our lady and ȝet hath; for ryȝt as men and woymen and childyrn fleyn ynto a castell for drede of enmys, to haue socoure, so all men and woymen fleon to ouré lady for socoure in all hor  
 deses, yn so moch þat þe lest chyld þat con speke, anon as he ys  
 28 aferd, he cryþe: 'Lady, lady!' Þus ys scho socour to all, boþe old and ȝeong, ryche and pore, seke and hole. The capten of þis castell ys þe Holy Gost, and the sowdyours holy angels þat walkyth wyth hur day and nyght, forto kepe hur safe yn yche  
 32 way. In þys castell byn too susturs, Martha and Maria; but Martha, scho receyued Crist ynto hur howse, and was besy forto serue hym and þos þat come wyth hym, Mary sat at Cristes fete, and hade gret lust to here þe wordys of hys mowþe.
- 36 By þes too sustyrs holy chyrch vnderstondyth too maner of lyuyng of man, þat on ys actyf, þat oper ys contemplatyf. || Actyf

<sup>1</sup> sawe *H.* seyde *C.* om. *G.*<sup>2</sup> in alle hyr lyfe spak *C.* om. *G.*



yn besynes of þe world þe whech may not be wythout trowbull  
and gret bysynes. But hit schall be done only for God sake, and  
forto haue wherwyth a mon may receyue pore, and 3eue þat hom  
nedyth mete and dryng, and clopyng, and herbar<sup>1</sup>, and helpe þe 4  
seke, and vysed hom þat be in<sup>2</sup> prison, and bury þe dede. Þys ys  
vndyrstond by Martha. By Mary 3e schull vndyrstond þe con-  
templatyf þat lyþe to men of holy chyrch þat schuld voyde from  
hom, yn all þat þay mowe, al maner wor[l]dely bysynes, and 3yue 8  
hom all to spirituall occupacyon; þat ys, to redyng and to prayyng,  
to wrytyng and to contemplacyon. And 3et þagh þay lyue þus  
perfytyl, 3et ben þer couetowse men þat sayn þat hit ys lost all þat  
men of holy chyrch hauen; for hit ys semyng to hom þat þay do 12  
no good, but playen hom. And þogh men of þe world playne þus,  
132 b hit ys no wondyr<sup>3</sup>; for Saynt || Austyn sayþe þat all þe world ys  
holy chyrch. And 3et þe world, þat is wordely men, hatyþ holy  
chyrch; but euer Cryst vnsweyryth for hom, and ys hor avoket, 16  
and wol all þe tyme þat þay lyuen yn pees and rest wyth homself.  
But now se we how our lady fulfyllith þoþe þes lyues.

Scho was furst Martha; for þeras Martha was bysyy forto receyue  
Crist ynto hur houce<sup>4</sup>, was Mary receyuyng hym ynto hur owne 20  
body and þeryn was ix moneþs; and þeras scho fedde pore wyth  
mete and dryng, scho fedde Crist hurselþe wyth hur hondys,  
and af hym dryng wyth hur owne brestys. And when he was  
nakyd, scho klopyd hym, as norses don. And when he was seke 24  
for by kynd of youþe, scho com to hym, and v[y]syttut hym, and  
wossche<sup>5</sup> hym and his kloþis, and beddut hys bed, and lay hym  
þeryn. And when he was bowndyn hondys and fote wyth his  
sweþeles, and was as a presynner, scho come to hym, and toke hym 28  
vp, and vnbond hym, and so losed hym of his bondes, and helet  
hys sores wyth mylke of hur pappys. And when he was dede,  
scho helpe forto bury hym and to lay hym yn hys towmbe; and  
þus scho fulfyllid þe offyce of Martha, performyng þe seuen werkys 32  
of mercy. And 3et scho was oft ytrowbult hard<sup>6</sup> perwyth, for hyt  
was gret trowbelyng to hur hert, when scho was so porsuet, þat  
scho most nedely take hur 3ong sonne, and bere hym out of hur

<sup>1</sup> herbar C. herbe G.<sup>2</sup> be in C. byn G.<sup>3</sup> wondyr] wodyr G. wondur C.<sup>4</sup> houce C. ho G.<sup>5</sup> wossche C. worschyp G.<sup>6</sup> hard] the r is inserted above the line.

owne hows and herber, and goo fer out of contre ynto anoper lond  
 pat was full of mawmetes, and peras scho knew no mon. Scho  
 was also gretly trowbuld, when scho saw hur sonne taken, and  
 4 beten, and bofetut, and doon nakyd, and soo betyn wyth scowrges,  
 pat his body pat was white as any mylke, aftyr hyt was all red  
 blode, and aftyr was nayled to þe crosse hond and fote, and soo  
 idon to deth befor hur owne blessyd een. Þys was to hur a gret  
 8 trowbull; þus was scho actyf.

Sho was also contemplatyf; for as þe gospels tellyth pat scho  
 3af so gret diligens to hur sonneys worde, and forto here hys  
 prechyng, pat scho bare yn hur hert al hur lyfe-tyme aftyr, and þe  
 12 techyng<sup>1</sup> of Cryst from þe tyme pat he<sup>2</sup> was borne yn||to þe tyme 133 a  
 pat he steut ynto Heuen, in so moch pat scho taght þe euangelystys  
 much pat þay wrytton, and namely Seynt Luke; for all pat he  
 wrot negh-hond he lurnyd at hure. Þus scheo<sup>3</sup> fullut þe lyfe of  
 16 Mary; and for hit was þe bettyr, aftyr pat hur sonne was steuet  
 ynto Heuen, scho laft all hur bysynes, and 3af hurre all to con-  
 templacyon vnto þe tyme pat hur sonne fatte hur out<sup>4</sup> of þis  
 world. This, good men and woymen, 3e pat con vnderstond, 3e  
 20 may se þat þys gospel of þys day ys couenably red yn holy  
 chyrch.

Then schull 3e know pat scho had v specyall ioys of hur sonne  
 here yn erþe, þe whech gladyth hur moch, when þay byn rehersyd  
 24 to hur. But nowe scho hath vij speciall yn Heuen þe wheche  
 scho schowet to Seynt Thomas of Caunturbury, and bade hym gret  
 hur wyth hom on þys wyse, behetyng hym for certeyne pat all þo  
 pat<sup>5</sup> deuowtly yche day gret hur wyth þes seuen ioyes, he schall  
 28 see hur here yn hys body, er pat he dey; and scho wyll bryng his  
 soule pidyr, as hit schall come to þe ioy for euer.

þen schull 3e say wyth mynd and deuocyon:

Be glad and blype, qwene of blys,	}	In Heuen court and halle.
32 For þi ioy passyng is		
In pat court 3e haue no pere	}	Saue þe Lorde of alle.
Of ioye and blysse and gentyll chere		

<sup>1</sup> techyng *C.* tochyng *G.*

<sup>2</sup> he *C.* scho *G.*

<sup>3</sup> scheo *C.* om. *G.*

<sup>4</sup> out inserted above the line.

<sup>5</sup> þat *C.* om. *G.*

- Be glad and blyþ, swete as creme  
Bryghtyr þen þe sonne beme } When scho ys most schene.
- The chere of you ys so bryzt  
That all Heuen hit makyþe lyght } And sayntys all bedene. 4
- Be glad, my lady, and so ȝe mow  
Forto seen all bow } To you þat byn yn blysse.
- All you louton and don honowr,  
Thus yn Heuen ȝe haue þe flour } Next to God iwysse. 8
- Be glad and blyþe, swete þyng,  
þer ȝe byn qwene, [3]our sonne is<sup>1</sup>  
kyng || } Syttyng yn hys trone.
- 133 b Whatever hit be, ȝe prayen forre  
'Modyr,' he sayþe, 'and qwene  
Icorre, } I graunt wol your bone.' 12
- Be glad and blyþ, lady fre,  
Sittyng by þe Trinite } In blod and flesche yfere. 16
- Full of ioi and full of grace,  
God haþe made þer þi place, } As to hys modyr dere.
- Be glad and blyþe yn al wyse,  
For all þat done you seruyse } Full wele ys qwyte hor mede. 20
- Thi sonne ys gent, and doþe hym  
gre,  
And byddyþe hom all loue þe } And he will be at hor nede.
- Be glad and blyþe, qwene of Heuen,  
For þes ioys all seuen } Neuer schul ȝe misse. 24
- Well ys you þat ȝe wer bore,  
Thus to ioie for euermore } Wyth þe heȝe kyng of blysse.
- Now, swete lady, I you pray  
Helpe vs at oure endyng-day } And scheld us from þe fende. 28
- And graunt vs alle suche myght  
Of you forto haue a syght, } Or þat we heþen wende.

<sup>1</sup> is inserted above the line.

## Narracio.

I rede of a clerke pat louyd our lady moch; and for he redde of her bewte, he had a gret lust forto se hur. Then prayde he 4 blyþe pat he most se hur ones, or he dyet. Þen, at þe last, come an angyll to hym and sayde: 'Syr, for þou seruyst our lady welle to pay, scho wyll pat þou haue þi prayer. But yf þow see hur yn þys world, þou most lese þyn een-syght; for þe lyzt and þe clerte 8 of hur ys soo bryght, pat þyn een mow not ber þe syght þerof.' Then sayde he: 'Syr, I vouchesaf wele, so pat I may se hur.' Þen sayde þe angyll: 'Come suche a day to þat plas, and þer þou schalt se hur.' Then was he wondyr fayne and glad of þat ioifull 12 sight; but þen he bepoght hym, how he schuld do when he wer blynd. Þen sayde he to hymselfe: 'I wyll hyde þe toon ee, and loke wyth myne||opir ee, so pat þogh þat on ee be blynd, I schall 134 a se wyth þat oper.' Thus, when he come to þe place, he layde þe 16 toon hond on þe toon ee, and lokyd forth wyth þat oper. So come our lady, and schowet hur to hym; and when scho had soo don, scho went hur way. And when scho was passyd, he toke away his hond from his ee, and þen was he blynd on þat on ee, and 20 myzt loke wele wyth þe toper. Then was he so ioifull of þat syght, pat no man myzt telle þe ioi þat he hadde yn his hert þerof. Þus, for he was soo ioiet of þat on syght, hym þoght þat he schuld deye, but yf he had anoper syght of hur. Then prayde he bysily day 24 and nyght pat he most se hur eftsones. Þen come þe angyll azeine, and sayde: 'Þou art blynd on þat on ee, and yf þou se hur este-sone, þen most þou be blynd on þat oper.' Then sayde he: 'Syr, I vouchsaf so pat I may se hur.' Þen sayde þe angyll: 'Come 28 azeine such a day to þe same styd, and þer þou schalt se hur.' So, when he was comyn, our lady aperut to hym; and when he had lokyd on hur a while, þen scho spake to hym and sayde: 'My dere seruant, when þou dyddyst se me last, þow loste þe toon ee; 32 how wylt þou do now, and þou lese þyn oper ee?' Then sayde he: 'My dere lady, pagh I had a thowsand een, I vouchsaf forto lese hom forto haue þat ioifull syght pat I haue of you.' Then sayde oure lady: 'For þou hast so gret lykyng yn þe syght of me, 36 I woll not bereve þe of þi syght, but se now wyth boþe þyn een, as þou dyddyst byfor;' and soo went hur way. Then þis clerke anon sygh wyth boþe his een bettyr þen euer he dyd before.

Now knele 3e adowne, and pray 3e to þys blessyd qwene of Heuen þat scho will so pray for you to hur blessyd sonne, þat 3e may worschip hur so yn erþe, þat 3e may haue þe kyndom þat scho ys yn. Amen.

4

## 55.

134 b DE FESTO SANCTI BARTHOLOMEI<sup>1</sup> ET EIUS  
FESTIUITATE.

Goode men and woymen, suche a day 3e schull haue Seynt Bartholomews day þat ys Godys holy apostoll. Wherfor 3e schull 8 fast his euen, and com on þe morow to þe chireh, and worschip God and his holy apostull. Þen schull 3e know þat Bartholomew ys yn Lateyne 'Bartholomeus; et interpretatur: filius suspendentis aquas, siue filius suspendentis me.' This Bartholomew ys vndyr- 12 stond yn Englysche: þe sone of hongyng vp watyrs oper hongyng vp me.

Then, as 3e knoweþe wel, God ys he þat hongyth vp watyrs too ways. On ys, when he holdyth vp clowdys yn þe fyrmament, tyll 16 he se tyme forto lette hom falle, and reynþe wher hym lust. Anoþer way he hongyþe vp watyr, when a man oper woman ys sory oper contryte for hys synne, þat he wepyþe for hys gylt byttryly. Then God takyth þes teres, and hongyþe hom yn þe 20 halle of Heuen, þat all þe seyntyis mow haue syght of hom yn gret ioye to all þe angels þat þer byn. For hit ys gret ioye to all þat byn yn Heuen, when þay seen man or woman þat myssedope, turne and leue hor synne, wepyng for contrycyon. Wherfor on 24 teer of a man oper woman þat wepyth yn þys maner, hit qwenchyþe þe brennyng fyre of hell þat was ordeynt to hym. Of þys teer þus sayþe Ion Grisostome: 'O þou teer, þat art mekely lette yn oryson, þy myght ys soo gret, þat þou gos ynto Heuen vp to 28 Goddys trone wythout any warnyng, and takes þe worde of þe iuges mowth, makyng hym forto turne his dome ynto saluacyon, peras he most befor haue spoken lit ynto dampnacyon, and þer þou makyst þyn accusers, þe fendes, dombe, so þat þay haue noþyng 32 to lay azeynys þe. And also þer þou qwenchyst þe fyre of hell þat þe fendys haden redy bed azeyns þy commyng, and þus þow

<sup>1</sup> MS. Bratholomei.



paynyst þe deuyll wors þen he myght han<sup>1</sup> paynyd þe.' Thus God hongyth vp watyr. Þen, for Bertholomew was Goddys sonne, as all byn þat seruyn hym deuowtly, he was hongyt || vp yn þre 135 a wysys: yn deuot oreson, yn faythfull monyeion, and suffryng of gret passyon.

He was hongyt vp yn deuout oryson; for al þat he sayde wyth his mowþe, he spake wyth hys hert, so þat yn all hys orysons his hert was hongyd vp to God, as þe prist byddyth þe pepull yn his masse, when he sayth: 'Sursum corda,' that ys: 'Haue vp your hertys to Godd,' and þay vnsward azejne: 'Habemus ad Dominum,' 'we haue to God.' Thus hadde þys holy seynt his hert hongyd vp 12 to God. Soo for þat gret deuocyon þat he had yn hys orysons, ych day he knelud an hundyrd syþis to God, and an hundyrd sythes yn þe nyght. But for he schuld not be wery of hys gret tranayle, God made angels to sewen hym, forto kepe hym and to 16 comfort hym, þat he schuld not be wery. Þus was he hongyd vp by holy orysons.

He was also hongyt vp by fayþefull monyeion; for he 3af hym so gret power ouer fendes, þat he by his monyeion, þat ys, by his 20 commawndement, he suspendyt hom of hor pouer þat þay haddyn yn Cristys creatures, boþe man and woman, and oþer mawmetes. Of þys we redyn how þat Bartholomew com ynto þe lond of Inde, and 3ede ynto a tempill þer was yn a mawmet þat was cald 24 Astaroth, þat ys, an ymage made of golde, or of syluyr, or ston, or of tre by monnys hondys, and sette vp yn þe temple. Then a fende went ynto þys ymage, and oft wold speke to hom þat dyddyn hyt worschip, so þat by such betroylyng of fals wordys he 28 made þe pepull to beleue þat he was hor God, and non oþer. And 3et, forto make hom to haue þe more beleue yn hym, he made mony croke, seke, halt, and blynd, defe, and dombe, and mony oþer wayes seke. And he wold bydde bryng hom to hym; and 32 when þay weron broght to hym, he lowset hom of hor sekenes þat he layde on hom, and so semyng to hom þat þay were helyt by hym. But by þe sekenes þat God send on any mon, þat he myght not hele, by no craft þat he cowþe do. Þen was þis tempull full 36 of seke pepull<sup>2</sup>, broght forto haue byn heelyd of hor God. But

<sup>1</sup> han C. om. G.<sup>2</sup> pepull] pull G. peple H. folke C.

from þe tyme þat Bartholomew com ynto þe tempull, he suspendyt  
 125 b vp so his power, þat he myzt || not hele no mon of hom.

Wherfor þay ȝeodyn to anoþer tempull þeras anoþer mawmet was, and askyt hym why þat hor God ȝaf hom non vnsvar, ne helut 4 non of hor seke men. Þen vnsward he and sayde, for Godys holy apostull Bartholomew<sup>1</sup> was comyn ynto hor tempull, and had bondon hor God so sore wyth brennyng chaynys, þat he myght not, ne dyst, speke no worde, and told hom þe feture of Saynt 8 Bartholomew, and sayde for soþe þat Bartholomew knew and herd yehe word þat he spake to hom, by reuelacyon of an angyl, þat told hym, and sayde: 'Yf ȝe seche hym, and he wyll, he may schow hym to you; and yf he wyll not, ȝe schull not fynd hym 12 tyll hys owne lykyng.' Þen ȝeodyn þay aȝeyne home, and soghtyn hym, and myght not fynde hym, by no waye. Then, as Bartholomew walkyd amonge þe folke, a wodde man þat had a fend wythyn hym cryet to Bartholomew and sayde: 'Bartholomew, 16 Goddys apostull, thy holy prayer brennyth me sore.' Then vnsward he and sayde: 'Holde þi pes; but þou fende goo out of þat man!' And anon þe fende wyth þat worde lasfe hym, and he was hoole anon. 20

Then hadde þe kyng of þe cyte a doghtyr þat was wode and bowndyn wyth chaynes, for harme þat scho wold do to hom þat scho myght ener rechyn. And when þe kyng herd of þys wode man, how he was helut, anon he send to Bartholomew, prayng 24 hym to come to hele hys doghtyr; and so he dyd. And when he hadde don soo, he prechet so þe kyng þat he<sup>2</sup> turned to þe fayþe, so þat he commawndyt to drawe downe þe mawmetes þat wern yn þe tempull. Þen went men, and kyst ropys abowt þe nekkes of 28 hore goddys, and woldyn haue drawen hem downe, but þay myzt not sturre hom for þe fynd þat was yn hom. Then commawndyt Bartholomew þe fend forto goo out of þe ymages, and all topunne hom to poudyr. Þen, for þe tempull was full of seke pepull, he 32 prayde to God þat þay most haue hele; and anon þay wern all hoole. Soo þerwyth come þer an angyl of Heuen yn syght of hom all, so bryzt þat all þe pepull schone of hym, and flogh about  
 136 a þe tempull, || and yn foure partys made a sygne of þe crosse wyth 36

<sup>1</sup> Bartholomew] *lo is inserted above the line.*

<sup>2</sup> þat he *C. om. G.*

hys fyngyr yn þe walle, and sayde þus to þe tempull: 'Ryght as all you ben helet of your sekenes, ryght so schull þys tempull be clansyd of all fyllþe of mawmetry and of þe fendey's craft and  
4 power. But furst I wyll schow you þe same fende þat ȝe haue worschepyt and holdyn as for your God.'

Then þe fende aperyð yn syght of all þe pepull lyke a man of Inde, blak altogedyr as pich, wyth a scharpe nase and a lodely  
8 face, wyth a berde downe to his fete, blake as soote, wyth een brennyng as doþe yern yn þe fyre sparklyng on yche syde, and blowyng out of hys mowth flamys of brennyng fure, wyth hys hondys bownden byhynde hym wyth chaynys brennyng. Then  
12 sayde þe angyll: 'Lo, þys ys he þat ȝe haue called your god!' But for þe pepull was afraide of hym, he bade hom make<sup>1</sup> a sygne of þe crosse yn hor forhede and haue no drede. Then, yn syght of hom alle, þe angyll vnbonde þys fynde, and bade hym goo þeras  
16 was non accesse of man ne best, and be þer tyll þe day of dome. Þen<sup>2</sup> went he forth wyth gret waylyng, and þe angyll flogh vp ynto Heuen yn syght of all þe pepull. Then was þe kyng and his wyfe wyth all þe pepull turnyd to þe fayth and folowet of Saynt  
20 Bartholomew. Þus was Bartholomew hongyt vp by fayþfull monycyon; for he so suspendyt þe fendys power, þat he noþer myght ne dirst do noþyng but at hys suffryng and byddyng.

He was also hongyt vp by suffryng of gret passion. For when  
24 þe byschoppys of þe tempull seen all þe pepull go to Cristes fayth and leue þe fendys mawmetry, þen ȝeode þay to a<sup>3</sup> cyte bysydys þeras was a kyng þat hette Astragesse, and was broþer to þe kyng Pollymyvs, and playnet to hym, wepyng sore and sayde þat þer was  
28 a man comon to hom þat was callyd Bartholomew, þe which had so turnyd hys broþer|| and all þe pepull to criston fayth, þat þay 136 b settyn noght by hor goddys, but hadon drawen hom downe, and brusset hom ynto powdyr, and soo was hor tempull to Crist  
32 yhalowet þat was don on þe crosse; and so prayde hym for helpe and socour. Then þys kyng anon send a þowsand armct men after Bertholomew; and when he com befor hym, he askyt hym why he had turnet his broþer from þe fayth, and made hym to  
36 beleue on a ded man þat was hongyt and slayne on þe crosse.

<sup>1</sup> make *C.* made *G.*<sup>2</sup> þen inserted above the line.<sup>3</sup> a *C.* om. *G.*

Then sayde Bartholomew : ' I haue bondyn þe fynde þat þi broþer  
huld for his god, and schowyt hym to hym ; and yf þou wolt do  
soo wyth my God, I will beleue as þou dos, and ellys not.' Then  
commawndyt þys kyng forto hong þys Bartholomew on þe crosse 4  
and turment hym þer long. And when he was turmentyd on þe  
crosse, he made to take hym downe and sle hym alltogedyr. And  
when he was all sleyn, þen he made forto smyte of his hedde ;  
and when he was dede, crysten men comyn and buryet hym wyth 8  
þe reuerence þat þay cowpe. Thus was Bartholomew hongyt vp  
yn gret passyon suffryng.

We redyn yn ' Gestus of Romauns ' þat when þe Emperour  
Fredwyk had destrynet a gret cyte þer was yn a chefe chyrch of 12  
Saynt Bartholomew and oþer moo of holy sayntys, a good holy  
man com by þat cyte and sygh a gret company of men stondyng,  
al clade<sup>1</sup> wyth white, and counselyng togedyr. And for þys mon  
had gret wondyr of hom, he askyt on of hom what men þay wern, 16  
and what was hor counsell. Then sayde he, how he was Seynt  
Bartholomew and oþer seyntys þat hadyn chirches yn þat cyte  
destrynet, and þer token hor counsell, what þay myght do wyth  
þat Emperour þat had don hom þat vilony and harme. And now 20  
þay han takyn full purpos þat þe Emperour schall ccomme anon  
befor God, to make an vnswar of þys mysdede. And soo anon  
þe Emperour deyde on a fowle deth<sup>2</sup>, and was dampnyd ynto helle  
for ever.

24

## Narracio.

We redyn yn þe lyfe of Saynt Gowdelake þat fyrst ynhabit  
Crowland yn þe fennys. And for þe forme day þat he come  
pidyr was Bartholomew day, he prayde þys holy apostoll to be his 28  
137 a patron and his socour|| aʒeynys wykyt spyrytys þat wonet yn þat  
wyld place ; for þat place was nomet and callyd þe abytaçyon of  
fendes þrogh all þe contre. Wherfor yche mon was aferd forto  
comme þydyr, and no mon durst dwell þer, <sup>3</sup>for drede of hem. 32  
Then<sup>3</sup> forto dryue hem<sup>4</sup> away, þes fendeus wern so wrope, þat þay  
tokyn þys man bodyly, and beryn hym vp ynto þe eyre, and

<sup>1</sup> clade] cloped *H.* blak *C.* lade *G.*<sup>2</sup> deth *C.* day *G.*<sup>3</sup> for drede of hem. Then *H. C.* om. *G.*<sup>4</sup> hem *H.* om. *G.* not in *C.*



turmentyt hym dyspytwysly mony wayes. At þe last, þay woldyn haue broght hym to paynys of helle, and when he sygh hom, he was so sore afryght, þat he had nygh lost hys wytte; but zet by  
 4 grace of God he had mynde of Seynt Bartholomew, and þen he callyd to hym wyth all his myght, besechyng hym of helpe and socowr. And<sup>1</sup> þen anon come Seynt Bartholomew schynyng ferre bryghtyr þen þe sonne, and spytwysly rebuket þe fendes, and com-  
 8 mawndyt hom forto bryng hym azejne to hys place, soft and fayre, wythout any harme or deses. Then, when he was broght azejne to hys place, þes fendes madyn a jelling and a crying, þat any myght be agast forto here hit and saydyn: 'Allas, now we haue  
 12 lost oure myght and our habitacyon, and now schull go to helle for euer ynto þe paynes þat euer schall last,' and soo jelling zedyn hor way. Then þys holy man poukyt God and Saynt Bartholomew for þe socowr and þe helpe þat he dyd hym, and was  
 16 euer redy to hym aftyr yn ych nede, when he callyd to hym.

Herby ze may vndyrston[d] þat þys holy apostoll ys redy to all þat callype to hym wyth full hert. Wherfor þilke þat ben wont forto worche on hys evyn aftyr none and on his day aftyr euen-  
 20 song<sup>2</sup>, he hom war, lest þys holy apostoll suffyr þe fendes forto haue pouer ouer hym, and for couetyes of a lytyll werke bryng hom þeras þay schull harde be werkyl for euermore yn þe payne of helle. Fro þe wheche payne God and Saynt Bartholomew  
 24 deliuer vs, yf hyt be hys wyll. Amen.

## 56.

DE FESTO SANCTI ALKEMUNDI ET EIUS SOLEMPNITATE SERMO BREUIS.

Goode men and woymen, such a day N ze schull haue Seynt  
 28 Alkmundys day. Therefore<sup>3</sup> comyth to þe chirche, forto || wor- 137 b  
 schip God and Saynt Alkamunde, þe whech ys patron of þys chyrche. Then schall ze know þat patron yn Englysche ys a defender; wherfor ze schul vndyrstond þat ych chirch hath too  
 32 patrons, on yn erþe and anoþer yn Heuen: on forto defende her from bodyly enmys, and anoþer forto defende from gostly enmys.

<sup>1</sup> and C. an G.<sup>2</sup> euensong C. ensong G.<sup>3</sup> therefore C. om. G.



He þat ys patron yn erþe, ys holdyn forto defende his chyrche from all hor enmyes, nyght and daye, so þat þay don devyne serues þeryn, ben not dystrowbult, ne let by no wyse. For yn þe begynnynge of holy chyrch, when summe wern cristen and summe <sup>4</sup> wern peynones, þe paynones hadyn suche envy to þe crystyn men, þat, when men wern at þe plogh and at hor oper labys, þes payne[n]s comen to hom, and dyddyn hom gret dyspytes and dosesus, so þat þay durst not goo to hor labyr for drede of hom. And also <sup>8</sup> þay ȝedon ynto holy chyrche, and dyspoylet þe prystys as þay wern at hor masse, and kestyn downe þe chales wyth Godys blod, and token Goddys body and tredon hit vndyr hor fete. And yf þe cristyn men wern byggyr þen þay, þen þay chalanchet þe prestys, <sup>12</sup> and sayden how þe gospell was false and of no fayþe, and þys dyddyn gret deses and gret dysturbans yn holy chyrche. Then lordes and good gentyls, for loue þat þay haddyn to God, þat token on hom to be patrons, þat ys, forto be defenders, yche mon to hys <sup>16</sup> chyrche; and so wyth strong hond keptyn þe pareschons þat þay ȝeden yn pees and to hor labour, and kepton so her chyrches, þat Goddys seruyce was don þeryn wythout dysturbans of any paynens. Wherfor ȝeet yn the<sup>1</sup> lond of Surry ys an vsage þat, when þe <sup>20</sup> gospell schall be red, anon yche knyght þat ys yn þe chyrche draweth out his sword, and soo holdyþ hit nakyd yn his hond till

**138 a** hit be don, yn schowyng þat he ys redy for || to feght wyth a man þat wyll come and chalanch oght þat ys red yn þe gospell, for þat <sup>24</sup> lond ys fast to þe paynens. Thus patrons of holy chyrch begynnyþe<sup>2</sup> furst yn erþe.

Holy chyrch haþe also a patron yn Heuen, þat ys þe seynt yn worschip of þe wheche þe chyrche ys made and halowet. This <sup>28</sup> patron kepte his pareschons, prayng for hom bysyly to God nyght and daye; for by hor mayne swynke holy chyrche ys holdon vp and<sup>3</sup> Goddys seruice þeryn mantaynet. He also takyþe al þe prayers of Goddys seruantes þat byn yn his chyrch, and offerþe <sup>32</sup> hom vp befor þe hygh mageste of God. For ryght as a temporall lord helpyþ and defendyþ all þat byn parechons or tenantys, ryght soo þe saynt þat ys patron of þe chyrche helpyþ and defendyþ all þat byn paryschons to hym, and don hym worschyp <sup>36</sup>

<sup>1</sup> the C. the ge G.<sup>2</sup> begynnyþe C. begonnyþe G.<sup>3</sup> and C. yn G.

halowyng his day, and offyrne to hym. Then, how Seynt Alkmunde was made patrone of þys chyrche, now ȝe schull here.

þys holy Saynt Alkmunde, as we redyn yn his lyfe, he was  
 4 kyng of Northhumbyrlond. And for he was yn hys ȝouth of  
 good maners, and curteyse, and hende, and full of all uertues, þat  
 all men louyd hym, wherfor he was made kyng, not only for þe  
 kyndom felle to hym by erytage, but alsoo he was full of grace  
 8 and alle good þewes; herefor all þe pepull made hym kyng. And  
 þogh he wer þus awawnsyt passyng aboue all oper, he was neuer  
 þe prowdyr of his state, but þe her þat he was awawnsset, the lower  
 he was yn hert, and þe more meke yn all his doying, thynkyng  
 12 algates, þe more a man hath, þe more he hath to ȝeue cowntys of,  
 and þe more greunesly he schall be apechyt befor God. Wherfor  
 to hom þat wern meke, he was logh and sympull, and to hom þat  
 wern rebell, he was styf forto ȝeynstond hom yn all hor males.  
 16 He had alगतys gret compassyon to all þat wern yn any dyses;  
 and to þe seke and to þe pore he was boþe fadyr and modyr, to  
 helpe hom and socoure hom to all þat þay haddyn nede to. He was  
 large of mete and drynke to all þat woldyn aske hit for Goddys  
 20 sake. He || was devowte yn holy chyrch and susteynyng all þat 138 b  
 wern *servyng* þeryn ynto þe worschip of God. He had allгатys  
 a feruent desyre forto dey for þe ryght of God and for defence of  
 Goddys pepull, and herefor he prayde to God nyght and day.  
 24 Then wern yn Englund fowre kynges, wherfor þer was al day  
 gret debate bytwene hom, and muche crystyn blode sched yn  
 dyuerse parties yn Englund. Then was þer a duke of þe Marche  
 and Wales, and was a cursyt lyuer, and pursewet þe duke of  
 28 Wyllschyr and all oper of þat contrey, and destried hom, and ouer-  
 rode hom, and so oft-tyme ryfult and pyllet hom so greuysly wyth-  
 out compassyon of any person. Then, for Saynt Alkemund had  
 lordschyp yn þat contre nygh to Wylschyre, by cownsell of his  
 32 frendes he ȝode þidyf forto kepe his tenantes from hor enmyes.  
 And when he come þedyf, he ȝode bytwene þos too dukes, and  
 asayde yf he myght h[a]ue broght hom to pece, and soo forto haue  
 savytte gyltles blode vnsched on boþe parties. But þe duke of þe  
 36 March and all his ost wern soo prowde of homselfe, þat þay wold  
 not acorde; wherfor þay settyn a day of batayle besydys a forde  
 þat was calde Chelmes-forde. Then wern þes men of Wylschyre

soo adred, what for þay knew þe myght of hor enmyes, and wern to woke to astond hom. And soo þay come to Saynt Alkmunde prayng hym of helpe and socoure, and forto stonde wyth hom yn hor ryght yn þe day of batayle for þe loue of God, and helpe and 4 saluacyon of gyltles pepull. Then was Saynt Alkmunde glad and fayne; for he sygh þe day was comen þat he had oft prayde fore, þat he most dey yn a ryghtwys qwerayll and yn helpe of Goddys gyltles pepull, and grawntyd hom forto come wyth good 8 wyll. Soo, when þe day of batayle was comen, þay foghtyn so egurly on eyþer parte, þat boþe dukes wer slayne and moche oþer pepull. And as Saynt Alkmunde faght monly for Goddys pepull, he was slayne also; <sup>1</sup> and so, be Goddys help and þys holy mannes <sup>1</sup>, 12 men of Wylschire hadyn þe feelde. Thus, for he sched his blod  
 139 a and suffurd deth for Goddys loue, he was made an holy || martyr befor God and all his angels. But 3et, forto schow you how wele apayde God ys wyth hom þat feghtyth for his pepull, I telle you 16 þys ensampull.

## Narracio.

I rede yn þe lyfe of Saynt Ode, þat was archebyschop of Cawnturbury, how þe kyng of Englund, Adulston, faght a3eynes 20 curset men þat wein comyn ynto his reme, forto haue destriyet hit; and as he knyghtly faght a3eynys þe curset men, his swerd barst fast by þe crosse. And when his sweird was brokyn, he stode all ascowmfet of hymselfe; wherfor his enmyes þat befor began 24 to fle, when þei knewyn <sup>2</sup> þe kynges myschef, þay turnet hertely a3ayne, and geton lond fast on þe kynges ost. Then, os <sup>3</sup> Saynt Ode was bysydis prayng for þe kyng, he sygh þe kyng all dyscomfort for defaute of wepon and callyd to hym and sayde: 'Why 28 stondyst þou soo styll and hast a swerd by thy syde; pull hit out, and feght wyth þyn enmyes, and þou schalt haue þe victory of ham!' Then lokyd þe kyng to his syde, and fond a swerde þeras he wyst non befor; and when he had þat out, God 3af hym þe victory of 32 hom sone afty. Thus God send hym a swerde by myrakyll, schowyng þat he helpuþe all þat feghteþe yn þe ryght.

Thus Saynt Alkmunde sched his blod, and suffurd dethe for

<sup>1</sup> and so be Goddys help and þys holy mannes *C.* by his helt *G.*

<sup>2</sup> þei knewyn *C.* om. *G.*

<sup>3</sup> os *C.* om. *G.*

Goddys pepull. Wherfor he ys now an holy martyr befor God and all his angels; wherfor God schowet mony myrakles yn þat plas wher his body bledde. But, for enchoson þat Saynt Alkmunde  
 4 was slayne ferre out of hys contre, his men token his body forth wyth hom for gret loue þat þay haddyn to hym, and laddyn hym to þe towne of Lulselle. And as summe sayne, for enchosen þat lytyll before þer fast by was a gret batayle bytwyx men of  
 8 Scheropschyre and of Staffordschyre, and moch pepull was þer slayne of gret and small, and buryet yn þat chyrch-ȝeorde, þerfor þay buryet Saynt Alkemande þer; and, as old men tellyth, gret lyght has ben seen oftyme þeras his body lay. But, sone aftyr,  
 12 for hys frendys þoghten þat he lay || not onestly, as fel for suche 139 b a kyng, þerfor þay token vp his body, and laddon hit to þe syte of Derbe, and buryet hym yn a chirche<sup>1</sup> at þe townneys ende þe wheche was called Whytchirch. To þe whech place þe bodyus  
 16 of gret men wer caryet, and þer buryet as for gret worschip. But aftyr þe prestys of þat chirche, for too certeyn causys, þay remuet his towmbre þeras hit now ys to mor worschip and honeste to þys holy martyr, wher God hath schewet gret myracles. Soo, when  
 20 þay remewet his tombe, þer come out so swete a sauore, þat yche man þat felde hit, knew well þat hit was of no erply sauore, but of gostly sonde by þe myght of God. Þe wheche swete sauore duret longe yn þat chirche, til a reneyed man þat was not worþy  
 24 to sauer hyt, come ynto þe chirche, and þen anon þat sauer sesyd. This for gret myracles þat God schewet, þerby Saynt Alkemande þe nome of his holynes sprad wyde yn mony contres. Wherfor a qwene of þys March of Wales þat was cosyn to Saynt Alkemande  
 28 let make þys chirch yn þe worschip of God and Saynt Alkemande, and þus he was made patron of þis chirch.

Wherfor ȝe schull now knele adowne, and pray to þis patron þat he kepe you yn body and yn sowle from all your enmys, and  
 32 soo come to þe blysse þat God boght you to.

<sup>1</sup> chirche C. chirstest G.

## 57.

## DE NATIUITATE BEATE MARIE ET EIUS

## SOLEMPNITATE.

Good men and woymen, such a day N. 3e schull haue an hegh  
 fest yn holy chyrch pat ys callet þe Natiuyte of our lade, pat ys 4  
 yn Englysch, þe byrþe-day of oure lady; for as pat day scho was  
 borne of hyr holy modyr, Saynt Anne, yn a blessyd tyme to all  
 cristyn pepull. Wherfor 3e schull on þe morow come to þe  
 chyrche, and worschip our lady, and hur holy fadyr, Seynt 8  
 140 a Iohachym, and Saynt Anne hur modyr. For hit ys yn||possybull  
 to me to telle þe ioi and þe gladnes pat þay haddyn yn hor hertes  
 pat day, pat þay seen hor child borne for þe wheche þay hadde  
 twenty 3ere byfore prayde, nyght and day, to God, and dalton 12  
 moche worldes goode yn almes. And þerfor þay haddyn by  
 certeyne reuelacyon of God pat scho schuld be holy and<sup>1</sup> ples God  
 passyng all oþer woymen. And also, by þe byrþe of hur, þe gret  
 repreues pat þay haddyn suffirde so longe tyme for hur barenes, 16  
 þen was put away, and from þens furth þay 3eodyn bo[l]dely amonge  
 oþir of hur lynage wyth worschip and honoure. Thus þe byrthe  
 of þys doȝtyr gladut þe fadyr, and þe modyr, and all oþer neght-  
 burs about. Wherfor, fore God had 3euyn hom fryte of hur bodies 20  
 by grace more þen by kynd, all hur neghtburs comon forto comfort  
 Anne, and callyd hur doȝhtyr Mary; for so bad þe angyll er pat  
 scho was getyn.

Then schull 3e know well pat holy chyrch halowþe only þe 24  
 byrthe-dayes pat bene on of oure Lord Ihesu Cryst, and of oure  
 lady, and of Saynt Ion þe Baptyst, schowyng opynly pat yche man,  
 and woman, and chyld pat schall be sauet, he mote be pries borne:  
 fyrst of his modyr wyth þrowes and wepyng, and efte out of synne 28  
 wyth watyr waschyng, and þe þryt tyme out of þys world to ioi  
 passyng. The forme is tokened<sup>2</sup> by þe byrth of our lady, þe  
 secunde by Saynt Ion þe Baptyst pat was a folower, and þe þrytte  
 by oure Lord Ihesu Cryst. For yn his byrthe was gret myrthe 32  
 seen and herde. But pogh a woman by Goddys sentence bere hur

<sup>1</sup> and inserted above the line.<sup>2</sup> is tokened C. bytokenyth G.



childyr wyth so gret penance, þat hit is wondyr þat scho ys not  
all tobroken and braydon lymemal<sup>1</sup> yn hur burthe-tyme, neuerpe-  
lesse I may haue full beleue þat Saynt Anne was ȝeesyt of þat  
4 penawnce yn gret part yn beryng of hur doghtyr; for scho was  
halowet yn hyr wombe, and holy yborne, and holy allgatys ||  
aftyр.

140 b

Thus aftry þat scho was borne and was þre ȝere old, Iohachym,  
8 and Anne, and oþer wyth of hur frendes broghten Mary to þe  
cyte of Ierusalem, forto offyr hur to þe tempull, as þay haddyn  
befor made hor vow. Then, for þe tempull stode on a hyll and  
had xv grees to þe dyr, þay settyn Mary at þe nepemost grees,  
12 whill þay madyn hom redy forto do hor offryng. Then ȝede our  
lady hur on vp all þe greces, and knelyd downe at þe ouemast  
grece, and þer made hur prayers, as þogh scho had ben of full age;  
for þe Holy Gost was algatys wyth hur, and af hur grace and  
16 wyt forto know Good, þogh scho were ȝeong, and send angels  
forto teche hur, and forto kepe hur yn all ways. Wherfor, when  
hur fadyr and hur modyr ȝodyn home, and laftyn hur þer hur one,  
scho made no bere of wepyng, ne chaunged<sup>2</sup> no chere as oþer  
20 chyldyr don, but ȝaf hur anon to spyrytuall occupacyon and  
deuocyons, and toke suche a rewle forthe þat yche day from morow  
vnto vndur of þe day scho was algatys yn holy prayers, and from  
vndyr to none scho occupiet hir craft of weuyng clopes and orna-  
24 mentes to þe auter, and at þe none þe mete þat was broȝt hur  
forto ete, scho ȝaf þat to þe pore folke, and was hursely yn  
deuocyon, tyll an angyll broght hur mete. Thus scho lyvet clene  
and honestly, and was passyng all oþer yn bewte, þat all hur  
28 felaws callyd hur qwene of maydyns. And when any man spake  
oght to hur mekely, scho lowtet þe hed and sayde: 'Deo gracias;'  
for þys word was algatys comyn yn hur mowþe. Thus ys scho  
lyknet to a spycerys schoppe; for as a spycers schoppe smelleþe  
32 swete of dyuerse spices, soo scho for þe presens of þe Holy Gost  
þat was yn hur, and þe abundance of vertues þat scho smellyth  
swettyr þen any wordly spycery. And soo resyn wold, for scho  
most nedys be swete of uertu||es þat scho schuld bere of hur body 141 a  
36 þe kyng of all vertues. Then, for hur byrth-day ys ioy and gladnes

<sup>1</sup> lymemal C. lymmalu G.<sup>2</sup> chaunged C. chanchyng G.

to all cristyn pepull, 3e schull here how þys day was furst schowet to all cristyn men.

A gret clerke, Ion Belet, tellyth how þer was an holy man þat prayde by nyght-tyme to God bysyly, and when he was yn his 4 deuocyon, he herd song of angels yn Heuen on nyght yn þe 3ere, and soo hit fell mony 3eres alगतys. So hit fell yn a nyght he prayd<sup>1</sup> to God þat he most wytte þe cause why he herd þe melody þat certeyne nyght and non oper nyght. Þen come þer 8 an<sup>2</sup> angyll, and told how þat nyght oure lade was borne of hir modyr, and þerfor angels and all oper sayntys madyn þat melody yn Heuen. Then 3ode þys man to þe pope and told hym þys; and he þen sende þrogh all cristyndome, commawndyng all men 12 forto halow þis fest, and soo come þys fest forþe.

Also oure lady was eft borne by watyr waschyng, þat ys, by folowyng. For when hur sonne Ihesus was folowde yn flem Iordan, þen, as holy fadyrs tellyth, scho and þe holy apostols 16 wern folowde wyth þat tyme; for ryght as Cryst fulfylled þe old lawe and þe newe yn all þat lay to a man, ryght so oure lady fulfyllet boþe lawes yn all þat lay to a woman. At þe whyche folewyng hur sonne toke his ryght name and scho also. For, as 20 þe gospell telleþe, tyll Ihesu was folowet, and þe fadyr spake to hym from Heuen, and callet hym his dere sonne, all men wenten þat he had ben Ioseph son, getyn of oure lady; but aftyr þat tyme he was callet Ihesu, God sonne. So oure lady before was 24 callet Iosephs wyfe; but aftyr scho was callet Ihesus modyr, and was þe passyngar nome<sup>3</sup> of worschip to hur and more lykyng to hor alway aftyr. Wherfor 3et, forto schew all crystyn pepull how moche scho louet hor sonne Ihesu, wher þat any ymage of 28

141 b hur ys, euer scho haþe hure sonne Ihesu on hur || arme wyth hur.

#### Narracio.

We redyn yn þe myracles of hur how þer was a wedow þat had but on sonne, þe whech scho louet as hur sowle, and was taken 32 wyth enmyes, and don yn prison, and put yn gret dystresse. Wherfor his modyr criet to our lady nyght and day forto helpe hur, þat scho myght haue hor sonne delyuert out of þat deses þat

<sup>1</sup> he prayd inserted on the margin.

<sup>2</sup> an *D. d. om. G.*

<sup>3</sup> passyngar nome *C.* passyng nome *G.* passyngur name *H.*

he was yn. But for ho boght þat hur prayer awaylet noght, scho  
 3ode ynto þe chyrche to an ymage of our lady and sayde þus to  
 hur: 'Blessyd maydyn, oft I haue prayde þe for delyuerance of  
 4 my sonne, and am not holpen. Wherefore, so as 3e wyll not helpe  
 me to haue my son, I wyll take youris ynstyd of myn, tyll 3e send  
 myn home,' and toke þe ymage þat was on oure lady kne, and  
 bare hit home, and lappyt hit yn whytte clopes, and clene lokket  
 8 hyt vp yn hur cofur. Then, yn þe nyght aftyr, oure lady aperet  
 to hur sonne yn þe prison, and vndyd his bondes, and openet all  
 þe dyrres, and sayde to hym: 'Go hom to þi modyr, and say  
 I pray hur, as I send to hir hor sonne hole and sownde, so bryng  
 12 scho my sonne a3eyne to me wythout harme.' Then was þys  
 womon wondyr glad of þe comyng of hur sonne, and anon scho  
 3ode to þe ymage, and bar hit a3eyne to þe chyrch, and set hit  
 a3eyne, and sayde: 'Blessyd lady, I thonke þe wyth all myn  
 16 hert for þe sonde of my sonne, and now I haue broght you your  
 sonne a3eyne wythout harme, and euer whyl I lyue, my sonne  
 and I, wyll be þi seruantys wyth a good wyll.'

The thryd tyme our lady was borne to ioi passyng. For when  
 20 scho passyt out of þys world, hur sonne Ihesu was redy wyth gret  
 multytude of angels and oper sayntys, and broght hur wyth gret  
 worschip ynto Heuen, and þer crownet her qwene of Heuen, and  
 emperyce of helle, and lady of all þys world, so þat scho ys now  
 24 yn þe blysse þat euer schall last, and hath<sup>1</sup> power forto do yn  
 Heuen, and yn helle, and yn þys world, what þat || euer hur lust 142 a  
 ys. Wherefor I tell you þus ensampull.

#### Narracio.

28 I rede yn þe myracles of oure lady how þer was a Iue þat was  
 borne yn Fraunce, and come to London for certeyne nedys þat  
 he had to do wyth oper of his nacyon; and so from þens he went  
 to Glowsetyr, and so to Brystow. And as he wold haue gon  
 32 from Brystow to Wylton, he was taken wyth thevys, and fowle  
 ferde wyth, and so broght ynto an old howse þat was an outsette  
 place, and bownden hym to a post by þe fete and his hondys  
 byhynd hym, and laft hym þer all nyght. Then, as he fell yn  
 36 a slepe, he sygh a fayre lady clothyd all yn whytte, suche anoper

<sup>1</sup> hath *H.* haue *G.* not in *C.*

of bewte he sygh neuer ere. Þe wheche com to hym, and vnbonde hym, and þer, when he woke, and loket abowte hym, and stode hymselfe los, he wondyrte gretly how þat myght be. Then sagh he oure lady so bryght, þat hym þoght þat scho passet þe sonne 4 yn bryghtnes. Þen sayde he to hur: 'What gentyll lady ben ȝe þat þus goodely han holpen me þys tyme of þe nyght?' Then vnsward scho: 'I am Mary þat thow and all þi nacyon despysye, and sayne I bare neuer Goddys sonne of my body. But neuer þe- 8 lese I am comen, forto bryng þe out of þyn erreure þat þou art yn. Werfor come now wyth me, and stond on ȝondyr stonde befor þe and loke downeward.' So whan he lokud doune<sup>1</sup>, he sygh þe orybyll paynes of hell, þat he was nygh out of hys wytte for 12 ferde. Then sayde oure lady to hym: 'Þes paynes ben ordeynt to all þilke þat woll not leue on Cristys fayþe. ȝet come forþe and sew me!' and so sette hym on hegh hyll, and þer schowet hym places of þe gret ioie and blysse, þat he cowþe not telle þe 16  
 142 b forþe part of þe ioie þat he segh || and of swete smell þat he felde. Then sayde oure lady to hym: 'Þus place ys ordeynt for hom þat leueþe yn þe yncarnacyon, and how Goddys sonne of Heuen ys boþe of me, and I clen maydyn befor and aftyr, and 20 aftyr he sched his blode on þe crosse for monkynd. But now I haue schowet þe boþe þe ioi and þe payne, ches wheþyr þe ys leuer,' and soo passyd from hym. Þen ȝode he moche of þe nyght, he wist neuer wheþir. But yn þe morow he come to Baþe, and 24 þer was folowet of þe byschop, and callet Ion, and was aftyr a holy mon and euermore aftyr full deuote to oure lady.

Now ȝe schull knele downe, and pray to our lady. As scho gaf þys Iue chos wheþer he wold goo to ioi or to payne, so scho 28 kepe yow fro þe payne of helle, and bryng you to þe ioi þat euer schall last. Amen.

## 58.

## DE EXALTACIONE SANCTE CRUCIS SERMO BREUIS.

Goode men and woymen, suche a day ȝe schull haue þe Holy-rode- 32 day. Þe whech day ȝe schull come to þe chirche, and worscheip þe holy rode yn worschip of þe crosse þat Cryst deyet on, to bye al monkynd. Then schull ȝe know how þat þe Holy-rode-day þat

<sup>1</sup> so whan he lokud doune *C. om. G.*

comyth aftyr Astyr, ys callet þe fyndyng of þe crosse. Þat day holy  
 chirch makyth mynde how Seynt Elyn fond þe crosse. But þys day  
 ys callet þe exultacyon of þe crosse, for aftyr þat Saynt Elyn hade  
 4 fonde þe crosse yn þe tempull of Ierusalem, cryston duden hit gret  
 honowre and worschyppe. But aftyr þat worschip hit was cast  
 downe by a curset kyng, as 3e schull now here, þat come to þe  
 tempull of Ierusalem þeras þe crosse stode rychly arayde, and<sup>1</sup>  
 8 toke þe crosse forth wyth hym. And soo when þe crosse was gon,  
 þe woræchyp þerof sesut and deut. Thys kyng was kyng of Perse,  
 and was callet Cosdre, þe whech þat God sufferd to haue suche  
 an<sup>2</sup> euer for þe curset lyfe þat þe pepull was yn, þat aftyr  
 12 he hadde destroyed<sup>3</sup> fele kyndoms þen he come ynto Ierusalem, and  
 pullet soo þe cyte, and || 3ode ynto þe tempull, and toke all þe 143 a  
 tresowre, and all þe syluer vessel þat he fonde þeryn, and chalays,  
 and vestementys, and bare all away; and soo toke þe holy crosse  
 16 forth wyth hym ynto his one contrey.

Then herd Erraclyus þe Emperour herof, and was wondyr sory,  
 and send to þys kyng Cosdre, forto haue trete<sup>4</sup>; and he prowldy  
 gaf an vnsvar he wold no trety hold wyth hym, tyll he and his  
 20 pepull had forsakyn cristyn faythe, and don sacramentys to his  
 mawmetys. Then þys Emperour Erraclyus betoke hym al to Godys  
 kepyng, and gedyrt hym an ost forto feght wyth þys mysbeleuet  
 kyng, hopyng to God forto gete þe holy crosse out of hys<sup>5</sup> hond.

24 Then, when this kyng Cosdre come home, such a fantasy fell  
 yn hys hert, þat he betoke his sonne þe gouernance of his reme,  
 and he lette hymselfe make a howse yn a maner of a towre, lyke  
 to Heuon, of gold, and syluer, and of mony schynyng precyous  
 28 stones. And soo he sett hym yn a chayre of gold full of perre,  
 and commawndyt þat all men schuld call hym God of Heuon, and  
 sette on his ryght honde þe holy crosse as ynstede of þe Sonne,  
 and on his lyfte honde he sette a towne-cok ynsted of þe Holy  
 32 Gost; and þus sate he þer as a fonnet man.

Then, when his sonne herd þat þe Emperour Erraclyus come  
 pedyrwart wyth his ost, he 3eode a3eynys hym wyth his ost, and  
 mettyn at<sup>6</sup> a gret watyr ouer þe which lay a brygge. But by  
 36 Goddys ordenans þes too hostes assentyt soo þat hor too chevetens

<sup>1</sup> and C. an G.    <sup>2</sup> suche an C. sche G.    <sup>3</sup> destroyed C. destruyde G.

<sup>4</sup> trete C. trectre G.    <sup>5</sup> hys C. hur G.    <sup>6</sup> at written twice G.



schuld feight on þe brygge homselfe, and wheþer of hom too had þe victory schuld haue boþe hor remes. Then had þe Emperour Erraclius so full fayþe yn þe vertu of þe holy crosse and yn prayere of his criston pepull, þat he ouercome his enmy anon; wherfor al<sup>4</sup> þe ost on þat oþer syde wern soo isteryt by þe Holy Gost, þat þay  
 143 b of fre wyll comen || to þe crystyn fayth. And when þay wern all folowet, Erraclius<sup>1</sup> ȝode to þys kyng Cosdre, as he sat yn his heuen, and sayde to hym: 'For encheson þat þou hast done to þe<sup>8</sup> holy crosse, þou schalt chose, whedyr þou wylt be criston and haue þe reme for a lytyll trybute, or ellys take deþe anon.' But he nold no wayse be criston, Erraclius anon smot of his hed, and made breke þe howse, and þe syluer he partyt among his ost; but þe<sup>12</sup> gold and þe precyous stones he kepste to restore chyrches þe wheche þys kyng had destriet. And so toke þe crosse and ȝode to Ierusalem.

And when he come to þe mownte of Olyuete toward þe cyte,<sup>16</sup> rydyng gayly on his trappet stede, and wold so haue gon ynto þe cyte, sodenly þe ȝeate fell togedyr, and was as a clene wall. Then was þys Emperoure and all hys ost gretly astonyet and sory yn hor hert, and wondryng on þys myschef þat befell hom so. Then as<sup>20</sup> þay yche on made hor mone<sup>2</sup> to oþer, þay seen an angell bryghtyr þen þe sonne come downe from Heuen, wyth a sygne of þe crosse yn his honde, and stode on þe ȝeate and sayde: 'When þe kyng of Heuen come þrogh þys ȝeate towart his passyon, he come noþer on<sup>24</sup> hegh hors, ne yn cloþys of gold; but mekely rod on a sympyll asse-backe, leuyng ensampull of mekenes to all crystyn pepull aftyr hym.' And when he had sayde pis, he steȝe vp aȝeyne ynto Heuen. Þen þys Emperoure, wyth all þe deuocyon þat he cowþe, dyspoylut<sup>28</sup> hym to his schorte, and soo barfote toke þe crosse yn his hond, and ȝode to þe ȝeate. And þen hit anon openet aȝeynys hym; and so ȝode to þe tempull, and offert þe crosse aȝeyne þeras hit was befor wyth all þe reuerence and worschyp þat þay cowþe.<sup>32</sup>

Then, what for ioie þat þay hadyn getyn þe crosse aȝeyne, what for myracles þat God schowet þer þat tyme, þe crosse was more worschepet aftyr þen befor; and soo þe worschip of þe crosse þat ||  
 144 a was cast downe before was þus hawnsut<sup>3</sup> vp aȝeyne, for þys day<sup>36</sup>

<sup>1</sup> Erraclius] *ra inserted above the line.*<sup>2</sup> mone *C.* moo *G.*<sup>3</sup> hawnsut] hawsut *G.* enaused *C.*

ys callet þe exaltacyon of þe crosse. For, as Saynt Austyne sayþe, þe crosse<sup>1</sup> þat was fyrst a þyng of gret dyspyte and of vylene, now hit ys of hygh worschip þat Emperours worschypþ hit<sup>2</sup>.

4

## Narracio.

I rede yn 'Legenda Aurea' how a Iew come<sup>3</sup> to a chyrch. And for he sygh no man þeryn, he ȝeode to a rode, and for gret envy þat he had to Crist, wyth his swerde, he kytte þe þrote, and anon  
 8 þerwyth þe blode sporrut out, þat hyt besprong al his cloþys. And when he segh hymselfe soo bebled, he was adred, wherfore he toke þys rode and hyd hit yn a priuey<sup>4</sup> plas. And soo, as he ȝeode homward, a cristyn mon mette wyth hym, and sygh hym all  
 12 blode, and sayd to hym: 'þou man-qweller, wher hast þou don hym þat þou hast slayn?' Then forsoke þe Iewe, and sayde hit was not soo. 'ȝeus,' quod þe cristyn man, 'and ȝet þy cloþis byn all blode of hym.' Þen þis Iewe knelit adowne and sayde: 'For  
 16 soþe, þat God þat ȝe cristyn men leuen apon ys of gret myght,' and told hym all how he had don, and cried Crist mercy wyth all his hert, and was folowet and aftyr an holy man.

Now ȝe schull all knele downe, and pray to hym þat sched his  
 20 blode on þe crosse for you and<sup>5</sup> al monkynd, þat he ȝef you full beleue yn þe crosse and yn his passyon, þat he suffyrð on þe crosse. By þe whech beleue ȝe schull come befor hym yn þe day of dome. Þer the crosse and all þe ynstrumentys of his passyon schull be  
 24 schowet, and so, by þe uertu of þe crosse, com to þe ioie þat euer schall last.

Here forȝet þou not to prononce þe Ymbryng-dayes. For euer-more þe nexte Wannysday aftyr þe exaltacyon of þe crosse þay  
 28 begynnyn; for þagh þe exaltacyon of þe crosse be on a Wannys-day, þen þe Ymbryng-||dayes schall be yn þe Wannysday next 144 b  
 aftyr.

<sup>1</sup> þe crosse *written twice G.*

<sup>2</sup> hit *C.* hor frytys þerwyth *G.* hit for an hed-relyke *H.*

<sup>3</sup> come *written twice G.*

<sup>4</sup> priuey *C.* prauē *G.*

<sup>5</sup> and *C.* om. *G.*

## 59.

## DE IEIUNIO QUATUOR TEMPORUM.

Goode men and woymen, 3e schull haue þe next weke þe Ymbryng-days, þat ys to saye, Wannysday, Fryday, and Settyrday. Þe wheche dayes Seynt Kalyx <sup>1</sup> ordeynt forto be fast foure tymes 4 yn þe 3ere of all þat byn xvi 3ere old, for certeyne skyllys þe whech 3e schull now here.

Oure holy fadyrs of þe old lawe pay fastyn foure tymes yn þe 3ere a3eynes foure hygh festys þat þay hadden. Þen, for we schuld 8 schew vs Goddys chyldyr, and sew þe trace of our holy fadyrs, þerfor we fast foure tymes of þe 3ere: furst yn March, yn Wytson-tyde, bytwyx þat heruest ys yn and <sup>2</sup> þe sede-tyme, and befor Cristynmasse yn dede wyntyrr. March ys þe tyme þat dryþe þe 12 erþe of slobur and wete þat ys þeryn. Werfor we fast þat tyme, forto drye þe erþe of our body of humeres þat byþe boþe nyus to þe bodye and to þe sowle. That tyme þe humeres of lechery temptye a man most. We fastyn yn þe Wytson-weke, forto gete 16 grace of þe Holy Gost, þat we may leue yn þerfette charyte towart God and all oþer crysten men, and forto haue mekenes yn hert forto pytte away pryde þat tempteþe a mon gretly þat tyme. We fasten bytwyx heruest and syde-tyme, forto haue grace to 20 gedyr frute of goode werkes ynto þe berne of oure conciens, and so by good ensampull of good lyuyng sowe hom among all þat we conceyueþe wyth, pore and rych. We fasten yn þe wyntyrr þat deyþe and sleþe all stynkyng wedys, forto sle yn vs all þe 24 stynkyng wedys of vyces þe whech han groen yn fowle erþe of oure flesche þat makyþe our angelys and oþer good men eschew our company; for yche gcod man ys loþe forto be yn company wyth a vycyous man. For as a netyll brennyth roses and oþer flowres 28 þat byn nygh hur, so a vicious man sterup <sup>3</sup> and setteþe on fure 145 a hom þat byn by|| hym, so þat a good man schall ofte be grenet wyth hym.

For þes skylles we fasten four tymes yn þe 3ere, and yche tyme 32 thre dayes: Wennysday, Fryday, and Settyrday, þat bytokenyþe þre specyall uertues þat most helpyþe a synfull mannys sowle to

<sup>1</sup> Kalyx *C.* scratched out *G.*<sup>2</sup> and *d. D.* om. *G.*<sup>3</sup> sterup *C.* sterueþe *G.*

gete<sup>1</sup> grece and mercy of God, þat ys: fastyng, and deuote prayng,  
 and almes-gevyng<sup>2</sup>. Fastyng hit clansyþe a mannys flesch of  
 evyll steryng and lyst to syn of gloteny and of lechery; for þes  
 4 byn synnys of þe flesch. Devout prayer hit mekyþe a man sowle,  
 and pyttyþe away slowthe and envy. Almes-dede hit qwenchyth  
 þe fure of couetyse, and pyttyþe away dedly wrath out of a mannys  
 hert, and makyþe hym mercyabull. Then 3e schull know<sup>3</sup> þat þes  
 8 dayes byn callet Ymbryng-dayes, for, as opynion of summe ys, þay  
 byn callet Ymbryng-dayes for encheson þat our old faders wolden  
 ete þes dayes kakes bakyn yn þe ymbres and was callyt 'panis  
 subciner[ic]ius,' 'brede bakyn vnder þe askes,' and to askes schuld  
 12 turne þay wist neuer when; so þat yn etyng of þys bred, þay  
 reducet to mynde how þay were but askes; and so by þys þoght  
 þay putten away all delicate<sup>4</sup> metes and drynkes, and werne well  
 apayde on dry mete, and toke no hede what þat þay haden but  
 16 a sympull sustenance. For þe þoght of deþe makyþe a man forto  
 haue a lytyll wyll forto ete or forto drynge, but only þat nede  
 dryuyth hym to. Thus yn your fast þenkeþe on your deþe, and  
 partyþe your mete wyth such þat haue not such as 3e hauen, and  
 20 þen God wyll fede you of his borde yn Heuen. And so God  
 graunte. Amen.

## 60.

DE FESTO SANCTI MATHEI APOSTOLI ET EUAN-  
 GELISTE ET EIUS SOLEMPNITATE.

24 Good men and woymen, suche day N. 3e schull haue Seynt  
 Matheus day þat was Godys holy apostoll and euangelyst. Wher-  
 for 3e schull fast on þe euon, and comm on þe morow to þe  
 chyrche, and worschip God and his holy apostoll Saynt Mathew.  
 28 Then schull 3e knowe well þat þys holy apostoll Seynt Mathew ys  
 commendyt yn all holy chyrche for foure uertues þat he had:  
 he was||obedyent to Cryst radly, also he fedde Crist gladly, he 145 b  
 prechet þe gospell boldely, and sufferd his passyon mekely.  
 32 Furst he was obedyent to Cryst radly. For as he sat yn a tolle-  
 bope ful besy forto gete worldly lucure, and tentut all perfore,

<sup>1</sup> gete *d. D.* gret *G.*<sup>2</sup> almes-gevyng *H.* almes-dede-gevyng *G. C.*<sup>3</sup> know *d. D.* om. *G.*<sup>4</sup> delicate *C.* delycatys *G.* delycious *H.*

Cryst com þat way, and loket on hym, and bade hym com and sewe hym. And he anon <sup>1</sup> radly laft all his scores, and cownturs, and his bokes, and suet Cryst forþe, and had suche a loue to Crist, þat <sup>2</sup> he was wondyr fayne yn his hert to forsake all his <sup>4</sup> good, and so to sewe Cryst pouer and sympyll.

Also he fed Crist gladly; for þen he prayde Crist to ete wyth hym, and made hym a gret fest, not of daynteþe metys ne drynkes, but yn fedyng of Cryst and of þe gret company þat suet Cryst. <sup>8</sup> For he putte away non, but was glad forto fede hom al for Crystys sake. For wher þat Cryst went, gret pepull suet hym, somme for to se þe myracles þat he dyd, somme forto be helyd of hor sekenes, somme forto here hys prechyng, somme forto haue hor lyflode, <sup>12</sup> somme þat werne hys enmys forto haue taken hym yn somme worde, yf þay myght, forto haue desesyt hym þerby.

When Mathew had fede Crist and all þat come wyth hym, Crist made hym on of his dyssipull, and ȝaf hym conyng forto preche <sup>16</sup> þe beleue, soo þat aftyr he prechet Goddys worde boldely, and sparit neuer for þrate ne for drede of deþe. Wherfor he was send to a cyte þat was callet Nadabere wher he fond too men þat wern þe fend al betaght; for by nygremancy and iogulry þay <sup>20</sup> dydden mony thyngys þat werne wondyrfull to mennys syght and all for men schuld leue on hom, and ȝeue hom, and fostyr hom, and do hom gret worschyp. But when Saynt Mathew come, he dyskeuert all hor wychecraft, so þat þe pepull knew opynly þat all <sup>24</sup> was of þe fende þat þay wroghtyn wyth. Wherfor þay wern so wrope, þat by hor crafte þay maden too dragons, gret and horribly, forto spowte fyre and so fowle stencche, þat þay sloen mony men. <sup>146 a</sup> Þes dragons þay broght wyth hom forto || haue devowret Saynt <sup>28</sup> Mathew; but when Seynt Mathew herd þys, he made a syngne of þe crosse befor hym, and ȝode aȝeynys hom, and anon þe dragons fellen downe ded befor hym at his fete. Then sayde Mathew to hom: ‘ȝ[i]f ȝe haue <sup>3</sup> myght, raysyth hom to lyue aȝeyue.’ But for <sup>32</sup> þay myght haue no power yn his presence, he sayde: ‘Yf I wer not Goddys seruunt, I wold make hom to do to you þat ȝe had purposnt to do to me. But hit ys þe techyng of our maystyr, alगतys forto do good aȝeynys euell, wherfor I byd you dragons <sup>36</sup>

<sup>1</sup> anon *C.* anon and *G.*<sup>2</sup> þat *C.* and *G.*<sup>3</sup> haue *C.* hue *G.*



pat 3e arsyth vp, and gope þedyr as 3e schall neuer greue man ne beest.' And so þay resyn vp and 3oden hor way. Then Saynt Mathew turnet hym to þe pepull þat was gedyrt to, and prechet  
 4 hom þe ioie of paradyse, and sayde how þat þere was<sup>1</sup> euer day and neuer nyght, ther was euerlastyng youþe and neuer eld, algates helpe and neuer sekenes, song and myrþe wythout sese, rcses and flowres wythout welewyng, popynjays<sup>2</sup> and bryddes  
 8 euermore syngyng, loue, and rest, and all maner lykyng. So all þat wyll be of Cristys beleue schull comme þedyr, and haue þys ioi wythout endyng. Thus he prechet Goddys worde bo[l]dely.

He suffyrd also passyon mekly. For as he prechet yn a cyte,  
 12 wykket men token hym, and betyn hym sore, and aftyr puttyn out his een, and castyn hym yn a prison, tyll þay hadyn counselet what depe he schulld haue deyet apon. But þen come þer an angell to Andraw þeras he prechet yn a fer contre from hym, and  
 16 broght hym ouer þe see to þe prison wher Mathew was yn. And when Andraw sygh hym so fowle ferde wyth, he wepyd full sore for reupe of hym, and prayed to God for hym; and so anon God restoret hym hys syght a3eyne. And þen Andraw lad hym out  
 20 of prison, and bade hym goo a3eyne and preche Goddys word; and Andraw 3ode a3eyn to hys contrey.

Then, as Seynt Mathew prechet yn þe cyte of Nadaber, þe kyngys senne of þe cyte deyet. Wherfor þe kyng send aftyr  
 24 Mathew, and prayde hym forto reyse<sup>3</sup> his sonne a3eyne to lyue, and soo he dyd. Wherfor þe kyng, and his wyfe, and a doghtyr þat || was callet Eufania token cristen fayþe, and þe more part 146 b of þe pepull. And for he knew þat God had chosen hur forto be  
 28 an holy woman, he 3af hur þe vayle of chastyte, and blesset hur; and aftyr scho was a keper of mony holy woymen and virgyns. Then deyt þe kyng, hur fadyr, and þen comme þer anopir, Hirtacus, and loued þys Eufania, and spake to Saynt Mathew, prayng  
 32 hym of helpe, yf Eufania wold assent to hym and ben his wyfe; for aftyr hym scho wold do and aftyr non oþer. Then sayde Mathew þat myght not be, for scho was weddyt to þe Kyng of Heuen, and my3t by no way breke hur spowsehode. Then was þe  
 36 kyng so wrope, þat he send men to sle Seynt Mathew; and soo,

<sup>1</sup> þere was] þere is *C. om. G.*

<sup>2</sup> popynjays *H. popians G. popiniopes C.*    <sup>3</sup> reyse *H. ryse G. reren C.*

as he had sayde his masse, and stode at his auters ende yn his deuocyons, on come behynd wyth a swerd and slogh hym. Then cristen men token his body and buryet hit yn þat same chyrche. Þen also þe kyng let set fyre on Eufania hews, forto haue brent 4 hur peryn. But þen Saynt Mathew aperyte, and turnet þe fyre to þe kynges palyce, and brent hyt vp altogedyr, so þat noþyng lafte saue þe kyng, þat vnnep scope, and a 3eong sonne of his<sup>1</sup> wyfe. And þen was þys kyng smyton wyth a meselry þat was 8 soo vyolent to hym, þat for sorow þat he had, wyt his owne swerde he slogh hymselfe; and soo for he schapput a fowle deth to oper, hit fell apon hymselfe.

Now pray we to Seynt Mathew, as he sauet þys holy mayden 12 Eufania, þat he wyll pray for vs, þat we may be sauet, bope body and sowle. Amen.

## 61.

## DE FESTO SANCTI MICHAELIS ET EIUS SOLEMPNITATE.

Good men and woymen, suche a day 3e schull haue Seynt 16 Michael day, Goddys holy archangyll. Þe whech day 3e schull comme to chyrch and worschyp God and þys holy archangyll. Then schull 3e know þat holy chyrche þat day makeþe mencyon of all Goddys holy angels for þe gret helpe and seruice þat mankynd 20 haue of hom. But specyale he makeþe mynde of Saynt Mychaell 147 a for þe prerogatyues þat he haue before || all oper; for he ys wondurfull yn aperyng, he ys meruelous yn myracles worchyng; and victoryus yn his feghtyng. 24

He ys wondyrfull yn aperyng for, as Seynt Gregory sayth, when God wold do wondurfull þyng or dede, þen he sendyþe forþe Saynt Mychaell as [h]ys one banrer. And as he þat beryþe hys scheld and hys sygne of his armes peryn, þat ys, þe sygne of þe crosse, 23 herfor he was send wyth Moyses and Aaron ynto Egypt, forto worche meruayles þat þer wer done; for þogh þe sygne wer yn Moyses hond, þe myght of þe doyng was yn Mychaell. Michael also departyd þe Red See and huld þe watyr on<sup>2</sup> twyn, whill þe 32 childyr of Ysraell 3eodyn progh þe see, drye fote. He had hom fourty 3ere yn deserte, he broght hom ouer flecm Iordan, and huld þe watyr a3eyne, soo þat þe watyr rebondet a3eyne lyke to

<sup>1</sup> MS. hir.<sup>2</sup> on C. o G.

a gret hyll, whyll þe pepull ʒeode ouer drye schodde, and so he<sup>1</sup>  
 broght hom ynto þe londe of byhest. Also he kepyth paradyse<sup>2</sup>,  
 and takyþe yn sowles þat ben send þedyr. He schall sle þe Ante-  
 4 cryst yn þe mownt of Olyuete. He schall byd all þe ded ryse  
 yn þe day of dome. He schall bryng to þe dome þe crosse of  
 Cryst, þe nayles, þe spere, þe crowne<sup>3</sup> of þornes, and all oper  
 ynstrumentys of his passyon, forto schow how ryghtwysly þay  
 8 schull be dampnet þat day þo þat settyth noght by Crystys  
 passyon. Thus Seynt Mychaell aperuþe wondyrfully.

He worchyþe myracles meru[el]lesly. For, as we redyn, 'in a  
 contro þat is called Appulea þer<sup>4</sup> ys an hygh hyll ys callet Garganus.  
 12 And þer ys<sup>5</sup> a cyte negh to hit yn þe wheche cyte dwellyt a ryche  
 man of dyuerse catell, and for his bestys lesuet apon þat hyll,  
 apone a tyme a bull was laft byhynd þe oper bestys. Wherfor  
 þys man wyth his seruandys ʒeodyn forto seche þys bull, and soo  
 16 þay fondon hym stondyng al hymselfe befor an hole of a den þat  
 þer was. Then wou schot an arow at þys bull, but þe arow  
 turnet aʒeyne, and smot hym þat schot hur, and wondyt hym sore.  
 Wherfor þay wer all aferde, and ʒeoden, and tolden þe byschop  
 20 of þys þyng. || Then, as this byschop prayde to haue wyttyng of 147 b  
 þys thyng, Seynt Mychell come to hym, and sayde how hit was  
 hys wyll þat þe man was hurt wyth hys arowe. 'For by þat  
 doying men schuld know þat I am keper of þat place. Wherfor go  
 24 þedur<sup>6</sup> and make of þat den a chyrch, þat þe pepull may come þedyr,  
 and worschyp God and me,' and soo he dyd.

He aperet also to anoper byschop at a place þat ys callet now  
 Mychaell yn þe mownt yn Corneweyle, and bade hym go to a  
 28 hullus top þat ys þer, and þeras he fonde a bull tent wyth þeues,  
 þer he bade make a chyrche yn þe worschyp of hym. But for þer  
 wer too roches, won on ayþir syde þe chyrche, þat þe werke myght  
 not vp for hom, Saynt Mychaell bade a man yn a nyght goo þedyr  
 32 and put away þes roches, and drede nothyng. Þen ʒede þys man  
 þedyr, and set to þe roches his schuldyr, and bade hom yn þe  
 name of God and Saynt Mychaell sterte vttyr; and so þay dydden  
 as moche as nede was.

<sup>1</sup> he *C.* be *G.*<sup>2</sup> paradyse *C.* paradyde *G.*<sup>3</sup> *MS.* crownes.<sup>4</sup> in ... þer *H.* yn Appulea þat yn his contre *G.* þat in Appulea in þat cuntre *C.*<sup>5</sup> And þer ys *d. D.* yn *G.*<sup>6</sup> go þedur *H.* do *G.* go þou *C.*

In Seynt Gregorys lyfe we redyn how þer was suche a qwalme of pepull yn Rome, þat þay seen<sup>1</sup> arows of fuyr comyng from þe erthe and slogh men, an hve nowmbyr. Then Seynt Gregory prayde to God forto ses þat pestylens. And þen he sygh an angyll<sup>4</sup> stondyng on a castell þat ys callet Anglestowre, wypyng his bloody swerde, and put hit vp ynto his schepe<sup>2</sup>. The wheche angyll, þay sayden, was Saynt Mychaell þat was send þedyr from<sup>3</sup> God, forto ponesche þe pepull for hor synne. Thus Mychaell was meruelyus<sup>8</sup> yn miracles worchyng.

He was also victorius yn his feghtyng. For when þe cytesons of Sepontyne wern ouersetete wyth paynoncs, and schuld ȝeue hom a bateyll, þay prayde ȝorne to Seynt Mychaell for helpe. Þen, þe<sup>12</sup> nyght befor þe day of batayll, Seynt Mychaell aperut to þe byschoppe, and bade hym haue no drede, but goo ynto þe bateyle boldely, and he wold helpe hym. Then, on<sup>4</sup> the morow when  
 148 a the || batayle schuld mete, þe hull of Garganus was hullyd wyth<sup>16</sup> a dark myst. And out<sup>5</sup> of þat myst com fleyng so thycke arowse of fyre and boltes of thondyr, and wondet þe paynems, þat þay floen all þat myghten, and mony of hom wern slayne, and þilke þat wern sauēt þay seon þe myracles of God, and werne<sup>20</sup> made crysten men by helpe of Saynt Michael.

Seynt Ion þe Euangelyst segh yn þe apocalyps how þat Mychaell and his angelys foghten wyth Lucifer yn Heuen, þat ys callet þe dragonne and his angels. And soo, wyth helpe of God, Mychaell<sup>24</sup> had þe bettyr, and drof out of Heuen þe dragon and all hys feres ynto erþe, bytwx Heuen and erþe, and þer ben as-thycke as motes yn þe sonne. But for Crist come to helle wyth a berst of thondyr, ȝet when þay herdyn þondyr, for fer þerof þay fallen don<sup>28</sup> ynto þe erþe, and þen þay gon not aȝeyne vp tyll þay haue don some gret maleyce. Then þay reron debate and maken man-slaght, þay maken wymen to ouerlye hor schyldyrne, þay reren fyre, and breunen howses, þay reryn wyndys, and eastyn downe<sup>32</sup> trees and howses, and don moche harme, and drowne schyppys yn þe see, doyng þe harme þat þay mown and moche more þay

<sup>1</sup> seen *d. D.* om. *G.*<sup>2</sup> schepes *C.* schope *G.* shepe *d. D.*<sup>3</sup> from *d. D.* for *G.*<sup>4</sup> on inserted above the line.<sup>5</sup> out inserted above the line.



wolden nere þe helpe of Saynt Mychaell. For all hor sorow ys  
 forto se angesles beron vp sowles ynto Heuen, ynto þat plas of  
 ioie þeras þay wer. Oþer spyrytys were yn Heuen þat stod  
 4 not yn stydfast charyte toward God, but somwhat floturet; þe  
 wheche Seynt Mychaell drof out of Heuen ynto an yle of þe see.  
 Þe wheche Saynt Brandan segh and tellyth þus.

## Narracio.

- 8 As<sup>1</sup> I was schyppying yn þe see, I come to an yle, and segh  
 a tre soo brod and so moche, þat ys wondyr forto tell. On þe  
 whech tre settyn bryddys, whit as snow, þat wern thyckyr þen  
 leues on the tre. The[n] I prayde to God forto haue wyttyng what  
 12 þay wern. Then come þer on of hom, and sat on þe horne of þe ||  
 schippe, and baturde wyth hor wynges, and gave a song as hit 148 b  
 wer organs. Þen sayde I to hur: 'Yf þou be Godys messenger,  
 tell me what ȝe ben.' Then he sayde: 'We werne angesles yn  
 16 Heuen, when Mychaell drof out Lucifer and his angesles; and for  
 we aȝeynstod not hym as Lucyfer dyd, we werne dryfvyn out also,  
 but we byn soo departyd þat we comen yche holyday hedyr, and  
 here we worschepon God seuen syþes yn þe nyght and seuen yn  
 20 þe day, as ȝe don, and haue non opir payne, but only þat we ben<sup>2</sup> put  
 out of Godys presence. Thus Seynt Mychaell was wondyrfull yn  
 aperyng, he was mervayles yn myracles doying, and victorius yn  
 his feghtyng.
- 24 Then schull ȝe all knel adowne, and pray to Seynt Michael þat  
 he apere to you, when ȝe schull passe out of þys world, and defende  
 you from your enmyes, and bryng you to þe ioie of paradyse.  
 Amen.

## 62.

23 DE SOLEMPNITATE SANCTI LUCE EUANGELISTE  
 BREUIS SERMO AD PAROCHIANOS.

Good men and woymen, such a day N. ȝe schull haue Seynt  
 Lukes day, Goddys holy euangelyst. Þe wheche day ȝe schull  
 32 com to chyrch, and worschip God and his holy euangelyst. Then  
 schull ȝe know þat Cryst had IIII euangelystys: Marke, Mathew,

<sup>1</sup> As *C. om. G.*<sup>2</sup> þat we ben *C. om. G.*



Luke, and Ion. þe whech wryttyn þe foure gossell þat ben Cristys wordis; for gossell ys yn redy Englysch, Goddys spelle, þat ys, Goddys word. Wherefore þese foure<sup>1</sup> wrytton not only what Crist spake, but also what he dyd and what he suffyrde here 4 yn erþe for mankynd, for encheson þat we and all oþer þat werne before vs and schull come aftyr vs, schull know and wyte, what he dyd and taght yn helpe and saluacyon of monkynd.

Then for<sup>2</sup> þes foure euangelystys ben lyknet to fowre dyuerse 8 bestys, and soo byn paynted yn fowre partyes of Cryst, þat ys: for Marke a lyon, for Mathew a man, for Luke a calfe, and for Ion an eron. Wherefor mony lewde men wenen þat þay wern suche bestys and not men. But þay þat soo vnderstonde 12 þay schull know þay ben soo lyknet to þes bestys, for Cristys 149 a doying yn þe gossell þat þay wrytton was lyke || to þes bestys kynde. As þus Mathew he wrot most of Crystys monhed and þerfor he ys lykenet to a man. Luke he wrot most of Crystys 16 sacryfye and his deþe, and þerfor he ys lyknet to a calfe or an ox; for a calfe þat was offerd yn sacurfye yn þe old law for synne, yn tokenyng þat Cryst schuld come, þat schuld be offurt yn sacryfye for synne of þe pepull yn þe auter of þe crosse. Marke 20 wrot most of Crystys vpryst from deþe and þerfor he ys lyknet to a lyon, for as bokes telleth þe kynd of þe lyon ys suche þat his whelpes þre dayes aftyr þat þay ben born þay shull lye ded. Then þe thryd day þe lyon comeþe, and for he sees his whelpys 24 ded, for sorow he maketh such a rore, þat þe ded whelpys þerwyth qwykeneþe and so takeþe lyfe. Thus, when Cryst had layne ded þre dayes, þe þryd daye þe Fadyr of Heuen spake to hym, and bade hym ryse; and soo rayset hym from deþe to lyve. Ion ys 28 lyknet a eron þat ys kyng of fowles, and of kynd fleyng hext and next to þe son, and haþe gret delyte for to loke on þe sonne. Soo Seynt Ion he went next to God, for he prechet and wrot most of Crystys godhed and lytyll<sup>3</sup> of his monhede. For þes 32 skylles þes euangelystys ben lyknet to þes bestys.

But þen 3e schull know þat Saynt Luke ys lyknet to a calfe þat was offert yn sacurfye, for he offert hymselfe yn sacurfye to God, day and nyght, by þre wayes: yn þoght, and worde, and 36

<sup>1</sup> þese foure *C. om. G.*<sup>2</sup> for *C.* four *G.*<sup>3</sup> *MS.* lythyll.

dede. He offert his þoght to God for þeras he was wonte before<sup>1</sup> forto  
 thyne on vanyte and how he myght gete wor[l]dely goodys; for he  
 was leche of craft, and as bokes sayne, a lech boldely slepe a mon,  
 4 and he<sup>2</sup> ful helt had sommtyme do mys before. Wherfor he  
 turnet his þoght yn sacurfyce to God; for as þe boke sayth God  
 ys gretly plesyt wythe þat þoght þat ys sory for his synne.

He offert also his worde to God yn sacurfyce; for þeras he was  
 8 wont before þat he come to þe apostles to speke mony an ydull  
 worde and of no vayne, aftyr he turnet al his speche ynto profyt  
 to hym and to all oþer cristyn pepull. || Wherfor he ȝede to our 149 b  
 lady and lurnet at hur þe gospell þat he wrot, and for encheson  
 12 þat he was clene maydon, and had noþer wyfe ne chyld, he was  
 moch more chere to oure lady, and scho taght hym full godely  
 how þe angyl come to hur on message from þe kyng of Heven<sup>3</sup>;  
 and what he spake to hur, and hur vnswar agayne, and so forþe  
 16 all þyng þat scho dydde wyþe hur sonne yn his ȝouþe and aftyr,  
 tyll he was steyt vp ynto Heuen. And when he had lurnet þys  
 perfytylly, þen he loket what Marke and Mathew hadon wrytton,  
 and soo toke at hom; and þeras þei<sup>4</sup> passut derkely forth, he  
 20 wrot opynly all þyng. And þus yn techyng and yn prechyng he  
 offeret his word vp to God.

He offeret his dedys also to God yn sacurfyce; for he paynet  
 his owne body wyth dyuerse penaunce of fastyng, of hard lyuyng,  
 24 of hard knelyng. Alsoo he was wyth þe apostolys yn all hor  
 pursewt þat þay sufferd of þe Iewes yn Ierusalem, and wyth hom  
 had gret pu[r]sewt for Crystys sake, and wrot all þe persecucyon  
 þat þe apostoles sufferet. And alsoo he wrot all þe persecucyon  
 28 þat Seynt Steven sufferet, and how he was stenet to deth. And  
 aftyr hys deþe he ȝode to Seynt Poule, and sewet hym yn bonchef  
 and myschef, and laft hym neuer tyll þat deþe departyd hom. And  
 þen he ȝeod ynto a contray þat was callet Bytinys, and þer prechet  
 32 Goddys worde. And when he was foure score ȝere old and ten,  
 þen he deyet full of þe Holy Gost and holy vertues. So, aftyr  
 his deþe, God schowot for hym mony myrakles.

Now pray we to Saynt Luke þe holy euangelyst þat he wyll  
 36 pray for vs wyth Marke and Mathew and Ion, þat progh hor

<sup>1</sup> wonte before *C.* won *G.*    <sup>2</sup> he *C.* om. *G.*    <sup>3</sup> Heven *C.* om. *G.*

<sup>4</sup> þei *C.* scho *G.*

prayer we may haue grace of good lyuyng and Heuen at our endyng. Amen.

## 63.

## DE FESTO SIMONIS ET IUDE ET EORUM SOLEMPNITATE.

Good men and woymen, suche a day N. 3e schull haue an hegh 4  
 fest and a holyday yn holy chyrche of Goddys too apostoles  
 150 a Seynt Symon and Iude. Wherfor 3e schull fast || 3e even, and  
 come on 3e morow to chyrch and<sup>1</sup> worschip God and his holy  
 apostols. Then schull 3e know pat aypir of 3es apostoles hadden 8  
 two names, pat won was callet Symon 3elotes and Symon  
 Chananeus, and pat oper was callet Iudas Iacobi and Iudas  
 Thaddeus, in 3is schoyng, how 3e name pat<sup>2</sup> a man or of a woman  
 hape, hit dyeth<sup>3</sup> yn this world and passup out of mynde yn schort 12  
 tyme aftyr his dethe. Wherfor ych crystyn man wyll be bysy  
 to gete hym a nome pat schall be wrytten yn Heuen yn 3e boke  
 of lyfe, pat schall last for euermore. Herefore 3e apostoles  
 suffren gret dyspyte, and doses, and trauayle, and penance, and 16  
 at 3e last payne of depe for Goddys sake wyth meke hert and clene  
 consyence. For Symon ys vndyrstondon obedience<sup>4</sup> pat makepe a  
 man meke yn hert, and Iudas ys vndyrstondon confessyon, pat  
 clansyþ a mannys consiens of all maner fulpe of synne. Thus 20  
 befor depe pay euen yche man and woman ensampull, and  
 techepe how pat pay pat suffyrth any doses for Goddys sake wyt  
 meke hert and clene conseyens, pay ay schull be worschepyt hely  
 of God yn Heuen, and hor names wrytton þer wyth gret worschyp 24  
 ynto 3e fraternite of all 3e seyntys yn Heuen. But þen ben þer  
 mony pat God sendyþ doses and greues for gret loue and eneres  
 of mede yn Heuen; but for pay take not hit wyth meke hert and  
 clannes of conscience, but grucchyth þerwyth and playneth 3erne 28  
 þerapon, wherfor pay haue gret nede forto pray God of help, and  
 forto be helut of pat sekenes pat pay haue yn hor hert and yn hor  
 spyryte, as we redyn yn 3e lyfe of 3es apostles, how a kyng pat  
 was callet Abagarus dyet. 32

<sup>1</sup> and C. om. G.      <sup>2</sup> þat C. of G.      <sup>3</sup> dyeth H. dedup C. G.

<sup>4</sup> obedience H. obedient G. not in C.

## Narracio.

We redyn þus : this kyng was lepur<sup>1</sup> and herd how oure Lord Ihesu Cryst wroght mony myracles and helyd all seke. Wherfor  
 4 he wrot a lettyr to hym yn þis wyse : ‘ Kyng Abagarus gretyth well Ihesus, sauour, þat precheth yn plases of Ierusalem. I haue  
 herd of þi myracles þat þou dos ; how þou || helyst all maner seke 150 b  
 wythout herbes oper any salue, and cures blynde, and halt and<sup>2</sup> erokut  
 8 wyth a worde, and þat ys more wondyrfull, þou reysys ded bodyes  
 azeine to lyue. Wherfor I thenke yn my hert þat þou art Goddys  
 Sonne, and art comen don frome Heuen ynto erthe, and lyues  
 among men as on of hom. Wherfor I wrytte to þe, prayng þat  
 12 þou come to me, and helpe me of my lypur þat greueth me ; for  
 I haue vnderstondyng how þe Iewes han schaput to do þe to  
 dethe. And I haue a lytyll cyte þat ys good and honest and  
 plentwes and ys inogh for vs boþe ; wherfor y pray þe come to  
 16 me, and dwelle we togedyr yn rest and yn pes allway from þyn  
 enmyes.’ Then Cryst wrot agayne to hym and sayde : ‘ Þou art  
 blesset þat leues yn me, and has not zet sen me. But for þou  
 wylues me to come to þe, I say þat I mot do þat I am comen for ;  
 20 and þen will I send som of my dyscypull to þe þat schall help  
 þe of þy sekenes.’

Then, for þys kyng myght not haue Cryst to hym, for gret  
 desyre þat he had to hym and for to haue sen hym, he sende  
 24 a maystyr payntur to Cryst, forto paynt his vysage as lyke as he  
 cowþe and bryng to<sup>3</sup> hym, hopyng so forto haue som maner  
 knolez of hym. But when þys paynter lokyt on Crist, hys vysage  
 schon so bryght þat he myght nopyng se of hym. Wherfor he  
 28 was all mowrnyng yn his hert þat he was send so fer and myght  
 not spede. Then Cryst toke a clope of þys payntur, and wypet  
 his one vysage þerwyth, and þen was þe fowrme of his vysage  
 apertly þeron all opur. Þen þe payntur cowþe make hyt, and he  
 32 bar þat from Cryst to þe kyng. Then was þys kyng wondyr glad  
 of þys sonde, and dyd hit all þe reuerens þat he cowþe, tyll aftyr  
 Crystys ascencyon Seynt Thomas of Ynde send on of þe apostoles,  
 Seynt Iude, to þis kyng. And when þis kyng segh Seynt Iude,  
 36 þen segh he a schynyng yn hys face, þat he wend þat hit had ben

<sup>1</sup> lepur *C.* lethyre altered from lethyrd.<sup>2</sup> and *C.* om. *G.*<sup>3</sup> to *C.* om. *G.*

Cryst hymselfe. Then sayde Iude: 'Bylene yn Cryst, and þou schalt haue þy hele.' Þen sayde he: 'I beleue yn hym, and fayne ||  
 151 a wold be wroken on hom þat han don hym to dethe, yf hyt wer yn my power.' Then toke Iude þe lettyr þat Cryst send to þe 4 kyng befor, and weput þe kyngys forhede þerwyth, and anon þe lepur fel from hym and he was hole as a fysche.

Then, when þis was don, Iude ȝeode to Symon, and ȝeodon boþe yfere ynto *Perse* to preche Goddys worde; and þer wroghten mony 8 myracles, so þat þay turnet þe kyng and two and syxty þousant of othyr pepull to cryston fayth. Then crysten pepull encresyt so, þat þe kyng and negh all þe pepull of þe contre wythdrogh þe offryngys þat þay weron wont to offur to hor mawmetus, þe wheche þe 12 byschoppys of þe tempull haden to hor lyflode. But when þis was wythdrawen, þe byschoppys wern so wroth, þat þay gedyrt hom togedyr, and als mony as þay myghten by frendeschyppe and for hyre, and token þes apostoles, and ladden hom ynto hor 16 tempull, oþer forto haue don sacurfyce to hor mawmetys opir ellys forto haue byn don to dethe. Then come þer an<sup>1</sup> angyll from Heuen, and asket hom whethyr þay wold haue hor enmyes ded anon befor hom othyr suffyr marturdome for Goddys sake. Then 20 sayde þe apostoles aȝeyne: 'Boþe we desyre, forto haue oure enmyes forto turne to þe faythe, and we forto suffyr deth for oure Lordes loue.' Then þay turnet hom to þe mawmetes þat weron yn þe tempull, and commawndet þe fendes þat weron yn hom 24 forto come out, and schow hom to þe pepull, and þen plucke þe ymages al to powdyr; and soo þay dyd. Wherfor þes byschoppys wern soo wroþe, þat þay anon fellen on þes apostoles, and all tohew hom to deth yn peces. Then þerwyth anon come a þondyr and 28 a layte wyth þat, and clefe þe tempull yn þre partyes downe to þe grownde. Þen toke þe kyng hor bodyes and buryet hom, and made a ryall chyrch yn worschyp of hom.

Now ȝe schull knele downe and pray to God as he helet þys 32  
 151 b kyng Abagarus of his lepur, so, by prayer of þes apostoles, || þat he hele yow of all maner sekenes, boþe yn body and sowle.

<sup>1</sup> an inserted above the line.



## 64.

## DE FESTO OMNIUM SANCTORUM SERMO BREVIS.

Good men and woymen, such a day N. 3e schull haue a solen fest yn all holy chyrche, þat ys, þe fest of all halowes of Heuen.

4 Wherfor yn worschyppe of God and all þes seyntyngs 3e schull fast þe enen, and come to þe chyrch to þe fyrst euensong, and on þe morow to matens, and to masse, and to þe secunde euensong, and worschip God and all hys haloues for oure neglegence of all þe

8 3ere before. Then 3e schull know þat þys fest was ordenet to gret helpe of all cryston pepull fore þre skylles þat þer ben, þat ys: for a tempull halowyng, for omissyons fullyng, and for neclygence clansyng.

12 Fyrst hit was ordeynet for a tempull halowyng. For when þat þe Romaynes wern lordes of all þe world, þay maden a tempull yn Rome rownde as a dofhowse, and callet hyt Pantyon, and setten yn þe mydyll of þe tempull an ymage þat was þe cheff mawmete

16 of Rome, and þen of yche a lond anopir ymage<sup>1</sup> rownde all aboute by þe wall, and þe nome of þe lond þat þe ymage was of wrytton vndyr his fote. And all wern made so wyth nygramaney, þat when any lond turnet from þe Emperour of Rome, anon þat

20 ymage of þat lond turnet hys face to þe wall and his bake to þe ymage of Rome. So, when þe byschoppys comen ynto þe tempull and seen any ymage turnet, þay loket what lond þat ymage was of, and soo 3eoden forth and told þe Emperour. And þen he wold

24 gedyr a gret ost, and send þedyr and sett hom yn rest and pece a3eyne. Then duret þis tempull tyll þe pope<sup>2</sup> Boneface þe furp come. The whech 3ede to þe Emperour þat was callet Foca, and prayde forto 3eue hym þe tempull þat he myght put out of hit þe

28 multutud || of fendes, and halow hit yn þe worschyp of oure lady 152 a and of all martyres; and soo he dydde. Then after com anoper pope<sup>2</sup> þat was callet Gregory, and he ordeynet þys day forto be halowet yn worschip of God and of all þe seyntyngs, and so com-

32 mawndet all holy chyrche forto do to þis fest as furst was begonnen.

This fest was alsoo ordeynet of þe same pope<sup>2</sup>, forto be fulfullet

<sup>1</sup> MS. ymages.

<sup>2</sup> pope scratched out.

yn oure omyssyons for mony seyntynges we leuen yn þe 3ere vnseruet; for þay ben so mony þat we may not serue hom all. For, as<sup>1</sup> Seynt Ion tellyth, yche day of þe 3ere ben mor þen foure þousand of martyres, outtaken þe forme day of Ianuare. Wherfor<sup>4</sup> holy chyrch ordeyneth þat connably þat, for hit so ys þat we may not halow yche day of þe seyntynges at hor festys, we schull halow hom on won day, and soo fulfull yn won day þat we han lafte all þe 3ere behynd. Thus yche seynt of Heuen hath his worschip of vs<sup>8</sup> whyll we halewon þys day deuotly as we owen forto do.

Thys fest was ordeynet forto clause oure neclygence; for þogh we halowen but few sayntes-dayes, 3et we ben full neclygent yn oure seruyce, and for3etup mony thynges by vnconnyng, and by<sup>12</sup> lettyng oþer wor[l]des ocupacyon. Wherfor yn þys fest we schull make amendes of þat we haue trespaste yn oure festys before. Wherfor 3e schull know þat þay haue gret synne þat don not hor bysynes þis day, forto serue God and all his seyntynges, yche man and<sup>16</sup> woman, yn hys degre, aftyr hys conyng and hys hauere. And know well þat þis day your prayers schull be sandyr herd of God þen anoper day, for þis day all þe sayntynges of Heuen yfere praythe for vs; wherfor 3e schull know for certeyne þat all þe sayntes<sup>20</sup> prayng at ones schull be raythyr herd then on oþyr too by homselfe. For þe seyntes þat now ben yn Heuen wern summe tyme, as we ben now, of oure flesch and oure blode and our forme fadyrs.

152 b Wherfor þay haue compassyon || of vs, and byn fayne forto get any<sup>24</sup> prayers of vs þe wech þay mow pre3end God wyth yn oure name. Then, forto schow þat all þe seyntynges comen togedyr þys day forto pray for vs, I tell you thys þat I fynde wrytton yn 'Legenda Aurea.' Þis vysyon was seen yn þe secunde 3ere next aftyr þis<sup>28</sup> fest was ordeynet to be halowet.

#### Narracio.

Ther was a keper of Saynt Petrus chyrche yn Rome þat þys day, aftyr maytens, at mydnyght when all wern gon to bedde, for<sup>32</sup> deuocyon þat þys man had, he 3ede to yche auter yn þe chyrche and dyd hys deuocyons. And when he had gon all abowte, þen 3ede he to þe hyc auter; and when he had ben long þer yn hys

<sup>1</sup> as inserted above the line.

deuocyon, he fell on slepe byfor þe auter. Þen anon he was raput  
 in slepe, and segh þe kyng of blysse syttyng yn his maieste, and  
 gret multytude of angeles abowt hym. Then com þer a qwene  
 4 wyth a ryche crowne on hur hed, rychely arayed, wyth a gret  
 company of virgines and of woymen sewyng hur, and when scho  
 come, þe kyng roos azeynes hur, and made to sette hur a chayre of  
 gold and hur to sytte þeryn. Aftyr com on clad yn camels skynnes,  
 8 and hym sewet a gret company of old men. Aftyr come on clad  
 lyke a byschoppe, and hym sewet anopir company, lyke to hym  
 honestly clopyd lyke byschoppys. Aftyr come multitude lyke to  
 knyghtes of dyuerse pepull, and all comen befor þe kyng, and soo  
 12 knelyng downe dydden hym worschype. Þen þay þat weron lyke  
 byschoppys, þay begonnen and sayden matens. Then spake thys  
 mon to the angell þat lad hym, and asked what wer all þys pepull  
 þat he segh þer yn such aray. Þen sayde þe angell þat þe kyng  
 16 was God hymselfe, þe qwene was oure lady, and he þat was  
 clothyd yn camell skynnes was Saynt Ion þe Baptyst and othyr  
 patryarches and othir<sup>1</sup> prophetys wyth hym. Þe byschoppe was  
 Saynt Petyr and othyr apostoles wyth hym and othyr men of holy  
 20 chyrche. The knyghtes weron marturs, and confessours, || and 153 a  
 othyr pepull þat wern Goddys trew seruantys yn erth, and comen  
 all þus before hym, and þonket hym þe worschyp þat þay haden  
 þys day yn erth of all mankynd. Wherfor þay prayet all to God  
 24 for you þat ben yn erthe þat God schuld qwyte you for<sup>2</sup> your  
 trauayle yn Heuen.

Wherfor 3e schull now knele adowne, and pray oure lady and  
 oper holy seyntyys þat þay pray so for you to God, þat he 3eue you  
 28 such a grace to do hym suche worschyp and seruyce here yn erth,  
 þat 3e may be worthy forto come and here þe seruyce þat þay  
 maken yn Heuen before þe glorious Trynite, þat ys þe Fadyr, and  
 þe Sonne, and þe Holy Gost.

<sup>1</sup> othir inserted above the line.

<sup>2</sup> for C. om. G.

## 65.

IN DIE ANIMARUM SERMO BREUIS AD <sup>1</sup> PAROCHIANOS.

Good men and woymen, as 3e kneweth well, þe morow aftyr All-halow-day ys enermor Sowlemasse-day, þat ben yn purgatory yn Goddys pryson and haue gret nede to be holpon. Wherfor as <sup>4</sup> holy chyrche þys day worschepyth all þe seyntes of Heuen generaly yfere, hopyng to be holpen by hom, ryght soo, on Sowlemasse-day, holy chyrch makyth mynd, and syngyth, and redythe generaly for all þe sowles þat ben yn purgatory, havyng full beleue forto relesch <sup>8</sup> hom of hor payne, othyr yn parte, othyr yn all. Wherfor ych crysten man and woman schall as þys day helpe þe sowles þat ben yn payne, for soo þay mown and þay woll; for þe lest prayer þat ys made for hom dothe hom ese. So pagh a man say but þus: <sup>12</sup> 'God haue mercy on all crysten sowles!' so þat <sup>2</sup> he þat sayth þus, be yn charyte and out of dedly synne. Then schull 3e know wele þat þre þynges helpen soules most out of penance, þat ys: devot prayng, almes-3euyng, and masse-syngyng. 16

Devot prayer helpyth moch a man sowle; for as a lord þat hath a man yn dystres, at þe prayer of his godde *seruand*, *oper* he relesches all, *oper* som, soo God, at þe prayer of his trew *seruand*, releschuth a sowle þat he prayth for, othyr yn party, *oper* yn all. <sup>20</sup> Then, forto schow you how gretly good prayers helpeth þe sowles, ||  
 153 b I tell you þis ensampull þat I fynde wrytten yn 'Legenda Aurea.' þer he sayth þus:

## Narracio.

24

Ther was a man þat had his howse by þe chyrch-3eorde, so þat þe dure openet toward the chyrche. Þen had he a maner þat, als oft as he come *oper* 3ede ouer þe chyrche-3eorde, he wold say a 'De profundis' for all crysten soules. Then, on a day, hyt <sup>28</sup> happonet so þat he was pursewet wyth enmys, þat he flogh homward; but when he come ynto þe chyrch-3eorde, he poght: 'Now ys tyme forto say "De profundys,"' and knelut adowne, and sayde. And anon *perwyth* all þe chyrch-3eorde rose full of bodyes, yche on <sup>32</sup> wyth an ynstrument yn hys hond of his craft, and dryuen a3eyne

<sup>1</sup> ad C. om. G.<sup>2</sup> þat C. II. om. G.

his enmyes. And when þay seen þat, þay cryed God mercy, and þes men and he allway aftyr were þe more deuot forto pray for þe sowles. Thus devout prayer helpyth moch sowles.

- 4 Also almes-ȝeuyng<sup>1</sup> helpyth moch hom; for as watyr quencheþe fure yn our syght, ryght soo almes-dede qwencheþe þe fure þat brenneth hom yn hor payne. And yf almes be don for hom þat ben yn blys, for þay haue no nede þerto, hit ys putt ynto  
 8 þe tresowre of holy chyrche, and at Goddys byddyng hit ys dalt among hom þeras he asynet hit. And þen þe sowles þat ben holpen þerwyth, heyley þay þonken þe sowles þat hit was ȝeuen for. Thus schull ȝe know þat almes-dede helpethe moch sowles; for  
 12 oft-tyyme seyntes han herd fendes waylyng and ȝelle, for þat by almes-dede and good prayers oft-tymes sowles wern taken out of hor bondes. Wherfor, yn old tyme, good men and woymen wolden þys day by bred and dele hit for þe sowles þat þay louedon<sup>2</sup>, hopynge  
 16 wyth yche a lofe to get a soule out of purgatory; and summe ben þat ȝet vsyth þat; but more harme ys, to few. I rede yn þe same boke 'Legenda Aurea'—

#### Narracio.

- 20 A || knyght, as he ȝode toward a batayle, he bade hys cosyn, yf 154 a þat he deyde yn þe batayle, þat he schuld sell hys hors, and dele þe money yn almes for his sowle. Then, when þys knyght was ded, hys cosyn lyket well hys hors and toke hym to hys owne vse.  
 24 Þen, sone aftyr, þis knyght aperet to hys cosyn and sayde: 'For þou hast not done by my hors as I bade þe, þou hast made me to be yn purgatory viij dayes. Wherfor God wyll take vengans on þe; for þi soule schall goo to hell, and my sowle schall goo to þe  
 28 blys.' Then anon an horrybull voys was herd yn þe eyre of lyons, and berys, and wolues þat kaghten vp þys man bodely and beren hym forth, þat neuermor aftyr herd man of hym.

The pryddde helpe þat þe sowle hathe ys massys syngyng; for  
 32 when any soule apereth to any man, euermore he wylneth and prayth forto haue massys songen for hym. For ryght as mete and drynke conforteth a man when he ys febull, ryght soo þe sacurment comforteþe and strenktheth<sup>3</sup> þe sowles þat hyt byn don fore.

<sup>1</sup> almes-ȝeuyng *II.* almes-dede-ȝeuyng *G. C.*    <sup>2</sup> louedon *C.* lyfden *G.*

<sup>3</sup> strenktheth *C.* strengthe *G.*



## Narracio.

I rede alsoo yn þe same legend how a byschop suspendet a prest, for he cowpe syng non oper masse but of requiem, þe whech he song yche daye deuowtly aftyr his conyng. Then <sup>1</sup>, on a hegh holy- <sup>4</sup> day, as þis byschopp zode toward þe chyrche to matens, when he come to þe chyrch-zorde, ded bodyes rysen vp aboute hym, a gret nowmbyr, and sayden to hym : ‘ þou says no masse for vs and now þou has taken our preste from vs <sup>2</sup>. Do þat þis be amendet, oper <sup>8</sup> for soþe þou schalt be ded.’ Þen was þys byschop soo agast, þat he send for þis prest anon, and bade hym synge as he ere dyd, and he hymselfe dyd als oft as he myght aftyr.

## Narracio.

12

154 b In þe same boke we fynden how þat fyschers of Seynt Tybaude <sup>3</sup> yn þe hote heruest token yn hor nettes || a gret clot of yse, and beron hyt to hym, for he was pottagur; and wyth þat yse þay refreschet þe gret hete of his fete, as oft as hit was layde to. <sup>16</sup> Then herd he a voyce þat spake to hym out of þe yse and sayde : ‘ I am a sowle þat dray my penons her; and woldyst þou syng thrytty masses contynuantly, I schuld be delyuerd of my penance.’ Then þys good man sayde he wold. And soo, when he had sayde <sup>20</sup> a quantyte of þes massys, be steryng of þe fende on come to hym, and told hym how all þe towne was at debate, and yche was redy to sle oper, and he most nedes come forto ses hom; and soo he dyd. Eftsones he began azeine, and when he had seyd halfe þe masses, <sup>24</sup> þen come þer anoper, and told hym how enmyes wer comen, and bysegyd þe towne, and he most nedys go and ordeyne þerfor; and so he laft hys masse. Eftsones and zet he beganne azeine. And when he had songen all þe masses but þe last, þen come þer <sup>28</sup> a worde þat <sup>4</sup> all hys place and moche of þe towne was on fure, and he most helpe hymselfe, lest he wer brent. Then sayde he ‘ pagh all bren and I bope, wyth þe helpe of God I wyll syngne þis masse.’ And when þe masse was sayde, hit was fonde all fantasy <sup>32</sup> of þe fend and noght els; and þen was þe yse molten away, and so þe soule holpen.

And pray we so to Ihesu þat he wol help all þe sawles þat we ben bonden here forto pray for. Amen.

36

<sup>1</sup> Then] The *G.* þan *C.*<sup>2</sup> preste from vs *C.* om. *G.*<sup>3</sup> Tybaude *C.* Tybauce *G.*<sup>4</sup> þat *C.* to þat *G.*

## 66.

## DE SOLEMPNITATE SANCTI MARTINI SERMO BREUIS.

Good men and woymen, suche a day N. 3e schull haue Saynt Martynes day, and come to þe chyrche, and worschyp God and  
 4 Saynt Marteyne, þat ys aftyr þe apostoles holden þe holiest confessour þat ys yn holy chyrche. And þat ys knowen by þe gret myracles þat God hath schewed by hym, boþe yn hys lyfe and aftyr hys deth. Fyrst, when he was but xv 3ere old, as he rode  
 8 among oper knyghtys and was not zet folowed, he kyt his mantell || yn too partes, and 3af halfe to a pore man þat was naket. Wherfor 155 a yn þe nyght aftyr he saw Cryst clothyd yn þe same clope and sayde to hys angell by hym: 'Martyn þat ys not zet folowet haþe  
 12 clapyd me yn þys clope.' Wherfor he was aftyr folowet, and laft all þe worlde occupacyon, and 3af hym all to holynes. Then as he 3ede by þe waye, þe fende mette hym yn lyckenes of a man, and askyd hym whedyr he wold; and he sayde whedyr þat God wold.  
 16 Then sayde þe fende: 'Go whedyr þou wolt, I woll be þyn enmy yn all þyng þat I con oper may.' Þen sayde he: 'God is<sup>1</sup> my helper, wherfor<sup>2</sup> I drede not what þat euer men do to me.' Þen he lyuet so holy aftyr, þat he reyset pre mon from deth to lyue.  
 20 So for þe gret holynes of hym he was chosen byschop of Towres, and as men wern yn þe see negh to haue ben spyllet, on of hom þat knew þe holynes of hym cryet and sayde: 'Seynt Martyne, helpe vs now!' and anon pay werne holpen. And as he rode  
 24 abowte yn his vysytacyon, howndys hunted a hare vndyr his hors wombe. Then, for he had compassyon of þat sely best, he bade þe howndys stond styll, tyll þe gyltles best were paste<sup>3</sup> hor enmys. Then anon þe howndes stoden styll, as þay haden be pyght yn þe  
 28 erth, tyll he 3af hom leue forto goo. Then, as he rode forth, he sawe a gret eddyr swym ouer a watyr. Þen sayde Martyn to hyr: 'Turne agayne to þe<sup>4</sup> bongke þat þou come fro,' and so dyd scho anon. Þen sykyt Seynt Martyn ynwartly and sayd: 'I am sory  
 32 þat neddyrs heren me, and men wol not here me.' Another tyme,

<sup>1</sup> is *C. om. G.*<sup>3</sup> were paste *C. passyth G.*<sup>2</sup> wherfor *C. om. G.*<sup>4</sup> þe inserted above the line.

in<sup>1</sup> þe ȝatys of Paryse, he cussset an horrybull mesell, wherby he was hole anon. He was of soo gret pacyens and suffrence þat hys clerkes smoton hym; but he toke hit pacyently, and was neuer þe wroþer aftyr wyth hom.

4

Anoþer tyme as he rod by þe way all his one, for þat was hys maner, and had on hym a rogh blake mantell, þen come þer a cart  
155 b wyth caryge. But when þe bestys þat droghen þe || cart seen hys mantell waftyr wyth þe wynde, yche on hurlet soo wyth oþer for 8 ferd, þat þay borston hor gere and ferdn fowle wyth homselfe. Then þay þat dryuen þis cart betyn Martyne wyth hor hoytes, and ȝeuen hym mony strokes; but all he suffred and sayde nocht. Þen wenten þay aȝeyne, and rycched hor ger, and wolden haue gon 12 hor way; but for all þat þay myghten do, þay myght not sture hom on fote out of þe place, tyll þay knew how hit was Martyn þat þay haden beton, and cryet hym mercy. And anon he forȝeue hom; þen hor bestes ȝoden hor way esly ynogh.

16

Anothyr tyme as he sate yn hys selle, þe fende come to hym lyke a kyng, cloped yn purpure and crounet wyth a schynyng crowne of gold, and sayde to hym: 'I<sup>2</sup> am comen from Heuen to erth; furste I come to þe<sup>3</sup> to speke wyth þe for gret loue þat I haue to 20 þe: beleue yn me, for I am þi Lord Ihesu Cryst.' Then Martyne loket on hym and sayde: 'My Lord Ihesu Cryst wol not com yn þys aray; but ȝyf þou be he<sup>4</sup>, schow me þi wondes þat þou suffyrst for me, and þen wyll I beleue.' Then anon þe fende vanesched 24 away as smoke<sup>5</sup>, and laft an horrybull stench þat fullet his sell full. Anoþer tyme aftyr þe fend come to hym, and repreuet hym þat he toke to hym men þat<sup>6</sup> aftyr þay had synned and weren schryuen, þay fell eftsones ynto þat same synne; and sayde þoȝ 28 he toke hom to his mercy, God wold not. Þen sayde Marten: 'Wrecche, and þou woldest leue þy pursuyng crysten pepull, and aske God mercy wyth a meke hert, y tryst to God þat he wold ȝeue þe mercy, and take þe to grace.'

32

Then when he schuld passe out of þis world and lay on his deth-bed, he saw þe fende syttyng and aspyyng on hym, yf he myght  
156 a haue caght any mys of || hym yn his ende. Þen sayde Marten to

<sup>1</sup> in *C.* om. *G.*<sup>2</sup> I *C.* for I *G.*<sup>3</sup> furste I come to þe *C.* seust þou not *G.*<sup>4</sup> he *C.* om. *G.*<sup>5</sup> smoke *C.* snow *G.*<sup>6</sup> men þat *C.* meyne *G.*

hym : 'Go forth, þou vnsely best, þou schalt fynd no mys yn me ;  
but Abrahams barm schall receyue me ynto þe blysse.' Þen sone  
aftyр he ʒaf vp þe gost, and was buryed wyth gret honoure yn his  
4 owne chyrch of Towres.

Then foure and fourty ʒere aftyr þer come a byschop þat  
translatud hym. And when he hadde made all þyng redy, he  
layde hond to Martyns body, forto haue born hit forth ; but he  
8 myght not sture hit by no craft þat he cowthe. Then he þoght  
hit was not Seynt Martyns will to be sturet fro theus, and þoght  
forto leue of. And þerwyth come an old fayre man, and bade hom  
goo to, and he wold helpe hom ; and þen anon þay beren forth  
12 þe body wythout any lette. So when þe seruyce was done, þis  
old man vaneschut away, wherby þay knew þat he was Seynt  
Martyne.

Then for God schewet gret myracles for hym yche ʒere at þe  
16 day of his translacyon, moch pepull drogh þedyr, forto bere hys  
schryne aboute yn dyuers stretys of þe towne. Then wern þer  
two beggers of þe whych on was blynd and þat oþer was crepull.  
Þen forto make men forto haue compassyon of hom, he þat was  
20 blynd bare þe crepull on his schuldur, and he taght þe blynde wher  
he schuld goo. And for þay geton moche good þus, þay wern  
aferd, lest þay had met wyth þe schryne of Seynt Martyne, lest  
hyt wold haue heled hom. Wherfor þay schaput hom forto goo  
24 out of þe way ynto anothyr strete þer as þe schryne schuld not  
come. But þen hit fell so þat sodenly<sup>1</sup> þay metten þe schryne at  
a cornell of a strete, wherfor þay wern anon hole boþe. Þen sayde  
þay to Seynt Martyne : 'We thonken þe for þe gret good þat we  
28 haue had for þy loue, but for oure hele we thonke þe not ; for now  
we most gete oure lyuelod wyth swynke and trauayle þat haue  
lyued all oure lyue yn oure es.'

Now ʒe schull pray to God || and Seynt Martyne þat ʒe may 156 b  
32 haue suche lyuyng þat ʒe may haue þe blysse at oure endyng.  
Amen.

<sup>1</sup> sodenly] solenly *G.* soddeyn *C.*

## 67.

DE FESTO SANCTE KATERINE ET EIUS SOLEMPNITATE  
SERMO BREUIS.

Good men and woymen, such a day N. 3e schull haue Seynt Kateryns day. Þe whech day 3e schull come to þe chyrch, and 4 worschyppe God and thys holy mayden and martyr Seynt Kateryn. Then schull 3e know þat Seynt Kateryn was a kynges doghtyr. But þogh scho wer comen of so gentyll blod, 3et, for Goddys sake, scho sette noght by þe pompe of thys world; but set al hur hert 8 yn oure Lord Ihesu Cryst. Wherfor when scho hadde ben at scole, and was lernet at þe full, and cowth dyspute wyth any clerke þat come to þe scole, when scho herd þat Maxencius þe Emperour come to þe cyte of Alysaunder, forto make a solemp offryng to 12 his mawmetys of bullas, and caluure, and othyr bestys, soo þat all þe cyte dynned of þe noyse of hom, then Kateryn blessyd hur, and 3ede ynto þe tempull to þe Emperour, and bo[1]dely rebuked hym, and sayde he dyd fowle forto worschip þes fendes, and leue þe 16 worschyppe þat he schuld do to his God of Heuen, þat made all þyng of noght, and send hym lyfe, and hele, and all þyng to hys nede, and præuet hym by open reson þat Crist was God, and boght mankynd on þe crosse wyth his deth out of þe fendes bondage. 20 Then bade þis Emperour do hur ynto ward tyll he myght be at leysyr forto here hur; for þen he was so besy forto ples hys goddes, þat he myght not tend to hur.

Then þys Emperour made to sende aftyr fyfty scole<sup>1</sup>-maystys 24 of þe wysest þat wern yn any contrey. And when þay wern comen, he bade hom goo, and dyspute wyth hur, and ouercome hur<sup>2</sup>; and he wold rewarde hom heghly for hor trauayle. Then haden þes maystys gret hokur þat þay wern comen of soo fer 23  
157 a contre, forto dyspute wyth a woman, whil þe lest scoler of || hors had byn wyse ynogh forto haue ouercome hyr. But when Kateryn had spoken wyth hom a lytyll whyle, by helpe of þe Holy Gost, scho conuerted hom, so þat þay leuet on Crist, and wold gladly 32 take deth for his loue.

<sup>1</sup> scole *d. D.* score *G.*<sup>2</sup> hur *C.* om. *G.*



Then anon Maxens commaundet<sup>1</sup> to make a gret fyre, and brenne hom all þeryn. But God schewet þer his myracull for hom, so þat þer was no clothe of hors, ny heere of hor hede ytamet wyth þe  
 4 fyre; but all leon ded by othyr wyth as fayre chere, as þagh pay had ben on slepe. Then was þe Emperour wode for tene, and made forto do Kateryn nakyd and so beton hor fayre bode wyth scowrges, þat all hor body was full of wondes, and rennyng all on  
 8 blode, and so puttyn hur ynto prison, forto abyde þer xxx<sup>te</sup> dayes wythout mete or drynke, tyll he come azejne, for nedys þat he most<sup>2</sup> goo fore.

Then had þe qwene a gret longyng forto speke wyth Kateryn,  
 12 and toke wyth hur yn a nyght a knyght þat scho tryst well, þat was callet Porphirius, and ȝodon to þe pryson, and spake wyth Kateryn. And þen scho segh an angell þat had yn aythyr hond a schynyng crowne of gold, and sette þat on on þe qwenes hede  
 16 and þat oper on Porphirius hede, and bade hom be stedfast yn þe byleue, for wythyn þe thryd day pay schull bope come to God by martyrdome.

Then com þys Emperour to hom, and anon sende aftyr Kateryn,  
 20 and wende scho had ben negh ded for hungur; and þen was scho all pylke dayes fedde wyth a coluere from Heuen, so þat scho was yn bettyr poynt þen scho was before. Wherfor þys Emperour was negh wod, and commawnde forto set Kateryn bytwyx fowre  
 24 wheles þat wer wondyrly maket, so þat two turned vpward and two downeward, full of kene hokus, so þat two schuld haue raset hur vpward and two downeward. But when Kateryn was sette yn þe wheles, scho prayde to God for helpe; and anon þer come an  
 28 angyll from Heuen, and smot || al þe wheles into<sup>3</sup> peces, and<sup>4</sup>, as 157 b þogh hyd had ben a whyrlwynde pay rennon ouer þe pepull, and slogh anon ryght foure þousand of hom. Then saw þe qwene þys myracull, and anon come downe before hur husbond, and spake to  
 32 hym boldely rebukyng hym, for he segh Goddys myracull so opynly, and ȝet wold not beleue yn God. Then anon þys tyraunt commawndet forto lede forth þis qwene, and furst rase hur pappes wyth hokes from hur body, and þen smyte of hur hed; and so pay

<sup>1</sup> comaundet *C.* commaundet anon *G.* In *d. D.* the first anon is omittet.

<sup>2</sup> nedys þat he most *d. D.* þat he most nedys *G.*

<sup>3</sup> into *d. D.* y two *G.*

<sup>4</sup> and *d. D.* om. *G.*

dydden. Then on þe morow, for Porphirius had buryed þe qwene, he was taken and a hundret knyghtes of hys felawcs, and weron beheduth<sup>1</sup>, ych for Goddys sake.

Then þe Emperoure spake fayre to Kateryn, and byhet hur þat 4 he wold wed hur, and do to hur all þe worschyppe þat he cowth, yf scho wold forsake Cryst and leue on his goddys. But for scho sette noght by hym ne by his goddes, he made forto smyt of hur hed. Then when þe hed was smytten of, ynstyd of blod ran out 8 whyt mylke. And anon þerwyth come angeles, and token hyr body, and beren hit vp ynto þe eyre, and soo forth xx<sup>ti</sup> dayes iourne þennys to þe mownt of<sup>2</sup> Synay, and þer buryet hit wyth gret worschyp wher God hape wroght<sup>3</sup> mony gret myracles, and 3et doþe 12 ynto þys day.

#### Narraacio.

I rede of a woman þat fyrst seruet Saynt Kateryn, and fast hur euen, as mony don, but aftyr scho laft of. Then yn a vysyon scho 16 saw a company of fayre maydens comyng by hur, and among hom was on passyng all yn beute. But when scho come by þat on, scho hudde hor face, and wold not loke on hur. Then askyd ho won of hom þat come byhynd whad þay wer. Þen sayde scho þat þay 20 wern all seyntys of Houen, 'and þat was Kateryn þat hudde hur face from þe, and wold not know þe, for encheson þat þou hast laft  
158 a þe knowlech of hur.' Then this || woman repentyd and turned azeyne to hyr deuocyon þat scho had don befor, and was a trew 24 seruand to Kateryn euer aftyr, and had þe blysse of Heuen to hyr mede. Þe whech blysse progh þe prayer of Seynt Kateryn God geue<sup>4</sup> you and me. Amen.

#### 68.

#### DE DEDICACIONE ECCLESIE SERMO BREUIS.

28

Goode men and woymen, such a day N. 3e schull haue your chyrche-halyday. Þe whech day 3e schull come to chyrch to worschyp God, haunyng yn mynde<sup>5</sup> þre causes why þe chyrche ys halowed: on for the chyrch-clausyng, and for deuot prayng, and 32

<sup>1</sup> and weron beheduth *C.* he let smyt of her hedys *G.*

<sup>2</sup> of *d. D. om. G.*

<sup>3</sup> *MS.* wrought. wrought *d.* wrought *D.*

<sup>4</sup> geue inserted above the line.

<sup>5</sup> aftyr mynde the word of is inserted in the margin in red ink.

for þe dede-buriyng. Many othyr causes lyn why þe chyrch ys halowet, but of þes þre we schull as þys tyme say, so as God ȝeueth grace.

- 4 Furst hit was halowet for hur owne clansyng; for þe chyrch ys a place ordeynet þat cryston pepull schull come togedyr yn charyte, forto worschyp hor God yn rest and yn pees, ych on wyth othyr. Then ys God fayn of hom, and cometh to hom, and ȝeueth  
8 hom hys blessing, and walketh among hom, and ys wondyr fayn of hom, and dwellyth wyth hom, whyll pay ben yn rest and yn pes, ych wyth othyr. But when þe fende seyth this, þen ys he sory, and schoweþe all hys malyce forto asay, ȝif he mow by  
12 hymselfe oþer by any oþer of hys dyscypoles forto bryng hom out of charyte, and make debate and dyscencyon among hom, and so forto dryve God away from hom: for well I wot þat God ys not þeras debate and dyscencyon ys. Then, for our holy fadyrs knew  
16 hys maners and his malyce, pay ordeynet þe chyrch to be halowet; and so, by holy prayer and halowyng, scho ys clanset of þe fende and of hys malyce, and he hath no power aftyr forto come ynto þe chyrch, but hit so be þat som wykkyd lyuer þat ys belafte wyth  
20 þe fende, bryng hym ynto þe chyrche wyth hym; for als longe as a ||man oþer woman ys out of charite, þe fend ys yn hym and 158 b haþe power ouer hym. Then, forto schewe you how þe fende ys dryuen out of þe chyrche by halowyng, I tell you þys ensampull  
24 þat I fynde wrytton yn 'Legenda Aurea,' and Saynt Gregory rehersuth hit yn his boke þat ys callet 'Dyalogus.'

#### Narracio.

- He sayth þat, when a chyrch was halowed, and relekys of sayntys  
28 broght þedryrn, sodenly a swyne ran among þe pepullys fete, hedyr and þedyr, and so ȝode out of þe chyrch-dorre and was sene no mor aftyr. Thus God schewed opynly how þe fende by halowyng of þe chyrch was dryuen out of hur. And forto schew  
32 how sory he was forto lese his habytacyon, þe fende com aȝeyne þe nyght aftyr, and ran on þe chyrch wyth suche noyse, þat he fered all þe pepull þat herden hit. And þe secunde nyght he come aȝeyne, and made a more hydwes noyse; and þe þryd nyght he  
36 made a noyse, as all þe chyrch hadden fallen downe at ones, and þen went he forthe and come no more aȝeyne.

The chyreche ys also halowet for deuout prayng. I hope þat 3e all<sup>1</sup> prayen well at hom yn your houses. For, as Seynt Austeyn seyth, a good dede ys a good prayer; so, whyll þat a man dope well, he prayth well. But 3et, when any of you wyll speke wyth 4 hys frende for any spedfull thyng, he goth home to his howse, hopyng wel þat he woll make hym þer bettyr chere þen yn any othir place. Then ryght so, when 3e woll speke wyth God, comyth to hys howse and þer spekyth wyth hym, þat ys, holy chyreche; 8 for whill a man prayeþe, he spekyth wyth God, and whyll he redyþe, God spekyth wyth hym.

But for mony of you wyttuþe noght how 3e schull pray to God, þe setting of þe chyrch hyt tellyþe you: Hit ys sette yn þe est, 12 techyng yche man, when he praythe, to haue his hert ynto þe est, and thenke þat paradyse ys yn þe est. Wherfor 3e schull pray God deuotly þat he haue compassyon of you, þat ben exilet out of 159 a your eritage || by males of your enmyes, and 3eue you grace to 16 dyscomfet your enmy, so þat God yn your deyng send his angell, and fach your soules ynto paradyse a3eyne ynto þat blysse þat 3e losten by your old-fadyrs trespas. Also 3e schull thenke how þat Crist deyð yn þe est on þe crosse; wherfor 3e schull pray deuotly 20 to hym þat he 3eue you grace, forto thenke on þe passyon, þat 3e be worthy, to be wrytton yn þe nowmbur of hom þat he deyð for on þe crosse. Also þenke þat Cryst schall com out of þe est to þe dome; wherfor 3e schull pray to hym to 3eue you such contrisyon 24 of hert for your mys-dedys, and apon scheryft wyth mowthe and satysfaceyon yn dede, þat 3e may be<sup>2</sup> sure forto stond on Cristys ryght hond yn þat dome, and scape þat horrybull rebuke þat schall be done to hom þat schall be dampnet for hor gret hert þat woll 28 not be sory for hor mys-dedes, ne aske no mercy yn tyme of mercy. For suche deuot prayers holy chyrch was halowed; for God hymselfe sayth þus: 'My howse ys an house of oresons.' But more harme ys, now hit ys made an hous of dadull, and of whisperyng 32 and rownyng, and of spekyng of vanyte and of oper fylthe.

Wherfor I rede þat, as<sup>3</sup> an holy byschop was at his masse, his deken turnet forto byd þe pepull bowe hom to þe blessing; þen he sygh too woymen rowne togedyr, and þe fende sate on hor schuldrys, 36

<sup>1</sup> all inserted above the line.<sup>2</sup> he C. om. G.<sup>3</sup> as C. om. G.

wrytyng on a long roll als fast as he myght. Then after masse, by byddyng of þys deken, þe byschop send after þes woymen, and asket hom how þay had occupyet þe masse tyme. Þen sayd þay  
 4 how þay haddyn sayde hor 'Pater Noster.' Then þe bischop com-  
 mawndet þe fende forto rede þat he had wrytton, and when he had  
 red<sup>1</sup> all þat þay hadden talked of, þay fellen downe to þe grownde  
 and asked merey.

8 Holy chyrch ys also halowet for þe long restyng; for when any  
 lyfe ys dede, þen ys he broght to þe chyrche to hys longe home.  
 For, as Seynt Ion Belet saythe, som tyme ryche || men wern on  
 hylles toppes buried<sup>2</sup>, and at þe fote, and yn þe sydes yn towmbys  
 12 makut yn þe roche of þe hulle, and<sup>3</sup> pore men werne buried at 150 b  
 home in hor owne howses. But for þe sauor and þe odure of þe  
 cors was soo greues to hom þat lyued, þerfor holy fadyrs ordeynet  
 chyrch-geordys, and þe cors to be broght þedyr and buried þer for  
 16 two skylles: on, forto be prayde fore for euermore, for holy chirche  
 vsyth forto pray for all þat restype yn þat chyrch oper yn þe  
 chyrch-þorde; anothyr for þe bodies of þe ded schuld lye þer wyth-  
 out trauelyng opir vexyng of þe fende. Wherfor þe fende hape no  
 20 power forto do noght to no body þat ys buried yn cristen burynes,  
 but hit so be þat he haue soo trespass, þat he be not worthy forto  
 be þer. For Ion Belette telleth how þat non schuld be buried yn  
 þe chirche but þe patrons þat defendyth þe chyrch, and prestes  
 24 and clerkes þat defendyn þe chyrch fro gostly enmyes wyth hor  
 prayers, and othir patrons þat defendyth hor chyrche fro bodely  
 enmyes. For suche haue ben buried yn chyrche, þat yn þe morow  
 þe cors haue ben fownden cast out of þe chyrche, and all þe clopes  
 28 laft yn þe burynes.

#### Narracio.

Also an angell com to þe wardeyne of a chyrche, and bade hym  
 goo to þe byschop, and byd hym do out of þe chyrche hym þat he  
 32 had buried þeryn, othyr he schuld be ded hymselfe wythyn xxxvi  
 dayes after. And so he was, for he wold not do as he was  
 beden.

<sup>1</sup> red C. wrytten G.

<sup>2</sup> buried C. om. G.

<sup>3</sup> and C. an G.



## Narracio.

We redyn also yn þe 'Gestes of Fraunce' þat an angyl told an holy byschop Eukerius how þat Charlys, þe kyng of Fraunce, was dampned, for encheson þat he raft<sup>1</sup> holy chyrche hur ryght þat holy men had ȝeuen hur before, and bade hym go and opyn his 4 tombe, and soo see þe soþe. Then toke þys byschop oþer men  
 160 a wyth hym; and when he openyd þys tombe, þer come out || a gret dragon, and flogh forþe, and laft þys tombe brent wythyn, as hit had ben a culn-mowth. Thus buryyng yn holy plas helpþe not 8 hom þat byn worthy to be dampned.

Also þer ben mony þat walketh aftyr þat þay ben ded and buryet yn holy plase; but þat is of no wexyng of þe fend, but of grace of God, forto gete hom som helpe of som synne þat þay ben 12 gylty yn, and may not haue no rest, tyll þat synne be holpen. As hit fell bysyde þe abbay of Lulsull by þre men þat hadden stolen an ox of þe abbot, and he had made a sentens þerfor; then two of pilke wern schryuen and asked mercy, but þe pryd deyd and was 16 not asoylet. Werfor his spyryte ȝede nyghtes and soo feeryd þe parysch þat aftyr þe sonne going downe þer dyrst no man go out of his yn. Then, as þe prest, Syr Thomas Wodward, þat þen<sup>2</sup> was parysche prest, ther he toke Godys body, and ȝede toward a seke 20 woman at þe sonne goyng don. And þen come pis spyryte, and mete hym, and told hym who he was and why he ȝede, and prayde hym forto take his wyfe, and go to þe abbot of Lulsull, and help þat he wer asoylet, and er he myȝt haue<sup>3</sup> no rest. And soo 24 he come to Lulsull, and made þe mon asoylet, and þen he had rest.

Now pray ȝe to allmyghty God, as all goodnes and grace ys wyth hym, to<sup>4</sup> ȝeue you grace of þe Holy Gost yn holy chyrche 28 hym to worschyp here, þat ȝe may come to þe rest þat he boȝt you to. Amen.

<sup>1</sup> raft] rat *G.* berafts *C.*

<sup>2</sup> þat þen *H.* þeras he *G.* aftur was parson of Rokeley þan *C.*

<sup>3</sup> haue *C.* om. *G.*

<sup>4</sup> to om. *G.* not in *C. H. L.*

## 69.

## DE ORACIONE DOMINICA.

Goode men and woyme[u], 3e schull know wele þat ych curatour  
ys holden by all þe lawe yn holy chyrche, forto expowne þe ‘Pater  
4 Noster’ to his paryschons ones oþyr twyse yn þe 3ere; and yf he  
do not so, he schall be hard enpechet of God for þys necligens.  
Wherfor as God haþe 3eue me grace of vndyrstondyng, || I wol at 160 b  
þis tyme schew you, as I fynde wryton. Then schull 3e know at  
8 þe begynnyng þat hit ys moch more spedfull and meritabull to  
you to say your ‘Pater Noster’ yn Englysche þen yn suche Lateyn,  
as 3e doþe. For when 3e spekyth yn Englysche, þen 3e knowen  
and vndyrstondyn wele what 3e sayn; and soo, by your vndyr-  
12 stondyng, 3e haue lykyng and deuocyon forto say hit. Then schull  
3e know þat yn þe ‘Pater Noster’ ben vij prayers þe whech yche  
man and woman han gret nede forto pray God for; for þat  
puttyth away þe vij dedly synnys, and getyth grace of God forto  
16 haue all þat man nedyth forto haue necessary, boþe to þe lyfe and  
to þe soule.

Of þe wheche prayers the fyrst ys thys: ‘Pater noster, qui es in  
celis, sanctificetur nomen tuum!’ That ys yn Englysch to say  
20 þus: ‘Fadyr owren þat art in Heuen, halowed be thy name!’  
Þus, when 3e<sup>1</sup> sayn fadyr owren, 3e knowlechyng þat 3e ben Godys  
chyldryn, and breþer and sustyr yn God, and ben so yf we lyuen  
yn loue, and charite, and rest, and pes, yche on wyth oþer, as  
24 brethern owen forto do. And yf<sup>2</sup> 3e lyuen þus, þen be 3e breþern  
and sustyrne to our Lord Ihesu Cryst, God Sonne of Heuen, and  
schull be wyth hym cyvys yn þe kyndome of Heuen, and þe Fadyr  
of Heuen ys glad and fayne of you, and takenyþe you to hym as  
28 for hys dere chyldryn, and haþe gret lykyng forto here your  
prayers. Wherfor reysyth vp your hertys to hym and saythe þus  
mekely to hym: ‘Fadyr oures þat art in Heuen, þy name be  
halowed.’ Yn þys 3e prayen for all mysbeleued pepull, wylnyng  
32 þat all þay schuld come to þe fayth þat 3e haue, and so leef hor  
fals goddys, and leue yn your Fadyr, þat ys, God yn Heuen, and  
knewleche hym for God and maker of all þyng yn Heuen and on  
erthe, and non oþer but only he. And þus 3e haloweþe Godys

<sup>1</sup> 3e C. we G.<sup>2</sup> yf H. om. G. C.

name, schowyng þat 3e ben yn full charyte to your Fadyr, God yn  
 161 a Heuen, and to all hys pepull. And þus 3e loueþe your || neghtbur  
 as yourselfe, wyhying hom to come to þe ioye of Heuen as 3e hopen  
 all to done. Also yn þat 3e sayn to God: 'þy name be halowed,' 4  
 3e sleen þe fowle synne of pride. For he oper scho þat ys dedly  
 prowde, he wold þer wer nou oper lyke to hym yn no degre; but  
 desyryth þat his name schuld be worschypud and dered befor all  
 opir, and ben praysed befor all oper, and forto be so well before 8  
 and passyng all oper, and wold þer wer no God aboue hym forto  
 chastyce hym. And þus, in all þat he may and þat ys in hys  
 myzt, he is aboute forto destrye Godys name and hys worschip,  
 and take on hym þe worschip þat is dew to God. Thus ys he lyke 12  
 to Lucyfere þat wold haue beraft God his worschip. Wherfor yn  
 a poynt he fell done ynto hell, and syþen haþe ben þe fowlyst  
 fende yn hell þat before was þe fayrist angell þat was yn Heuen.  
 And soo schull all þay þat sewen his trace, but yf þay haue grace 16  
 of amendement.

The secunde prayer is þys: 'Adueniat regnum tuum!' 'Thy  
 kyndom be forto come!' Yn þys prayer 3e schewon<sup>1</sup> þat 3e haue  
 so feruent a loue to your Fadyr in Heuen, þat 3e settyth nocht by 20  
 no wor[l]dely worschyp, ny ryches, ny lordschyp; but wyth all your  
 hert 3e desyryn to come to your Fadyr kyndom þat ys yn Heuen,  
 and forto se hym glorious kyng wher 3e schull be kyng wyth hym  
 yn euerlastyng blysse, sewyng þe trace of Godys chyldyr þat haue 24  
 gret desyre forto se hor Fadyr and dwell wyth hym þeras he ys.  
 Thus he sleth þe fowle synne of couetyse þat ys euer about forto  
 spare, forto gedyr gold and tresoure wherwyth þat he may purches  
 his heuen here yn þys world, and yf he myght haue þys worlde<sup>2</sup> 28  
 at his<sup>3</sup> wyll, he kept neuer forto come ynto Heuen, ny Godis  
 syght, ny othyr Heuen haue but his lust here. Thus he þat haþe  
 more lust forto se gold yn his cofur þen God yn his blysse, he  
 schall lese þe syght of boþe, and bene<sup>4</sup> put ynto þe darknes, so 32  
 161 b þat he schall neuer || se lyght aftyr. Thus, for he louet more þe  
 lykyng of þys world, þat ys fals and fadyth as a flowre, þen þe  
 euerlastyng blysse of Heuen, he schall lese boþe, and go þedyr  
 wher ys euerlastyng begere and pouerte and myschef. 36

<sup>1</sup> schewon *C.* knoweþe *G.*<sup>2</sup> worlde *H.* om. *C. G.*<sup>3</sup> his] hor *G.* her *C.* om. *H.*<sup>4</sup> bene *C.* om. *G.*

The pryde prayer ys pis : 'Fiat uoluntas tua, sicut in celo et in terra !' 'Thy wyll be don yn erpe, as hit ys done yn Heuen !'  
 In pis prayer 3e schewen pat 3e be boxom to Godys wyll, desyryng  
 4 pat his wyll be done alगतys befor youres, and 3e be<sup>1</sup> redy wyth good  
 wyll to leue 3oure wyll and sew Godys wyll, as good chyldyr dope,  
 pat byn boxom to pe fadyr, and dope reuerence yche on to opyr,  
 pe 3ongyr to pe aldyr, and so yche on to oper yn pe degre pat God  
 8 haue sette hym yn ; as anges don yche on to oper yn Heuen, so  
 pat pe<sup>2</sup> lower degre dope worschyppe and reuerence to hym pat is<sup>3</sup>  
 yn herre degre, wythout any simylacyon. Herfor 3e pray to God  
 forto haue suche, and mekenes yn hert, and grace forto do worschip  
 12 and reuerence yche on, he pat is lower to hym pat ys her, for  
 loue. For he pat ys herre dope worschip to hym pat ys lower for  
 gret mekenes of hert, and yche on helpyth oper yn nede, fayne  
 and gladde yche on of othyr encrease and sory of hys mischef.  
 16 Thus 3e schull sle pe foule synne of envy, pat may not fynd at<sup>4</sup>  
 his hert forto do reuerence and worschyp to hom pat he ys yn  
 company wyth ; but haue endeyn of all pat byn compenabull and  
 seruyabull, and is<sup>5</sup> redy to bakbyte all pat well don, and demyn  
 20 hom allगतys mysse, and ben sory when pay seen any man holpen,  
 and ben well payut of hys harme, and yf he here a lytyll worde  
 amysse, he woll lay more to and so encrease hit yn all pat he may,  
 yn hyndryng of his neghtbur. But poo<sup>6</sup> pat louen to bakbyte  
 24 so, helle-howndes schull gnawe hom bak and bely wythouten any  
 lesyng, but yf pay amende er pay hethen passe.

The forthel prayer is þys : 'Panem nostrum cotidi||anum da 162 a  
 nobis hodie !' 'Oure yche dayys bred þou 3yue vs pis day !'  
 28 3e say not þus, for God schuld 3eue you þus yn on day all þe  
 bred pat 3e schuld haue yche day aftyr, but bycause pat bred is  
 yche dayys fode, and makepe man myghty forto traunayle for all  
 oper þing pat ys nedfull to hym. Þus is sayde, for bred pat  
 32 fedyth pe body ; for yn prayng of þys bred, 3e prayen to God  
 forto haue kynde wedryng to all maner of sedys pat ben cast yn  
 pe erthe. For when sedys ben cast yn the erthe, manys myght  
 and conyng sesythe, and all is yn Godys doying and 3eiture. Thus  
 36 3e prayth for bred pat ys bodely fode. Þen ys þer bred pat ys

<sup>1</sup> be *H.* om *C. G.*<sup>2</sup> þe *C.* om. *G.*<sup>3</sup> is *C.* om. *G.*<sup>4</sup> at *C.* all *G.*<sup>5</sup> is *H.* ben *G. C.*<sup>6</sup> poo *C.* ye *G.*

gostly fode and susteynyth þe sowle as oþer bred doþe þe body. þe wheche bred 3e schull pray our gostly Fadyr forto 3eue you on þe holyday, þat 3e mowe ete þat *in* your hert yche day after yn your labour, and soo strenkþen<sup>1</sup> your soule þerwyth þat 3e grucche 4 not a3eyn God for doses þat 3e haue yn your labour, but taketli hit *in* paciens and yn penaunce<sup>2</sup> for your synnys. And þus 3e schull put away þe foule synne of slouþe þat woll noþer trauayll to helpe his body, ny his soule, but faryth as a swyne, etyth and 8 drynkyth and slepyth. Wherfor Saynt Barnard sayth þat suche þat woll not trauayle wyth men here yn erþe, þay schull traueyll yn helle wyth fendes.

The fyfthe prayer is þys: ‘Et dimitte nobis debyta nostra, sicut 12 et nos dimittimus debitoribus nostris!’ ‘And for3eue vs oure trespas, as we for3euen hom þat trespas to vs!’ Here 3e prayen þe Fadyr of Heuen forto 3eue you hertes, þat 3e mow wyth full hert for3eue all þat gyltyth to you, and so pray hym þat he 16 for3eue you þat 3e gultuþe a3eynys hym. For our Fadyr of Heuen ys Fadyr of mercy, and woll þat all his childyr be mercyabull as he ys, and blessyth all hom þat ben mercyabull and sayth þus: ‘Beati misericordes!’ ‘Blessed be þay þat ben mercyabull,’ for 20 þay schull sewe merci. þus your Fadyr of Heuen yn all louyng  
 162 b maner *constreynþe* || you forto do mercy at your prayer; for þer may no man haue mercy of hym, but þay do mercy. And yn þat 3e don mercy, 3e sleynþe þe foule synne of dedly wrath, þat is so 24 full of vengeans and cruelte of maleyse, þat hit woll neuer for3eue, but algate do þe vtmost and þe vengeans þat he may. Wherfor he schall haue no mercy yn þe day of dome, but be dampned<sup>3</sup> ynto þe payne of helle, and curset and vnworþy to come among 28 Godis childyr; for dome wythout mercy schall be don to hym þat doþe no mercy. Thus 3if 3e wollnoth to haue mercy of God and for3euenes of your trespas, 3e most for3eue hom þat trespas a3eynes you, oþer ellys he woll not here your prayer. 32

The syxte prayer ys þis: ‘Et ne nos inducas in temptacionem!’ ‘Thow suffyr not vs to be lad ynto temptacyon!’ Þys ys for 3e felyth wele how þe fende ys besy day and nyght forto tempt you to synne; þerfor 3e prayen to your Fadyr yn Heuen þat he suffyr 36

<sup>1</sup> strenkþen *C.* stryuyth *G.*<sup>2</sup> penaunce *C.* paciens *G.*<sup>3</sup> be dampned *H.* suche be dampned *G.* dampne suche *C.*



not you to be ladde ynto temptacyon by þe fendes entysyng, for  
 sleghly he bryngyth a man oþer a woman ynto synne. Furst he  
 temptyth hym, þat ys, asaythe hym whethir he be strong oþer  
 4 lethy yn loue to his God. And yf he fyndyth hym lethy, he  
 makeþe hym to seen þat ys lykyng to his flessche. And so wyth  
 þe syght he makyth hym cacche a delyte yn hit and a lust þerto;  
 and when he haþe a lust, þen makyth he hym to fall yn concent  
 8 þerto and so forth ynto þe dede of synne. Thus he temptyþ all  
 Godis chyldyr and namely yn þe synne of gloteny; for wyth þat  
 synne he dysseyueth oure forme fadyr Adam and Eue. And  
 knoweþe wele þat yche best of kynde ys sonnest taken wyth mete,  
 12 layde yn grynmys and othyr gynnes. Wherfor, when 3e etupe or  
 drynkythe, <sup>1</sup> he temptuth 3ow moste to glottery. Furst wit syzte  
 of mete oþur offdruke<sup>1</sup>, and so makyth you haue lust þerto, and  
 þen forto tast hyt, and so, by lust of þe tast, forto ete othyr drynke  
 16 to euorously therof, and to take to moche, oþer ete or þe tyme as  
 fastyng dayes or elles er þe tyme of day, oþur aftyr tyme as rere  
 sopers, oþer yn fastyng-dayes sytte at nyght and drynke to ||  
 moche, and so breke your fast. And oft makeþe a pore man to 163 a  
 20 spend his good yn vayne, boþe yn daynteþe<sup>2</sup> metys and drynkys  
 fur þen hys state askyth, and soo ys made a begger and a borrower  
 of anoþer manys good, and neuer wol qwyte. Suche gynnes þe  
 fendys vsyth to lede a man oþer woman ynto þe synne of gloteny.  
 24 Wherfor 3e haue gret nede forto pray bysyly to God forto kepe  
 you from þe fendes temptacyon. And forto put away þys tempt-  
 acyon 3e schull begynne your mete wyth blessing, þat ys, to  
 make a crosse ouer your mete, prayng God to kepe you so, þat  
 28 3e fall not ynto gloteny. And aftyr mete 3e schull ende your  
 mete wyth graces, þat ys, þonkyng God þat he haþe 3euen you  
 grace to kepe you, þat 3e haue don no surfet.

The seuent prayer ys þys: 'Sed libera nos a malo!' That ys  
 32 to say: 'But delyuer vs from all euell.' Þys euell 3e may calle  
 wele þe synne of lechery; for þer nys no man lyuyng þat may  
 telle þe euell þat haþe comen by lechery, þat is to say: monslaght,  
 envy, fals oþes, avowtre, fals ayres, fals deuors, murþur, fals de-  
 36 famacyon, fals suspicyon, and mony a soule lorne. And when hit

<sup>1</sup> he . . . drunke *C. II. om. G.*

<sup>2</sup> daynteþe] daynteþs *G.* daynteþe *H.* daynte *C.*

fallyth on a man yn hys elde, hit maketh hym lese his good, and his cateyle, and hys worschyppe, and his name, and maketh hys frendys to lope hym and hys company, and to speke mony an euoll worde by hym, for hys *grace* schall fall from<sup>1</sup> hym. And so, 4 whad for defawte of grace and losse of hys grace, his wyt schall apayre lytyll and lytyll, tyll he be a mopysche fole, and so suffyr hys lemon to be hys maystyr. And þen schall he go to noght, and schall neuer be delyuerd perof, but God sette wyth grete prayer 8 hond to and delyuer[d] hym.

## Narracio.

I rede, as þe maystyr of storiys tellyth, how þe kyng Darius made a questyon to þre of hys wardcoris, and asked hom whech 12 was þe strenggyst of hom þre: a kyng, othyr wyne, opyr a woman. 163 b Then sayde on: 'A kyng, for he may commawnde all men, || and hor lyfe and hor lymmes lyþe yn hys hond.' Then vnswared þat opir, and sayde how þat wyne was strengyr then a kyng; for 16 wyne oft so ouercomyth a kyng, be he neuer soo strong, þat hit mekyþe hym myghtles and wythout strengþe. Then sayde þe þryd, þat was 3orebabbell, how þat a woman was strengur þen a kyng opyr wyne; for a woman fosturs vp a kyng of a chyld 20 and hom þat settup and kepuþe wyne, and men ben not adrede forto lese hor strength and hor lyue for a woman. And sayde how þat he sawe a kyngys lemon smyt þe kyng vndyr þe cheke wyth hur hond; and when scho logh, scho made hym to lagh; and whan<sup>2</sup> 24 scho wepte, scho made hym to wepe. Thus ys a woman strengyr þen a kyng opyr wyne; and þus þe fowle synne of lechery destryth a man, boþe yn hys lyfe and yn hys deþe, and makyth hym so ferre from Godys *grace*, þat he dredyth noþyr God ny man. 28

## Narracio.

I rede of a woman þat was lemmon to a man and had ben mony 3erys. But þen hit happynd soo þat on a day, as scho was yn þe chyrche and herd a predicacyon—yn þe wheche predycacyon scho 32 herd soo horrybull paynes of helle<sup>3</sup> yordeynt to<sup>4</sup> all þat vsyth lechery and wold not leue hit—þat scho was contryte and steryd by þe Holy Gost, þat scho 3ode, and schrof hur, and toke hur

<sup>1</sup> fall from *II.* from *G.* fronee (?) *C.*<sup>2</sup> whan *C.* om. *G.*<sup>3</sup> helle *C.* herre *G.*<sup>4</sup> to *C.* om. *G.*

ponaunce, and was yn full purpos forto haue lafte hur synne for  
 allway aftyr. But þen as scho ȝode homwarde scheo mette<sup>1</sup> wyth  
 hur lemman, þat spake to hur to do þe synne, as he was wont  
 4 befor. But scho forsoke and sayde nay; for scho had herd a  
 predycacyon how horrybull penaunce ys ordeynt for all such yn  
 heil, and scho was ferd þerof, and was schrynen, and wold no mor  
 trespas. Then sayde he: ‘Yf all þyng wer soþe þat ys preched,  
 8 þer schuld no man ny woman be sauet; and þerfor leue hyt not,  
 for hit ys not soþe. But be we herafter of won assent, as we haue  
 ben befor, and I wyll plyght þe my trope þat I wold neuer leue,  
 but hold þe allway.’ Then turned || þe womon hur hert, and 164 a  
 12 dyddyn þe synne as þay dyddyn befor. But hit hapenyd soo þat  
 yn schort tyme aftyr þay dyet sodenly<sup>2</sup>; and þen was þer a good  
 holy man þat knew boþe hor lyues, and prayde to God forto  
 wyte how hyt was wyth hom. Then, on a day, as he walked by  
 16 a watyr prayng for thys þyng, he sawe a blak derke myst on þe  
 watyr; and yn þe myst he herd þe man and þe womon speke þus  
 ayþer to oþer, and he knew well hor voyces boþe. Þen sayde þe  
 woman to þe man: ‘Icursed be þou of all men, and cursed be þe  
 20 tyme þat þou wer borne, for by þe I am dampned ynto euerlastyng  
 paynes.’ Then vnswared þe man: ‘Cursed be þou and þe tyme  
 þat þou was borne, for þou hast made me dampned for euer! For  
 had I onys be contryte for my synnes as þou wer, I wold neuer  
 24 haue turned as þou duddyst; and yf þou hadyst holden good  
 couenant wyth hym þat þou madyst, þou myghtyst haue sauid<sup>3</sup> vs  
 bothe. But I behette þe þat I wold neuer leue þe. Wherfor go  
 we now boþe ynto þe payne of hell þat ys ordeynt for vs boþe!’  
 28 From þe wech payne God kepe you and me, yf hyt be hys  
 wyll. Amen.

Explicit Liber Festiuale.

<sup>1</sup> ȝode homwarde scheo mette *C.* met goyng homward *G.*

<sup>2</sup> sodenly *C.* sodenly aftyr *G.*

<sup>3</sup> sauid *C.* sauen *G.*

## APPENDIX

[From MS. Claudius A. II.]

## 70.

116 b

## SERMO DE NUPCIJS.

As 3e here all seyne, a man and a woman ben weddut togydur  
 os þe lawe of holy chyrch techuth. God of hys godenesse 3ef hem  
 grace so to kepon þe sacrament þat þei han takon, so þat God be 4  
 payut, and þei worscheput þerby<sup>1</sup> in Heuen and in erthe. But  
 for þer ben many þat takuth þis sacrament and wyttuth lytul  
 whatte charge is þerwyth, þerfore I wil schortely at þis tyme  
 schew<sup>2</sup> 3ow what þis sacrament is, þat 3e schullon in tyme comyng 8  
 drede God þe more and kepon 3oure ordur þe bettur. Wherefore  
 3e schul knowon þat þis sacrament is holy, furste for gode begyn-  
 nyng, sython for gode leuing, and aftur for gode endyng; for þei  
 þat takuth hede what charge þei take at þe begynnyng and ben 12  
 besy to kepon it aftur in hure lyuyng, þey<sup>3</sup> schul comyn to þe  
 blysse þat is wythowtyn endyng.

3e schul knowon þat þis ordur was not furste fondon be erthely  
 man, bot be þe holy Trenite of Heuen; Fadur and Sone and Holy 16  
 Gost made hit in paradise erthely, and is in a place in þe est, and  
 so heygh þat þe floode of Noe cam not nygh it. In þe whyche  
 place is so myche ioi and blysse þat no tonge may telle, ne no<sup>4</sup>  
 herte may thenk. And for encheson þat þis ordur was made in 20  
 þat mery place, 3it holy chyrch suffreth it to be made here in erthe  
 wyth myrth þat is holy hymself, and wythoute vylony. Þan was  
 it made þus: whan God hadde makud þis worlde and all þinge at  
 hys wille þerin for man, þan, at þe laste, he makut man. So whan 24  
 þat he was makud, he foud alle þing redy and buxum to hys honde.  
 Þan sayde þe holy Trenite yfere þus: ‘Make we man lyk to vs in  
 ymage!’ Þat is, be ymaginacion and<sup>5</sup> be vertues þat a man hath  
 in hym, mon is lyke to God in soule, but not in body. Þerfore 28  
 alle þe uertues þat a man hath, þei comyn oute of þe soule into þe

<sup>1</sup> þerby *II.* þat by *C.*      <sup>2</sup> schew *II.* sewe *C.*      <sup>3</sup> þey *II.* 3e *C.*<sup>4</sup> ne no] no ne *C.*      ne *II.*<sup>5</sup> and *II.* om. *C.*

body. Þan browthe God þis man Adam into paradyse and makyd hym keper þerof; and hit<sup>1</sup> is ful of trees bering froyte alle þe tymes of þe ȝere, suche as<sup>2</sup> ben none lyke in þis worlde. Þan, in  
 4 þe mydul of paradyse, God sette on tree þat was passing alle oþur in bewte and of uertu, as for a princepal reseruot to hymself, þat also ofte os Adam seygh<sup>3</sup> þat tree he schulde haue mynde of God; for in wele a man forȝeteth God and hymself, bot he be holpon be  
 8 grace. Þan seyde God to Adam: 'Ete of alle þe tren þat ben in paradyse, saue only of þis tree ete not, in peyne of deth.' And þus be Adam þis same forbode passud into Eue. Þan seyde God: 'It is not gode a man to ben hymself.' Here begane þe forme  
 12 worde [of] || weddyng of man and womman.

117 a

Wherefore, os by Goddys ordynaunce, a man schal takon a wyf lyke of age, lyk of condicions, and lyk of burth; for þereos þese ben acordyng, it is lyk to fare wel, and ellys not. In mynd hereof  
 16 þe preste schal makon a quere be hure oth wether þei ben cosyngnes wythinne degre of mariage or no, wheþur eyther of other haue any bettur ryght to any other, wethur þei ben in ful wyлле eythur to othur to lyvon togydur and kepe þe scharge þe whyche  
 20 he wyl leyne on hem.

In tokenyng of þis, angellus, be Goddys byddyng, browthon alle maner bestys before Adam; bot for þer was no best lyk to Adam, God made hym to slepon, and þanne anone hys spryte was  
 24 rapyt into Heven, and þer he sagh alle þ[y]ngge þat schulde fallon aftur by hym and alle hys ospring. But þis mene wyle God toke on ryb wyth þe flesse of Adam, and sayde: 'Make it a womman, flesse of flesse, and bon of bon.' Þan wakud God Adam, and sette  
 28 þe womman before hym, and ȝaf hure to Adam.

And so doth þe preste, wan he ȝeveth<sup>4</sup> þe womman to þe man. Þan leyth<sup>5</sup> þe mon syluer and money on þe boke þat beruth a ymage of a man, in tokenyng þat he<sup>6</sup> takuth hure in atent to  
 32 geton chyldron þat ben Goddys ymages, forto restore þe noumbur of angellus.

Þan toke Adam þe womman and seyde: 'Þis is<sup>7</sup> now bon of bon and flesse of flesse,' for a man schal leuon fadur and modur,

<sup>1</sup> hit *II.* om. *C.*<sup>2</sup> suche as *II.* schul *C.*<sup>3</sup> *MS.* seyght.<sup>4</sup> ȝeveth *II.* ȝeth *C.*<sup>5</sup> leyth *II.* legh *C.*<sup>6</sup> þat he *II.* om. *C.*<sup>7</sup> is *II.* om. *C.*



and draw to hur as a *parcel* of hymself, and louon hym and he hure trewly inferre, and schuld ben too in on flesse; for þe schylde of hem is on flesse of fadur and modur. Þan aftur, for þe womman, be techyng of þe fende, *wyth* hure honde toke froyte of þat tree <sup>4</sup> þat was forbodon, and ete þerof, and ȝaf hur husbonde Adam, schewing þat heo louid more <sup>1</sup> hyre husbonde þan God.

Perfore þe prest blessuth a ring, þat betokeneth God, þat hath neyther begynnyng ne endyng, and duth hit on <sup>2</sup> hur fyngur þat <sup>8</sup> haþe a <sup>3</sup> veyne to hure herte, tokenyng þat he schal loue God oure all thyng, and þanne hure husbond.

Þan, þus whan þei haddyn brokyn Goddys forbedyng, anone be Goddys bydyng an angel drof ham oute of *paradyse* into þis worlde, <sup>12</sup> to geton hure lyflode *wyth* travayle and desese, and þe womman to beron hure frythe *wyth* woo and peyne.

Herefore þe preste takuth hem be þe hande and brynguth hem into chyrch, þat is Goddys hous, as pilk þat han sworne and made <sup>16</sup> an oþon oth to lyvon in Goddys lawe, and to fulfyllon hys commaundementes; and so setteth hem beforon þe auter as before Goddys awne faas. Þan, for þe holy Trynnye <sup>4</sup> dyde alle þis offyce before sayde, in tokeny[n]g þerof þe prest begynnyth þe masse of <sup>20</sup>

117 b þe || Trenite <sup>5</sup>.

ȝette, for Adam and Eue weron nakud, God hadd compassion of ham and clothed ham *wyth* pylches, þat is, a cloth makud of dede bestus; so is <sup>6</sup> þer a clothe holdyn oure hur <sup>7</sup> þeis, teching hem to <sup>24</sup> haue deth in mynde, and þe hyllyng of hure graue, and so for drede leuon þe ele and done þe gode.

And for also myche os þe womman gultud more þan Adam, perfore þe preste reduth more ouer þe womman þan oure þe man. <sup>28</sup> Þan aftur, þe man cusseth þe preste and beruth it to hys wyfe, betokenyng þat þer is ful pes and ful acorde of loue betwyx God and ham, and cure schal ben whil þei holdon þe ordur þat þei haue takyn vpon hem. Þan to schewon whate penaunce þei ben worthy <sup>32</sup> þat brekon þis ordur, I telle ȝow þis ensaumpul.

I rede þat þer was an olde knythe and weddud a ȝung ladi; but

<sup>1</sup> heo louid more *H.* he louid *C.*

<sup>2</sup> hit on *H.* om. *C.*

<sup>3</sup> haþe a *H.* ha *C.*

<sup>4</sup> Trynnye *H.* tyme *C.*

*MS.* Tretrenite.

<sup>6</sup> is *H.* hys *C.*

<sup>7</sup> hur *H.* om. *C.*

for þis olde man plesud not hure alle to lekyng of hur, scheo toke  
 anothur freke knyte þat was neghtbur to hem. But whan þei hadde  
 long lyuod in synne, at þe laste þei dyud bothe sodenly. Þan  
 4 was þer a man þat made charkolus in a park of a lordys besydes,  
 and whan he hadde makud a grete fyre of colus, he lay by it alle  
 nyght forto wakon on it. Þan, before mydnyght, he sagh a  
 womman comyng rennyng as faste os scheo mythe, wondur<sup>1</sup>  
 8 gastely criiing for fere. Þan cam þer aftur hure a man, al in blak,  
 rydyng on a blak hors, and a drawon swerde in hys hande, and  
 huntod þis womman aboute þis cole-fyre, and, at þe laste, he caghte  
 hure, and al tohew hyre on peces, and caste hure in þe cole-fyre,  
 12 and rode forth hys way. Þe same wyse he dude þe nexte nyght  
 aftur, and cure þis coleman seygh þat nythe be nythe, þat he was so  
 agaste, þat he ȝode to hys lorde and tolde hym why he durste not  
 dwel þer no lengar. Þan sayde þe lorde: 'Go ageyne and I wil  
 16 cum to þe þis nyght, and wyth þe myght of God I schal wyton  
 whatte þei ben.' Þan cam þis lorde þidur, and whan þis odor  
 hed<sup>2</sup> hewon þis womman in peson and caste hur into fyre, þis  
 lorde was redy and toke hym be þe bridul and coniurid hym to  
 20 tellon whatte þei weron. Þan sayde he<sup>3</sup>: 'I am such a man, and  
 scheo such a womman þat I hadde vndur hur husband; and þus  
 uche nyghte I schal slene hure and brenne hur in þis fyre, for  
 scheo was cause of my synne. And I ryde here on a fende lyk an  
 24 horse, and þis sadul brennuth hatter þan any erthely fyre; and  
 þus we schul done til we ben holpon be sune gode man.' Þan  
 sayde þe lorde: 'What may ben ȝoure helpe? Telle me, and it  
 schal be don.' Þan he tolde hym how many masses mosten ben  
 28 songon for hem, and whatte of almus-dedus. Þan dude þis lorde,  
 as he behyghte ham, and so were boþe jholpon. Þus is weddyng  
 holy in begynnyng.

And also it is || holy in lyuing. In tokening þerof Cryste and 118 a  
 32 hys modur Mary and hys disciplus weron callud to a wedding  
 betwysse Iohn Euangeliste and Mary Mawdeleyne; and so be hys  
 comyng he halowed weddyng, þat is now vsud as I haue sayde  
 before. In tokening hereof aftur masse þe prest is prayed to þe

<sup>1</sup> wondur II. wndur C.<sup>2</sup> hed II. om. C.<sup>3</sup> he II. om. C.

mete. þan comuth he and blessuth hure mete and hur drinke ; and Criste wyth hys blessing, at þe preyere of our lady, he turnud watur into wyne. þan to schew 3ow þe vertu of a prestes blessing, I telle 3ow þis tale þat was don in dede. 4

A cumpanye of<sup>1</sup> felowes haddon takon a stene of ale to drynkon in a erbere. þan schulde þe preste of þe toune ha[ue]<sup>2</sup> ben on of hem, but for he hadde not songon, he baddē hem drynkon wyl he 3ode to syngon. þen sayde on of hem : ‘Sir, blesse þe drynk er 8 3e gone.’ þan sayde he : ‘God blesse it, and I do : In nomine Patris et Filii et Spiritus Sancti. Amen.’ And anone þerwyth þe stene barste al to pesus, and a grete tode<sup>3</sup> was in þe stene bothom. þan alle heldon vp hure handus to God, þonkyng hym 12 þat sauid hym wyth hys blessing from poysnyng.

Weddyng is also holy at hys ending ; for þei þat keputh it wel in hure lyuing, þei schul come and ben takon in at þe gret<sup>4</sup> weddyng þat schul ben aftur þe day of dome, whan God and holy 16 chyrch schul be wedded togydur for eurelasting blysse.

So besyde Northampton was a chylde of eleven 3ere olde, þat was syk in a postelens and was in a transon ; but whan he woke, he tolde many wondrus. þan among othur þer was neygh besyde a man 20 þat hadde a lemman vndur hys wyf so prine[ly] þat no man wyste hit. þan þoght þis man to gone and spekon wyth þis chylde ; and as he 3ode þidurwarde, he mete þe fende lyk to hys lemman, and kussyd hur, and 3ode forth. And whan he com to þis schylde, 24 he askud hym, how he ferde. þan sayde he : ‘Syr, wel ; but þou farust ful ylle, for þou haste a lemman vndur þi wyf a3eynus Goddys lawe, þe wyche þou wendust þat þou haddust cussud in þe way hydurwarde ; bot it was a fende lyk to hur, and hath wyth þat 28 cusse sette a kanckyr in þi lyp, þat schal ete þe into þe herte-cow, but þou amende þe.’ But, for þis man toke hys wordes bot for a fantasye, þis kanckur quikkonod, and ete hym os he sayde, and dyud þeron. 32

Wherefore vch man and womman be ware þat he holde þat hye othe<sup>5</sup> þat he hath made before<sup>6</sup> God and all hys seyntes ; for whoso brekeþe þat, he schall not scape<sup>6</sup> wythoute vengeans.

<sup>1</sup> cumpanye of *H.* certeyne *C.*

<sup>3</sup> tode *H.* tote *C.*

<sup>5</sup> þat hye othe *H.* om. *C.*

<sup>2</sup> haue] ha *C.* om. *H.*

<sup>4</sup> at þe gret *H.* þat degre *C.*

<sup>6</sup> God . . . scape *H.* om. *C.*

## 71.

## IN DIE SEPULTURE ALICUIUS MORTUI.

Gode men, as 3e alle se<sup>1</sup>, here is a myrroure to vs alle : a corse  
browth to þe chyrch. God haue mercy on hym for hys mercy,  
4 and bryng hym into hys blysse þat eure schal laston. But, gode  
men, 3e schal vnderstande þat þis cors is broght to chyrch for  
þree pryncepal causes.

þe forme is to schewon vs þat he was || meke and buxum in hys 118 b  
8 lyue to God and to holy chyrch. But, for he knew þat he ofte-  
tyme mystoke hym a3eynus God be pride, os we alle doth, þerfore,  
at hys<sup>2</sup> dying, he bequeth hys soule into Goddys handys and hys  
body to holy chyrch, pottying hym holy into Goddys mercy to don  
12 wyth hys body and hys soule what hys owne wille be ; for þer  
schal neure man ben sauaid, bot only þat is meke to God and to  
holy chyrch. þis is þe forme cause why hys corse is browthe to  
chyrch : ryghte os þe modur forsakuth not hur chylde þat wol  
16 mekon hym to hur, ryght so holy chyrch reseyueth vche man þat  
wyl mekon hym and knolach hys gylte in purpos of amendement.

þe secunde cause is, mankynde was makyd of slem of þe erth,  
þat is, of kynde stinkyng in hymself ; þerfore mannus flesse, be hit  
20 neure so fayre no swete whyl it is on lyue, anone os it is dede,  
hit begynnuth to stynke and turne to foulest careyn þat is, and  
sonnest a man schall takon hys deth of þe sauur þerof. Wherefore  
hyt is broght to þe chyrch, to ben hud in þe erth þat is halowod ;  
24 for vche cors is vrth, and comyth of þe erth, and lyuuth be þe  
erth, and is, at þe laste, beried in þe erth. þan hath he<sup>3</sup> a white  
schete on him<sup>3</sup>, schewing þat he was clene schryvon, and clansud  
of hys synnus be contricion of herte and be asoyling of holy  
28 chyrch. þan is hys hed leyde into þe west and hys fette into þe  
est, to ben þe more redy to sene Criste þat comyth oute of þe est  
to þe dome, and so ryson a3eynus hym. He hath also a cros of  
tre sette at hys hed, schewing þat he hath fulle leue to ben sauaid

<sup>1</sup> se *H.* heron *C.*<sup>2</sup> hys written twice *C.*<sup>3</sup> a white schete on him *H.* on of hem a whyte schote *C.*

be Crystus passion, þat dyud for hym on þe cros of tre. Þan is þer anoþer cros of a wax-candul leyde on hys breste, in tokenyng þat he dyed in brenmyng charite to God and man; for alle þi[1]k þat dyon in ful charite, þei schul haue helpe and parte of alle þe 4 suffrages of holy chyrch in<sup>1</sup> all þe worlde. And þei þat dyoth oute of charite schal haue no parte of þe prayeres of holy chyrch. Þer is also a mete-ȝorde leyde be hym instede of a staf, in tokenyng þat he goth to hys long home; bot þis staf is brokon, in tokenyng 8 þat þerin is<sup>2</sup> no defence, but mote nede take<sup>3</sup> bettur and worse, as he hath deseruyth. Þen is þe erth caste on hym, and so þe dor tyneth on hym for euermore and so eurelasting farewel worthe<sup>4</sup> hym and hys werkys. Bot for encheson þat fyndys schal 12 haue no pouste in hys graue, þe preste springyth it wyth haly watur and goth his way. And ȝyt hit is ofton sene þat fendis han pouste to trobolon a cors þat hath not hys ful sacrament of holy chyrch, and þat I preue by<sup>5</sup> þis ensaumpul. 16

I fynde þat þer wer<sup>6</sup> þre bretheren at debate in a toun, and weron slayne alle þre; but þe too haddon alle þer rythus, and 119 a þe prydde was not hosullud, and so weron beried togydur|| in þe chyrch. Þan com a fend and toke þis cors þat was not anoylud, 20 and ȝode into itte and so forth into þe toun, and makud many cryes be þe whych men weron sore agaste; and dured þus a long tyme. Þan was þer an ankur in þat toun in þe chyrch, þat was in hys preyeres before mydnythe, and seygh þe fende come be lythe of 24 þe mone leke an ape; and whan he com to þe graue, anone þe corse arose, and he ȝode into hytte, and so forth in hys iurney, as he was wonte. Þan, whan he com aȝeyne, þis ankur coniured þis fende, in þe vertu of hym þat dyod on þe cros for mankynde, þat 28 he schulde tellyn hym, why he hadde such power in þat cors rathar þan in any othur. Þan sayde he: 'For þis was<sup>7</sup> not annoyld, þerfore I haue power in þis cors; bot þe soule is saffe. Wherefore I go not þus for harme of hys soule, but to makon opur to synnon 32 on hym and to demon hym opur þan he is, so þat I may putton þat aȝeynus hym in þe day of dome, and say<sup>8</sup> how þei demod here

<sup>1</sup> in *II.* om. *C.*<sup>3</sup> take *II.* token *C.*<sup>5</sup> by *II.* om. *C.*<sup>7</sup> was *II.* wat *C.*<sup>2</sup> þat þerin is] þat is *II.* þerin is *C.*<sup>4</sup> worthe] and worthe *C. II.*<sup>6</sup> wer *II.* om. *C.*<sup>8</sup> say *II.* seygh *C.*



neyghbures othur þan þei schulde done, aʒeynus Goddys commaundement. þan þis ankur charged hym be þe uertu of Goddys passion to leue of, and no more tempton Goddus pepul, and so  
 4 sesud. þis is þe secunde cause why þis cors is browthe to chyrch.

þe þrid cause is <sup>1</sup>, forto ben yholpon be prayeres and sacramentes þat ben done in holy chyrch. For sum tyme, os Iohn Belete sayth, þe comyn pepul weron byryed at home in here owne houce; but  
 8 þan was þer so grete stynch of þe cors and so vyolent, þat it mythe not ben suffred. þan, be comyn assent, þey <sup>2</sup> makyt a place otwyth þe toun, and byried þere þe corses; but þe ryche men þei <sup>3</sup> weron byried on hullus and in roches vndur hullus, but þus  
 12 was no sokur don to ham aftur hur deth. Wherefore ofton soules apperuth to hure frendys pleynyng sore þat þei haddon none helpe. Wherefore holy chyrch is halowod be holy byschoppes, þe wycho leton maken chyrch-ʒordys, and halowod hem, and makud to  
 16 bryngon all to holy chyrch, so þat alle schuldon haue parte of þe suffrages of þe masse and of holy chyrch.

Wherefore we prayon bysyly for alle of þe which þe bodyes <sup>4</sup> restuth in holy chyrch or in chyrch-ʒarde, and alle þei ben browth  
 20 to chyrch. For as ofton as hure frendys sene hure byrinesse, þei schullon hauen mynde of hem and prayen for hem; but for allo þe prayeres þat ben don for helpe of mannes sowles, þe masse is chef and princepal sokur to alle soules. But to a soule be hymself  
 24 þe masse þat he louyth moste <sup>5</sup> in hys life, þat helpeth him moste <sup>5</sup> whan he is dede; as ʒef a man or womman loue a masse of þe Trenite, or of þe Holy Gost, or of oure ladyes, þat masse schulde moste helpon hym, whan he is ded <sup>6</sup>. But for comyn helpe of alle  
 28 criston soules aftur masse, þe salmes of þe sawter and specialyche þe seven psalmes <sup>7</sup> wyth þe letany [ben songon] <sup>8</sup>, for þei ben sokur aʒaynus þe seven dedly synnus, wyth þe preyeres of þe seyntus þat ben called to forto helpon. Also ‘Placebo’ and ‘Dirrige’  
 32 wyth nyne lessones, wyth þe ‘Laudes’ and masse of || requiem sung, 119 b  
 hit feduth soules, and makuth hem strong to suffren here peyne wyth þe more paciens.

<sup>1</sup> is *H.* om. *C.*

<sup>2</sup> þey *II.* þe *C.*

<sup>3</sup> *MS.* þei þei.

<sup>4</sup> of þe which þe bodyes *H.* þat þe bonus of hem *C.*

<sup>5</sup> in . . . moste *H.* om. *C.*

<sup>6</sup> ded *II.* ded moste *C.*

<sup>7</sup> *MS.* psalmes.

<sup>8</sup> ben songon om. *C.* *II.*

And þe ioy of oure lady doth hem also grete socur and refressyng. Þus tolde a spryte þat com and spak oponly to a prior in audiens of moni othur þat weron callud þidur to heron þe spyryte speken. And when þe spyrite goth first oute of þe body, 4 if it haue alle hys ryghtes of holy chyrch, þan is oure lady redy to sokurron hym aȝeynus þe fray þat þe fendys makon on hym, schewyng<sup>1</sup> hym wryton alle þe synnes þat he hath done, ȝelling on hym, and þreting þat þei wil drawon hym to helle wyth hem. 8 But þan is oure lady redy—blessud mote sche ben!—and rebukyth þe fendys, and sayth to hem þus: ‘I am Goddus modur, and þat I pray my sone þat he ȝef þis soule a place in Hewuen. I am also emperace of helle, and haue power oure alle ȝow fyndys; and þer- 12 fore I commaunde ȝow þat ȝe frayne þis soule no lengar, but goth ȝowre way and latte hym han reste. I am also lady of alle þe worlde, and þerfore I graunte þis soule helpe and sokur of alle þe suffrages þat ben done in holy chyrch, and of alle þe prayeres of 16 seyntus in Heven. Þen goth þe fendes fleyng away ȝelling, for þei mow not haue hur purpos. Þus ȝe schul knowon, <sup>2</sup>good men and women, þat for þese iii skylles corses ben broȝt to holy church<sup>2</sup> to ben ybyried; wherefore vche man and womman þat is 20 wyse, make hym redy þerto, for alle we schul dyon and we wyte note how sone, etc.

## 72.

## QUI SUNT SEPELIENDI IN CIMITERIO.

Now, sir preste, tak gode hede in þi byriing, lest þou do any 24 error, as ofton is seyne; for þou schalte know þat þer ben some þat schullon ben byried in chyrch and in chyrch-ȝarde, and some in chyrch-ȝorde and not in chyrch, and some neyther in chyrch ne in chyrch-ȝorde. 28

Þilk schul ben beried in chyrch þat ben mynisteres in holy chyrch, and also þe patrones of þe chyrch þat in hure lyf defenduth holy chyrch from here enmyes.

Othur schulde not ben beryed in chyrch, wyth no reson; but 32 now þei ben suffred, becaus þe chyrch schulde haue no grete

<sup>1</sup> schewyng *II.* swening *C.*<sup>2</sup> goode . . . church<sup>2</sup> *II.* om. *C.*

- harme in warnyng þerof. But 3itte it is notte profytte for a man to ben byried in chireh, no more þan he hath to be byried in chyreh-3orde, for in þis eas holy place helpuþ notte. Heven is an  
 4 holy place, and 3ytte Lucifer was caste oute of hyt os forecursyd; paradyse is an holy place, but Adam, for he was vnbuxum to God, he was dryuon oute þerof. So he þat is vnbuxum to God and to holy chireh, and is cursyd, schal not ben byried in sentuary.
- 8 For, os Iohn Belet telluþ, þer was a cursud man byried in chireh, and on morowon hys body was fondon nakud vtwyth þe chyreh-3orde, bot þe cloþus þat he was byried in lafton in þe graue.
- 12 Also he telluþ of another þat was byried in þe chireh, and þat same nyght an angel spake to an holy man, and bad hym go to þe bysschop and bydde hym caste oute þat cursyd body; bot || for þe 120 a byschop wolde not don as þe angel badde hym, þerfore he dyed  
 16 wythinne prytty dayes aftur.
- Werfore, he þat is cursyd be holy chireh, he schal not ben byrie[d] in centuary, bot it be so þat, before hure dying, þei weron repentant and askud mercy.
- 20 And a thef þat is slayne in hys þefte schal not ben beried in sentuari.
- A man or a womman þat is slayne in a-vowtry schal not ben byried in sentuary, but he crye mercy before<sup>1</sup> hure deth; for, in  
 24 þat þei brekon here spowsehed, þei ben vnbuxum to God and falce forsworne.
- And a þeff schal not ben byryed in sentuary, bot it be so þat he haue made satisfaccion or he dye.
- 28 A womman þat dyeth in chyldyng schal not ben byred in chireh, but in chireh-3arde, so þat þe schylde furste be takon oute of hure and byried outewyth chyreh-3orde.
- And he þat dyeth in iustes, bot he ask a preste ero he dye, he  
 32 schal not ben byried in sentuary.
- And he þat dyed sodenly, or is slayne cummyng fro hys lemman, and hyt may be fondon þat he dyd lechery, he schal not ben byried in sentuary.
- 36 But he þat dyeth sodenly, or sleygh hymself be myschef a3eynus

<sup>1</sup> before written twice in C.

hys wylle, or is drownyd be myshappe, he schal neurepelatter ben byried in sentuary; for whate manner deth a gode man or a gode womman dyoth on, pei schal ben saf.

But he þat in wanhope sleyth hymself be any wyse, he schal not 4 comme wythinne sentuary, ne holy chyrch schal not makon no prayeres no more for such þan for a hounde, þow it so happyn þat be priuylage of þe courte of Rome pei ben byried wythinne chyrch-ȝorde.

8

A body þat is foundon drownod on þe see-warth or in othur place, it may be beryed in seyntwary.

## 73.

## DE SALUTACIONE BEATE MARIE SERMO.

Hit is gode to *serue* oure lady deuotely next astur God, and 12 greton hur wyth þe holy Aue þat þe angil Gabriel broght to hure from God of Heven and sayde to hure: ‘Heyle be þou, Marie, ful of grace, God is wyth þe; blessud be þou among alle womman, and blessut be þe froyte of pi body, Ihesus! Amen.’

16

Teche hem to sayne þus in Ynglis tonge, þat pei mown vndurstande what pei sayne. And algate, whan pei comyn to þis worde ‘God is wyth þe,’ þat pei sayne hyt deuowtely and wyth ful deuocion, not to hastely, to seyne mony Avees; for it plesuth oure 20 lady more to bene grete deuotely<sup>1</sup> wyth one Aue, þan wyth many wythowte deuocion.

For þus I rede, þat þer was sum tyme in þe nonnery of Schaftesbery a nonne þat heghte Eulalya, þat vch day for deuocion sayde 24 as many Avees to oure lady as ben psalmus in þe sawter þat we calluth oure ladyes sawter; but for þis womman wolde not ben behynde no day of þat noumbur, scheo sayde hem spakly and passyngly. Þan, in a nyght, as sche lay in hure bedde, oure lady 28 aperud to hure wyth grete lyght and sayde to hure: ‘Sustur Eulalya, I thank þe for þin deuoute seruice þat þou dust vche day to me, 120 b but ȝytte þou mythe|| plesse me bettur þan þou duste, and þou woldon as I teche þe.’ Þan seyde scheo: ‘My dere lady, ful fayne, 32 and ȝe wil telle me how.’ Þan seyde oure lady: ‘Lef half þe Aucs þat þou seyste<sup>2</sup>, and say þat othur half alle in trete, and whan

<sup>1</sup> deuotely *II.* devowth *C.*<sup>2</sup> seyste *II.* sayte *C.*

pou comyst to pis worde "God is wyth þe," þan say þat wyth alle pine herte and alle in trete. For þer<sup>1</sup> is no tong þat<sup>2</sup> may telle þe ioy þat I haue in myn herte, whan þat worde is sayde to me 4 deuoutely; for me thynkeþe<sup>3</sup> þat I fele my son Ihesu wyth þat worde<sup>4</sup> pleying in my body, and so þat is so hegh a ioye þat it gladuth me passing alle othur ioyes.' Þan sayde þis womman: 'Lady, wyth a gode wille,' and so aftur laste þe one half dole and 8 sayde þat oper halfe dole, as sche was taght be our lady; for God and our lady boþe and alle seyntus of Heven han lever fewe wordys wyth deuocion, þan many wythoute deuocion.

## 74.

## DE MIRAC[U]LIS BEATE MARIE.

12 Ther was a man on a time þat<sup>5</sup> lant to anothur man III s of money to an certeyn day, þat he schuld payen hym azeine. And so þat day com and<sup>6</sup> passyd fer oure, þat he schulde han payed þe man þat lant hym þe money. And so hyt happut on a day þat 16 þis man mette þat othur man þat aght hym money, and bad hyt hym; and he sayde þat he had payed hym, and swore fast þerto. And þe othur man sayde: nay, he payed hym no peny. And þis man pursewod þe oþur be þe lawe, and he sayde he wolde swere on 20 a boke þat he hadde payed hym þat money; and so þat oþur man þat lant þat money lette hym sweron falce on a boke. And þerfore anonc as he com homwarde, he fel syk, and hys spryte was berafte oute of hym too dayes and too nyghtes. And hyt was so 24 þat hys spryte com þeros he segh God ryght os he was done on þe rode, wyth blody woundys ryght þo<sup>7</sup> bledyng, wyth nayles in hys handys and in hys fette, wyth hys crowne of thornys on hys hed. And God lokud so sterne on hym, þat alle þe sygthes þat 28 eure he sawgh, he was neure so sore aferde; for he wolde haue kropon into þe erthe, and he hadde mythe. And þan God askud hym why he hadde made hym forlorne þat he dere boght for þat gode þat he sende hym, 'for þou haste madon hym to sweron, and

<sup>1</sup> þer *H.* om. *C.*<sup>2</sup> þat *H.* om. *C.*<sup>3</sup> thynkeþe *H.* thynkut *C.*<sup>4</sup> worde *H.* þan *C.*<sup>5</sup> þat *H.* om. *C.*<sup>6</sup> and *H.* an *C.*<sup>7</sup> þo *H.* þoe *C.*



made hym forlorne body and soule.' And þan he commawnded serteyne servauntes of hys to gone and skorge hym and beton hym; and so þei dudun, and made hym so sore þat too ȝere aftur and a half he lay in hys bede seke. And whan þe sprythe com to hym 4 aȝeyne, he tolde vche man þerof and bad hym be ware of þat poynte for euremore aftur.

Aliud miraculum de Sancta Maria.

[MS. Harl. 2403.]

8

Hit was sum tyme an holy monke þat loued our lady wondur  
 muche. Þe whyche monke was neuer wery to preyse hur, and tell  
 feyr myracles of our lady, and feyre talus of hur nyȝt and day;  
 and so þys monke was þe feyrest wryter þat was knowen in all 12  
 þe world. And so þe Emperour of Rome hed a syb cosyn to hym  
 190 a þat was a yonge man, and he send || aftur þe monke and prayed  
 him to teche his cosyn to wryte as wel as he did, for encheson þat  
 he was his cosyn. And so þe monke tawght him to wryte as wel 16  
 as he did. And þen þis yonge man hed an envye to his mastur and  
 fayne wold haue had him ded, for he wold haue had þe mastrye  
 himself of wrytyng as his master hed befor; and so he caste how  
 he myȝt haue him ded. So he beþouȝt him and made a *lettre* to 20  
 þe Sowdan, and wryt þerin þat þe Emperour wolde in schorte  
 tyme and hed ordeyned to sle hym and destroye all his londes.  
 And þerfor in all þe haste þat he myȝt, he bade þat he schuld  
 ordeyne him to come and destroye þe Emperour. And so when 24  
 þys *lettre* was made, he let fall hit in þe Emperours hall. And so  
 þys *lettur* was found and rad, and was brouȝt to þe Emperour  
 anon. And he merveled muche who hed wrytte þys *lettre*. And  
 þen come þer þys yonge man and sye þis *lettre*, and anon he seyde 28  
 þer was no man þat cowthe wryte suche a *lettre* but his mastur  
 and he, and seyde: 'Ye may wel wyt þat it was not I.' And þen  
 anon þe Emperour send aftur þys monke and apeched hym of þys  
*lettre*; and he seyde he knew it not. And þen they schewed him 32  
 þis *lettre*, and seyde hit was his honde. And he seyde þat he  
 neuer wrote hit. And wythoute eny oper jugement þe Emperour  
 commanded to smyte of his arme by the elbowe. And so they  
 dyd, and send hym home to þe abbey, and þe arme wyth him, || 36

and commaunded þe abbot to set him in prison, and let no leche- 190 b  
 crafte be do to hym. And so þe abbot dyd. And as he lay in  
 prison, he cried euer to our lady for helpe, for þe ache þat he hed  
 4 on his arme as hit roted away. And so, at þe laste, our lady,  
 on a nyzt, come to hym and seyde: 'How farest þou?' And he  
 seyde: 'Ful soryly; for myn arme is roted away þat was wont  
 to peynte an ymage of þe whereuer I went.' And þen heo seyde:  
 8 'Come to me and schew me þyn arme.' 'Lady,' *quod* he, 'hit  
 is roted away.' 'Brynge it hedyr to me,' *quod* heo, 'and schew  
 hyt me.' And so he went amonge þe rokes of stones þeras his  
 arme lay, and brouȝt hit to our lady, and schewed it hur. And  
 12 heo bade hym sette hit ayen to hys arme, as hit stode befor.  
 'Lady,' *quod* he, 'hit is al toroted to gobetes.' 'Set it ayen to,'  
*quod* heo, 'and hit schal be hole.' And so he did as heo bade  
 him, and hit was as hole as euer hit was, and as wel he wrot as  
 16 euer he did befor. And þen he yede and rounge all þe belles in  
 þe abbey; and so þe abbot and all his covent rysen and sye þys  
 hye myracle, and þonked God and our lady. And so a steven  
 comme and tolde þe Emperour þat hit was þe yong man, hys cosyn,  
 20 þat hed wryt þylke *lettre*, and not þe monke. And þerfor, in þe  
 same maner þat he let *serue* þe monke, he let serve his cosyn.

And so þe monke went forth to Ierusalem on pylgrimage and to  
 many oper good holy places. And so, vpon a day, a Iew þat was  
 24 a grete || *mastur* of þat contre, and he sete yfer and speke of our 191 a  
 lady. And so þe Iew seyde þat a mayde myȝt neuer bere a  
 chylde; and þe monke seyde ye, and so þey stryven faste þerfor.  
 And so, at þe laste, for the monke praysed our lady so faste and so  
 28 muȝhe, þe Iew prayed him to purtray an ymage of hur on a borde,  
 þat he myȝt se þe ymage. And so he purtrayed a wondur fayre  
 ymage of our lady, and hur chylde in hur arme, and a lytel feyre  
 pappe on hur brest. And þen þe Iew behelde faste on hur and  
 32 þouȝt hur ful feyr. And so he asked þe monke whedur heo was  
 so feyr as he hed made hur; and þe monke sayde ye, and xx m  
 sythe feyrer þen eny man cowþe make hur. And so, as þe Iew  
 stode and loked on hur, þe chylde þat was on hur arme, toke his  
 36 heed away fro þe borde, and toke his *modyr* pap in his hounde, and  
 mylked oute mylke, and sowked þerof. And when þe Iew sye þat,  
 he kneled adown and þonked God, and cryed our lady *mercy*, and

seyde he wyst wel þat hit was lasse wonder a mayde to ber a chylde, þen that ymage þat was purtrayed on þat borde, for to take his heed fro þe borde, and also þat pap to yeve mylke. And so þe Iew was fulwed, and turned to þe sayth, and made many 4 a crysten man moo.

Deo gracias.



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*abbas, sb.*, abbess, 96/33.  
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*abbot, sb.*, abbot, 17/19.  
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*acold, adj.*, cooled, chilled, 39/37.  
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ander Neckam, 119/2.

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112/14.

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3/18.

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amende, *v.*, to amend, *inf.*, 6/24.

amendement, *sb.*, correction, improve-  
ment, 18/1.

auendes, *sb. pl.*, reparation, fine, com-  
pensation, 5/1.

amendying, *sb.*, amending, 53/3.

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259/5.

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angyll, *sb.*, angel, 4/28.

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Anne, *pr. n.*, Anne (Raguel's wife),  
214/1.

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Anothe selitos, *probably a corruption*  
*of* Γνωθὶ σεαυτόν, 'know thyself,'  
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 Antioch, *pr. n.*, Antiochia, 135/13.  
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 any, *adj.*, any, 10/28; eny, 301/34; ayny, 2/30.  
 anyed, *pp.*, annoyed, 35/7.  
 aparty, *adv.*, in part, partly, 2/27.  
 apayde, *pp.*, satisfied, 12/5.  
 apayre, *v.*, to inpair, become worse, decay, *inf.*, 169/17.  
 ape, *sb.*, ape, 295/25.  
 apechet, *pp.*, impeached, accused, 36/9.  
 apechyng, *sb.*, impeaching, accusation, 153/7.  
 apere, *v.*, to appear; *pr.* 3 *sg.* aperupe, 258/9; 3 *pl.* apperuth, 296/13; *pt.* 3 *sg.* apered, 24/6; aperyth, 34/24; *pp.* apperyd, 152/1.  
 apertly, *adv.*, apertly, openly, manifestly, 264/31.  
 aperyng, *sb.*, appearing, 257/23.  
 apocalypys, *sb.*, apocalypse, 32/27.  
 apou : *see* upon, open.  
 aposayls, *sb. pl.*, question, 165/28.  
 aposet, *pp.*, opposed, 10/32; apposyd, 147/15.  
 apostoll, *sb.*, apostle, 6/5; apostole, 18/9; apostle, 18/10.  
 appetyte, *sb.*, appetite, 83/17.  
 appressyon, *sb.*, oppression, 197/28.  
 Appulea, *pr. n.*, Apulia, 137/13, 258/11.  
 appull, *sb.*, apple, 37/5.  
 aray, *sb.*, array, 39/19.  
 arayde, *pp.*, arrayed, dressed, 60/36; arayed, 268/4.  
 archangyll, *sb.*, archangel, 257/17.  
 archebyschop, *sb.*, archbishop, 40/17.  
 archedecon, *sb.*, archdeacon, 216/25.  
 arme, *sb.*, arm, 42/27.  
 arme, *v.*, to arm; *pr.* 3 *sg.* armeth, 170/11; *pp.* yarmed, 42/10; armyd, 183/9.  
 Armeny, *pr. n.*, Armenia, 72/33.  
 armes, *sb. pl.*, arms, weapons, 83/12.  
 arow, *sb.*, arrow, 64/19.  
 aryse, *v.*, rise, *inf.*, 2/29; *pr.* 2 *pl.* arysyth, 256/1; *pt.* aros, 5/14.  
 Arystodemus, *pr. n.*, Aristodemus, 31/21.  
 arysyng, *sb.*, rising, 115/13.  
 as, *conj.* and *adv.*, as, where, 1/5; als, 5/28; also, 181/7; alsoo, 184/25.  
 as, *prp.*, on, at, 286/16.  
 asay : *see* assay.  
 ascencyon, *sb.*, ascension, 152/28; as-sencyon, 152/4.  
 ascendet, *pp.*, ascended, 26/32.  
 aschame, *sb.*, shame, 124/31.  
 aschamed, *adj.*, ashamed, 34/3.  
 ascowmfet, *adj.*, perplexed, confused, 243/24.  
 asent, *sb.*, assent, consent, 205/18; assent, 121/12.  
 asent, *v.*, to assent, *inf.*, 200/22; assent, 256/32; *pt.* asentyd, 109/16; assentyt, 250/36; *pp.* assentyd, 110/30.  
 aske, *v.*, to ask, *inf.*, 10/16; *pr.* 2 *sg.* askys, 218/36; 3 *sg.* asket, 172/18; askep, 127/1; 3 *pl.* asken, 108/26; *pt.* askyt, 8/3; *pp.* asket, 5/18.  
 askes, *sb. pl.*, ashes, 146/24; eskys, 82/25.  
 Aske-Wanysday, *pr. n.*, Ash-Wednesday, 82/21.  
 askyng, *sb.*, asking, demand, 13/19.  
 aslayne, *v.*, to slay, *inf.*, 211/17.  
 asoyle, *v.*, to absolve, pardon, solve, *inf.*, 10/30.  
 asoyling, *sb.*, absolution, pardon, 294/27.  
 aspye, *v.*, to spy, espy; *pt.* aspyet, 163/8; *pr. p.* aspyyng, 273/34.  
 assay, *sb.*, trial, test, 31/18.  
 assay, *v.*, to try, test, *inf.*, 170/14; asay, 278/11; *pr.* 3 *sg.* assayeth, 27/18; asaythe, 286/3; *pt.* asayde, 77/17.  
 assayle, *v.*, to assail, *inf.*, 154/4; *pr.* 3 *sg.* assaylyp, 128/37.  
 asse, *sb.*, ass, 22/28.  
 asse-backe, *sb.*, ass-back, 251/26.  
 assumpeyon, *sb.*, assumption, 109/30.  
 assumed, *pp.*, assumed, taken up, 226/16.  
 Astaroth, *pr. n.*, Ashtaroth, 236/24.  
 astond, *v.*, to withstand, *inf.*, 243/2.  
 astoned, *pp.*, astounded, 191/11.  
 astonyet, *pp.*, astounded, 10/12.  
 Astragesse, *pr. n.*, Astrages, a king, 238/26.

astronomy, *sb.*, astronomy, 48/15.  
 astryed, *pp.*, destroyed, 39/7.  
 astyr, *sb.*, hearth, 129/28.  
 Astyr, *pr. n.*, Easter, 39/8.  
 Astyr-enen, *sb.*, Easter-eve, 68/31.  
 Astyr-weke, *sb.*, Easter-week, 70/34.  
 Asy, *pr. n.*, Asia, 31/10.  
 asyne, *v.*, to assign; *pr. 3 sg.* asynyp, 158/4; asyngnepe, 158/7; *pt.* asynet, 270/9.  
 at, *pr. p.*, at, 8/9.  
 at al, *adv.*, altogether, 228/33.  
 in atent, *adv.*, with the intention, 290/31.  
 Ato, *pr. n.*, Pilate's mother, 120/18.  
*See note.*  
 atture, *sb.*, poison, 192/5.  
 Attyla, *pr. n.*, Attila, 165/2.  
 atwyn, *adv.*, asunder, 162/9.  
 Auberk, *pr. n.*, a nobleman in Venice, 172/22.  
 audyens, *sb.*, audience, 131/27.  
 Austyne, *St.*, *pr. n.*, St. Augustine, 1/22; Austeyn, 279/2.  
 auter, *sb.*, altar, 34/18; autre, 77/36.  
 auter-ston, *sb.*, altar-stone, 126/17.  
 anauncement, *sb.*, advancement, 45/5.  
 Auxbryge, *pr. n.*, Axe Bridge, a place in Devonshire, 173/32.  
 avaunse, *v.*, to advance, *inf.*, 91/1; avance, 113/3; *pr. 3 sg.* avaunspe, 91/15; *pt.* avaunset, 51/33; *pp.* avawnsyt, 242/9.  
 avayle, *v.*, to succeed, avail, *inf.*, 39/14; *pt. 3 sg.* avaylet, 248/1.  
 Aue, *Lat.*, hail (first word of a prayer), 17/3.  
 aventurs, *sb. pl.*, adventure, 119/4.  
 aviset, *pp.*, advised, counselled, 7/27.  
 avoket, *sb.*, advocate, 153/4.  
 avowe, *v.*, to vow; *pt.* auoned, 11/31; *pp.* avowet, 9/29.  
 avowtre, *sb.*, adultery, 286/35; avowtry, 298/22.  
 away, *adv.*, away, 2/8.  
 away-scape, *v.*, to escape, *inf.*, 64/18.  
 awe, *sb.*, awe, terror, 25/35.  
 aweylde, *v.*, to govern, get the mastery over, manage, *inf.*, 196/28.  
 awne; *see* owne.  
 awnte, *sb.*, aunt, 208/15; ante, 52/6.  
 ay, *adv.*, aye, always, 6/20.  
 ayle, *v.*, to trouble, afflict; *pt.* ayled, 56/11; aylyd, 196/20.

ayre, *sb.*, air, 30/11; eyre, 239/34.  
 ayre, *sb.*, heir, 93/32; *pl.* ayres, 63/8; ayr, 71/35; eyres, 215/8.  
 aythyr, *adj.*, either, 4/24; cybur, 190/27.  
 backe, *sb.*, back, 40/28; bak, 284/24.  
 backward, *adv.*, backward, 49/10; bakward, 49/8.  
 bad, *adj.*, bad, 169/11.  
 badfull (for batfull), *adj.*, fertile, 73/12.  
 bagge, *sb.*, bag, 12/34.  
 bak, *adv.*, back, 83/28.  
 bakbyte, *v.*, to backbite, calumniate, *inf.*, 284/19.  
 bakbytyng, *sb.*, backbiting, calumny, 131/20.  
 bakyn, *pp.*, baked, 254/10.  
 Balaam, *pr. n.*, Balaam or Rileam (a famous sorcerer), 48/10.  
 balans, *sb.*, balance, 221/2.  
 baner, *sb.*, banner, 150/29.  
 banrer, *sb.*, standard-bearer, 257/27.  
 baptiset, *pp.*, baptised, 167/1.  
 baptyem, *sb.*, baptism, 128/21.  
 barayne, *adj.*, barren, 15/25.  
 bare, *adj.*, bare, naked, 40/29.  
 barennnes, *sb.*, barrenness, 245/16.  
 barfote, *adj.*, barefoot, 43/35.  
 Baris, *pr. n.*, Baris, a hill in Armenia, 72/34.  
 barley-bred, *sb.*, barley-bread, 5/20.  
 barine, *sb.*, bosom, lap, 25/24.  
 Barnabe, *St.*, *pr. n.*, St. Barnabas, 175/16.  
 Barpanther, *pr. n.*, Barpanther (the Holy Virgin's grandfather), 215/20.  
 barres, *sb. pl.*, bar, 219/8.  
 barst, *sb.*, burst, 160/6; berst, 160/21.  
 Bartholomew, *St.*, *pr. n.*, St. Bartholomew, 235/5; Bertholomew, 238/34.  
 Barus, *pr. n.*, Barea, a town, 14/14.  
 basket, *sb.*, basket, 104/13.  
 batavle, *sb.*, battle, 2/17; batayll, 133/27; bateyll, 259/12; bateyle, 259/14.  
 bath, *sb.*, bath, 193/12.  
 Baþe, *pr. n.*, Bath, 249/24.  
 bathyd, *pp.*, bathed, 37/14; bapup, 140/3.  
 batren, *v.*, to batter, beat; *pt.*, baturde, 260/13.  
 bawded, *adj.*, befouled, dirty; bowdet, 89/9.

- hawdy, *adj.*, dirty, 89/9.  
 hawines, *sb. pl.*, balm, 204/20.  
 bawmet, *pp.*, anointed, 140/2.  
 baxter, *sh.*, baker, 98/12.  
 bayly, *sb.*, bailiff, 56/11.  
 be, *v.*, to be, *inf.*, 1/10; *ben*, 17/39;  
   *byn* 222/14; *pr. 1 sg. am*, 9/28; 2  
   *sg. art*, 7/21; 3 *sg. ys*, 1/5; *pl. byn*,  
   10/15; *ben*, 30/32; *be*, 33/12;  
   *beb*, 184/26; *ar*, 177/8; *byb*, 84/3;  
   *imp. sg. be*, 232/31; *pl. both*,  
   52/19; *bethe*, 84/2; *pt. sg. was*,  
   4/4; *wos*, 302/32; *pl. wer*, 8/4;  
   *wern*, 8/6; *weren*, 10/12; *pp. ben*,  
   3/23; *be*, 69/30.  
 bc : see *by*.  
 bebled, *pp.*, covered with blood,  
   252/9.  
 becaus, *conj.*, because, 297/33.  
 become, *v.*, to become; *pt. 3 pl. becom*,  
   121/14; *pp. bycomen*, 71/24.  
 bed : see *beten*.  
 bedde, *sb.*, bed, 13/28; *bed*, 37/29.  
 beddien (a bed), *v.* to make (a bed);  
   *pt. 3 sg. beddut*, 231/26.  
 Bede, *St.*, *pr. n.*, St. Bede, 5/12,  
   128/4, 152/32.  
 Bedelem, *pr. n.*, Bethlehem, 22/7,  
   36/1, 49/1, 108/21.  
 bedene, *adv.*, at once, at the same  
   time, 233/3.  
 beem, *sb.*, beam, 86/32.  
 befelle, *v.*, to fall, happen; *pt. befell*,  
   6/11.  
 befor, *adv. and prp.*, before, 1/19;  
   *beforn*, 171/10; *byforne*, 223/33.  
 begere, *sb.*, beggary, 283/36.  
 begger, *sb.*, beggar, 104/3.  
 bezone, *pp.*, beyond, 39/12.  
 begyle, *v.*, to beguile, *inf.*, 108/23.  
 begynne, *v.*, to begin, *inf.*, 50/34;  
   *pr. 2 sg. begynnys*, 104/16; 3 *sg.*  
   *begynnyth*, 51/30; *begennuyth*,  
   24/37; *bygynnyth*, 35/23; 3 *pl.*  
   *begynnyu*, 56/3; *begynnybe*,  
   241/25; *pt. 3 sg. began*, 52/10;  
   *bygan*, 122/34; *beganne*, 271/27;  
   3 *pl. begonnen*, 99/28; *begonnen*,  
   268/13; *began*, 27/19; *pp. begon-*  
   *nen*, 41/4; *bygonnen*, 128/32.  
 begynnyng, *sb.*, beginning, 1/1.  
 beheded, *pp.*, beheaded, 210/11.  
 beheist, *sb.*, promise, 77/22; *byhest*,  
   77/13.  
 beheten, *v.*, to promise; *pr. 2 sg. be-*  
   *hetyst*, 205/32; *pt. behejt*, 218/33;  
   *behette*, 288/26; *byhet*, 277/4;  
   *behyghte*, 292/29; *pr. p. behetyng*,  
   232/26.  
 behold, *v.*, to behold, see, *inf.*, 129/2;  
   *imp. sg. behold*, 78/13; *pt. beheld*,  
   193/19; *byhelde*, 229/3; *pr. p.*  
   *beholdyng*, 178/19.  
 behouen, *v.*, to behave; *pt. 3 sg. be-*  
   *houed*, 41/21.  
 behynde, *adv. and prp.*, behind,  
   44/14.  
 belafte, *pp.*, left in the power (of),  
   278/19.  
 beleue, *sb.*, belief, 18/24; *byleue*,  
   18/25.  
 beleue, *v.*, to believe, *inf.*, 18/16;  
   *bylene*, 18/32; *pr. 1 sg. beleue*,  
   18/27; 2 *sg. beleuest*, 18/29; *be-*  
   *leuyst*, 78/25; 3 *sg. beleueth*,  
   51/26; *belewyn*, 108/34; *beleue*,  
   171/6; *byleuen*, 51/25; *imp. sg.*  
   *byleue*, 265/1; *pt. sg. byleuet*,  
   18/34; *pl. beleuedon*, 18/14.  
 bell, *sb.*, bell, 117/29.  
 belouet, *adj.*, beloved, 51/16.  
 bely, *sb.*, belly, 234/24.  
 beme, *sb.*, beam, 233/2.  
 benche, *sb.*, bench, 39/25.  
 beneson, *sb.*, benison, blessing, 18/30.  
 Benet, *St.*, *pr. n.*, St. Benedict,  
   198/15.  
 Beniamyn, *pr. n.*, Benjamin, 99/17.  
 bequethen, *v.*, to bequeath, commend;  
   *pt. sg. bequeth*, 294/10.  
 berd, *sb.*, beard, 125/19.  
 bere, *sb.*, gesture, 246/19.  
 bere, *sb.*, beer, 32/34.  
 bere, *v.*, to bear, *inf.*, 16/34; *beron*,  
   260/2; *pr. 3 sg. beryth*, 55/10;  
   *pl. beryth*, 190/16; *imp. sg. ber*,  
   191/18; *pl. beryth*, 15/1; *pt. sg.*  
   *bar*, 212/17; *pl. beren*, 14/26;  
   *pr. p. beryng*, 148/24; *pp. borne*,  
   1/25; *yborne*, 24/5; *bore*, 47/9.  
 berer, *sb.*, bearer, 179/29.  
 Bereson, Syr Raynald, *pr. n.*, Sir  
   Reginald Fitz-Orson, 41/36.  
 bereve, *v.*, to bereave, deprive, *inf.*,  
   234/36; *pp. beraft*, 283/13.  
 Beritus, *pr. n.*, a town, 145/7.  
 berken, *v.*, to bark; *pt. 3 pl. berket*,  
   165/17.  
 Berna[r]d, *pr. n.*, the man who was  
   saved by St. James from the devil's  
   tortures, 211/30.  
 berne, *sb.*, barn, 56/12.  
 Bernhard, *St.*, *pr. n.*, St. Bernhard,  
   2/9, 49/29, 66/7, 93/10, 113/11,



- 153/9, 225/13, 230/3; Barnard, 285/9.  
 berthens: *see* burden.  
 beryng, *sb.*, bearing, 246/4.  
 berys, *sb. pl.*, bear, 270/29.  
 besechen, *r.*, to beseech; *pt.* 3. *sg.* besoght, 7/12; *pr. p.* bysechyng, 7/2.  
 besegen, *v.*, to besiege; *pt.* beseget, 135/14; besegyð, 271/26; *pp.* beseget, 122/14.  
 besemen, *v.*, to besee, seem, befit; *pr. 3. sg.* besemeth, 42/13; *pr. p.* bysemyng, 228/24.  
 besetten, *v.*, to arrange, place; *pp.* beset, 40/11.  
 besom, *sb.*, besom, 126/20.  
 bespryngen, *v.*, to besprinkle; *pt. sg.* besprong, 252/8.  
 best, *sb.*, beast, 3/13; beest, 256/2; *pl.* bestys, 13/31.  
 best, *adj.*, best, 28/12.  
 besy: *see* bysly.  
 betaght, *pp.*, committed to, given over to, 255/20.  
 betaken, *v.*, to entrust, give in charge to, *pr. 1. sg.* betake, 42/25; *pt. sg.* betoke, 15/4; *pl.* betoke, 217/13; betoken, 149/7; *pp.* betaken, 130/11.  
 Betanye, *pr. n.*, Bethany, 114/28; 203/18.  
 bete, *v.*, to beat, *inf.*, 40/28; beton, 276/6; *pr. 3. sg.* betyth, 30/14; *pt. sg.* bete, 8/27; *pl.* beten, 145/28; *pp.* betyn, 14/34.  
 beten, *v.*, to kindle; *pp.* bed, 235/34.  
 beten, *v.*, to mend, remedy; *pr. 1. sg.* bete, 141/34.  
 bepenke, *v.*, to think upon, remind, bethink, *inf.*, 34/31; *imp. pl.* bythynkyth, 89/17; *pt. sg.* bypoght, 6/32; bepoght, 16/36; bepoght, 301/20; *pp.* bepost, 124/13.  
 betrayen, *v.*, to betray; *pt.* betrayde, 117/26.  
 betraylon, *v.*, to deceive, cheat, *inf.*, 192/33; *pp.* betroylet, 208/24.  
 betroylyng, *sb.*, betraying, 236/27.  
 betryffen, *v.*, to trifle, beguile; *pt. pl.* betryfuldyn, 208/31.  
 bettyr, *adj.*, better, 19/30.  
 beute, *sb.*, beauty, 200/18; bewte, 144/21.  
 Bownow, *pr. n.*, Beunous, Benow, a hermit, 177/15.  
 blacke, *adj.*, black, 19/14; blake, 40/21.  
 blakyd, *pp.*, blackened, 129/29.  
 blamen, *v.*, to blame; *pt.* blamed, 33/36.  
 blasy, *sb. pl.*, blaze, torch, 183/24.  
 blede, *v.*, to bleed, *inf.*, bledde, 46/27; *pr. 3. sg.* bledyth, 112/35; *pt. sg.* bledde, 45/25; *pr. p.* bledyng, 173/23.  
 blenchen, *v.*, to finch; *pt. 3. sg.* blente, 193/4.  
 blesse, *v.*, to bless, *inf.*, 41/6; *pr. 3. sg.* blessyth, 23/25; *imp. sg.* blesse, 293/8; *pt.* blessed, 52/9; *pp.* blessyt, 1/26.  
 blessing, *sb.*, blessing, 1/2.  
 blest, *sb.*, blast, 161/12.  
 blew, *adj.*, blue, 84/26.  
 blode, *sb.*, blood, 3/4.  
 bloody, *adj.*, bloody, 14/35; blode, 252/15.  
 blomes, *sb. pl.*, mass of iron, 80/24.  
 blown, *v.*, to blow; *pr. pl.* blowyþ, 150/20; *pr. p.* blowyng, 238/10; *pp.* blown, 71/25.  
 blynde, *adj.*, blind, 23/28.  
 blyndwarven, *v.*, to blind; *pt.* blyndwaruet, 145/32.  
 blysse, *sb.*, bliss, joy, 1/13.  
 blyþe, *adj.*, cheerful, blithe, 222/6.  
 bobbin, *v.*, to beat; *pt. 3. pl.* bobbyd, 145/32.  
 bobbyng, *sb.*, beating, 117/19.  
 boched, *pp.*, having a hump or lump, 140/5.  
 bode: *see* abyde.  
 bodely, *adv.*, bodily, 18/21.  
 body, *sb.*, body, 2/7; bode, 178/25; bodye, 253/15.  
 bodylyche, *adv.*, bodily, 10/25.  
 boffeten, *v.*, to buffet, strike; *pt. 3. pl.* boffetun, 145/32; *pp.* bofetut, 232/4.  
 bogh, *sb.*, bough, 193/7.  
 boke, *sb.*, book, 6/25.  
 Boke of Kyngys, *pr. n.*, the Book of the Kings, 112/13.  
 bold, *adj.*, bold, 98/14.  
 boldnesse, *sb.*, boldness, 26/2.  
 bolle-senows, *sb. pl.*, the penis of the bull (used for flagellation), 134/32.  
 bolt, *sb.*, bolt, 7/31.  
 bon, *sb.*, bone, 290/27; boon, 95/21.  
 bonchef, *sb.*, good luck, happiness, 262/29.  
 bond, *sb.*, servant, 153/22.  
 bondage, *sb.*, bondage, 1/9.



- bondam, *sb.*, bondage, 46/15.  
 bondys, *sb. pl.*, bond, 201/36.  
 bone, *sb.*, boon, request, prayer, 58/25.  
 Boniface *pe furp*, *pr. n.*, Boniface the fourth, 266/25.  
 bonke, *sb.*, bench, bank, 204/35; bongke, 272/30.  
 bonnefyre, *sb.*, bonfire, 182/32.  
 bonte, *sb.*, goodness, 25/14.  
 borde, *sb.*, board, entertainment, table, joke, fun, 40/13.  
 bordell-hous, *sb.*, brothel, 6/29.  
 borower, *sb.*, borrower, 286/21.  
 borue, *v.*, to borrow, *inf.*, 45/17; *pt.* 3 *sg.* borowde, 194/25.  
 boschelles, *sb. pl.*, bushel, 13/17.  
 bosome, *sb.*, bosom, 174/6.  
 bost, *sb.*, boast, 187/30.  
 boster, *sb.*, boaster, 188/9.  
 bote, *sb.*, boat, 119/26.  
 bote, *sb.*, repair, remedy, 95/4.  
 bote: *see* but.  
 botes, *sb. pl.*, boot, 141/27.  
 bope, *adj.*, both, 6/17.  
 boþom, *sb.*, bottom, 72/16.  
 bottys, *sb. pl.*, cudgel, 223/25.  
 boure, *sb.*, bower, 224/13.  
 bout, *pp.*, without, 127/31.  
 bow, *sb.*, bow, 64/18.  
 bow, *v.*, to bow, bend, *inf.*, 84/12; *pr.* 3 *sg.* bowþe, 84/10.  
 bowdet: *see* bawded.  
 boxe, *sb.*, box, 174/3.  
 boxom: *see* buxom.  
 boystres, *adj.*, boisterous, rough, 41/37.  
 bradlyng, *adj.*, wyth a bradlyng sworde, with the flat side of his sword, 193/4.  
 branche, *sb.*, branch, 20/21.  
 Brandan, *St.*, *pr. n.*, St. Brandan, 80/1; 260/6.  
 bras, *sb.*, brass, 147/21.  
 brasyn, *adj.*, brazen, 31/12.  
 braydon, *pp.*, brayed, crushed, 246/2.  
 brayne, *sb.*, brain, 42/34.  
 breche, *sb.*, breech, breeches, 40/23.  
 brede, *sb.*, bread, 254/11.  
 breden, *v.*, to breed; *pt.* 3 *sg.* bred, 40/24.  
 breke, *v.*, to break, *inf.*, 9/31; *pr.* 3 *sg.* brekeþe, 293/35; *pt.* brekon, 291/33; *imp. pl.* brekyth, 52/20; *pt.* 3 *sg.* brake, 61/29; breke, 211/36; *pl.* breken, 201/24; *pp.* broken, 112/8.  
 brenne, *v.*, to burn, *inf.*, 30/20; *pr.* 3 *sg.* brennyth, 30/14; *pl.* brennen, 150/19; brennyth, 162/5; *pt.* 3 *sg.* brennet, 5/29; brant, 7/31; brent, 146/23; *pl.* brennyu, 188/21; brendon, 192/24; *pp.* brent, 147/23; braut, 210/1; brennet, 221/3.  
 brennyng, *adj. and sb.*, burning, 3/22.  
 brerys, *sb. pl.*, brier, 77/30.  
 brest, *sb.*, breast, chest, 32/20.  
 Bretane, Syr Rychard, *pr. n.*, Sir Richard Briton, 41/36.  
 brethe, *sb.*, breath, 84/24.  
 breþen, *v.*, to breathe; *pr.* 3 *sg.* breþes, 128/13.  
 breþyng, *sb.*, breathing, breath, 139/8.  
 Brewafour, *pr. n.*, Gwenfrewi, Gwenfrewd (Acta Sancti) (original name of St. Winifred), 179/5.  
 bridul, *sb.*, bridle, 292/19.  
 broche, *sb.*, broach, 5/32.  
 brod, *adj.*, broad, 260/9.  
 brode, *on, adv.*, abroad, 112/33.  
 Brok, Robert, *pr. n.*, Robert Brook, 42/33.  
 brondys, *sb. pl.*, burning wood, 77/26.  
 broþell, *sb.*, wretch, worthless person, 89/8.  
 broþer, *sb.*, brother, 6/16; *pl.* brethern, 34/11; breþer, 40/15; bretheren, 295/17.  
 bruchull, *adj.*, brittle, 166/21.  
 brusset, *pp.*, broken, 238/31.  
 brydde, *sb.*, bird, 43/22.  
 brydyls: *see* bridul.  
 brygge, *sb.*, bridge, 144/2; bryge, 229/11.  
 bryght, *adj.*, bright, 17/5.  
 bryghtnes, *sb.*, brightness, 249/5.  
 brymston, *sb.*, brimstone, sulphur, 5/33; brynston, 219/7.  
 brynge, *v.*, to bring, *inf.*, 36/18; bryngon, 296/16; *pr.* 3 *sg.* brynguth, 291/15; *imp. sg.* brynge, 302/9; *pl.* bryngyth, 33/8; *pt.* 3 *sg.* broght, 1/13; brocht, 185/35; browthe, 290/1; *pl.* broghton, 14/19; broght, 16/26; browthon, 290/21; *pp.* y-broght, 20/30; broght, 53/7; broȝt, 123/18; brocht, 222/29; browth, 294/3; brouȝt, 301/26.  
 bryngyng, *sb.*, bringing, 193/27.  
 brynke, *sb.*, brink, 51/12.  
 Brystow, *pr. n.*, Bristol, 248/31.  
 buffen, *v.*, to strike; *pt.* 3 *pl.* buffed, 121/32.  
 bugull, *sb.*, ox, 136/33.

bull, *sb.*, bull, 258/15.  
 bulmyng (?), 5/30.  
 burden, *sb.*, burden, load, 33/8; *border*, 33/9; *burtben*, 61/10; *pl.* *berthens*, 157/19.  
 burgenen, *v.*, to bud, sprout; *pr.* 3 *pl.* *burgeneth*, 20/23.  
 burines: *see* burynes.  
 bursten, *v.*, to burst, break; *pl.* 3 *sg.* *barst*, 42/30; *pl.* *borston*, 273/9.  
 burthe, *sb.*, birth, giving birth, 21/7; *byrþe*, 21/13.  
 burthe-tyme, *sb.*, time of birth, 246/2.  
 bury, *v.*, to bury, *inf.*, 9/15; *pl.* *pl.* *buryeden*, 20/13; *buryeth*, 185/29; *buryet*, 220/9; *byried*, 296/10; *pp.* *buryet*, 14/11; *buryt*, 179/25; *buryde*, 210/15; *beried*, 294/25; *byried*, 296/7; *ybyried*, 297/20.  
 burynes, *sb.*, burying-place, tomb, 250/20; *byrinesse*, 296/20.  
 buryng, *sb.*, burying, 281/8; *byring*, 297/24.  
 busturly, *adv.*, roughly, 23/11.  
 but, *conj.*, *prp.*, *adv.*, but, except, unless, 2/6; *butte*, 210/34; *bote*, 209/23.  
 butler, *sb.*, butler, 19/9; *botler*, 98/11; *boteler*, 98/15.  
 buxom, *adj.*, obedient, 109/34; *boxom*, 284/3.  
 buylen, *v.*, to boil; *pr.* 3 *sg.* *buyluþe*, 162/13.  
 buysty, *sb.*, box, 203/31.  
 by, *prp.*, by, 2/26; *be*, 10/3.  
 by and by, *adv.*, by and by, slowly, 44/4.  
 bydde, *v.*, to bid, ask, command, *inf.*, 236/31; *pr.* 1 *sg.* *bydde*, 33/19; 3 *sg.* *byddys*, 42/2; *byddeþe*, 58/5; *imp.* *sg.* *byd*, 10/23; *pl.* 3 *sg.* *bade*, 7/5; *bede*, 31/6; *badde*, 298/15; *pl.* *bade*, 75/20; *beden*, 9/5; *bede*, 35/32; *pr.* *p.* *byddyng*, 36/1; *bydyng*, 149/2; *pp.* *beden*, 10/29; *bed*, 235/34.  
 byddyng, *sb.*, bidding, praying, 41/30; *bydyng*, 291/12.  
 byen, *v.*, to buy, *inf.*, 98/33; *bye*, 14/32; *imp.* *sg.* *by*, 40/8; *pl.* 3 *sg.* *boght*, 5/36; *pp.* *boght*, 55/34.  
 byers, *sb.* *pl.*, buyer, purchaser, 115/36.  
 byfor-hond, *adv.*, beforehand, before, 36/12.  
 byge, *adj.* (*sb.*), big, strong, 201/5.

bygnlstede, *sb.*, slaughter-house, 136/34.  
 byhalfe, *sb.*, behalf, 138/19; *byhalve*, 131/23.  
 byhynd, *adv.*, behind, 22/27; *bihyud*, 112/19; *behynde*, 299/27.  
 byld, *v.*, to build, *inf.*, 134/6; *pl.* 3 *sg.* *byld*, 30/1; *byldytte*, 211/26; *pp.* *bylde*, 146/17.  
 byldyng, *sb.*, building, 177/23.  
 byleue: *see* belene.  
 byll, *sb.*, bill, beak, 73/5.  
 bylon, *v.*, to cohabit with, *inf.*, 105/7; *pp.* *bylayn*, 105/27.  
 bynde, *v.*, to bind, oblige, *inf.*, 209/8; *bynd*, 8/26; *pr.* 3 *sg.* *byndyth*, 187/20; *pl.* 3 *sg.* *bond*, 119/8; *pl.* *bonden*, 9/1; *bownden*, 176/29; *bowndyn*, 210/7; *pp.* *bonden*, 53/24; *bowndyn*, 200/36; *ybon-dyn*, 209/16.  
 byneþe, *adv.*, beneath, 102/13.  
 bynyztet, *pp.*, benighted, 213/2.  
 byrth: *see* burth.  
 byrth-day, *sb.*, birthday, 47/1.  
 byschoppe, *sb.*, bishop, 9/22.  
 byschopryche, *sb.*, bishopric, 81/35.  
 bysyde, *prp.*, beside, close by, 71/13; *bysydys*, 238/25; *besydys*, 242/37.  
 bysen, *v.*, to be busy, occupy oneself; *pr.* 3 *sg.* *bussyuþ*, 93/8; *bysyueþe*, 108/19; *pp.* *bysyede*, 67/2.  
 bysyly, *adj.*, busy, 65/35; *besy*, 47/18.  
 bysynes, *sb.*, business, 130/35; *besynes*, 231/1.  
 Bytynys, *pr. n.*, Bithynia, 262/31.  
 bytokenen, *v.*, to betoken, signify; *pr.* 3 *sg.* *bytokenyth*, 60/2; *pl.* *bytokenyth*, 95/12; *bitokneþe*, 126/22; *pl.* 3 *sg.* *bytokenyd*, 132/7.  
 byttyrly, *adv.*, bitterly, 30/14.  
 bytwene, *prp.*, between, 22/30.  
 bytwyx, *prp.*, between, 11/15; *betwyx*, 291/30; *betwysse*, 292/33.  
 caas: *see* case.  
 cacche, *v.*, to catch, *inf.*, 286/6; *pl.* 3 *sg.* *caght*, 193/17; *kaght*, 104/13; *pl.* *kaghten*, 270/29; *pp.* *caght*, 62/31.  
 cage, *sb.*, cage, 43/21.  
 calfe, *sb.*, calf, 261/10.  
 calle, *v.*, to call, *inf.*, 184/16; *pr.* 2 *sg.* *calles*, 173/18; 3 *sg.*

- callyth, 23/18; *pl.* callen, 57/13; calne, 115/17; calluth, 299/26; calle, 172/3; called, 172/5; *pt.* callet, 6/19; *pp.* callyd, 182/29; calyd; 184/26; cald, 213/23; callad, 6/23.
- callyng, *sb.*, calling, 13/11.
- Caluary, *pr. n.*, the hill of Calvary, 77/35, 122/2, 144/31.
- camele, *sb.*, camel, 140/6; camell, 268/17.
- candyll, *sb.*, candle, 59/30; condyll, 60/26.
- Candylmasse-day, *pr. n.*, Candlemas-day, 57/1; Condylmasse-day, 60/18.
- Cane of Galyle, *pr. n.*, Cana in Galilee, 48/7, 230/6.
- canonysen, *v.*, to canonize; *pt.* canonysyt, 137/35; *pp.* cananyset, 17/36.
- Capitolion, *pr. n.*, Capitol, 190/10.
- cappe, *sb.*, cap, 42/20.
- capten, *sb.*, captain, 230/29.
- capuls, *sb. pl.*, horse, nag, 22/31.
- carallys, *sb. pl.*, coral, 113/17.
- cardenalles, *sb. pl.*, cardinal, 11/20.
- careyn, *sb.*, carrion, carcase, 73/3; caren, 156/3; kareyn, 156/7.
- carien, *v.*, to carry; *pt.* caried, 212/34.
- carpenter, *sb.*, carpenter, 19/2.
- cart, *sb.*, cart, 273/6.
- caryge, *sb.*, carriage, 273/7.
- case, *sb.*, case, 146/9; caas, 6/33.
- cast, *v.*, to cast, deliberate, *inf.*, 7/26; *pr.* 3 *sg.* castype, 84/23; castys, 128/9; *imp. pl.* cast, 5/32; castys, 139/12; *pt.* 3 *sg.* kest, 13/1; cast, 53/36; *pl.* casten, 6/17; keston, 115/4; kyst, 237/28; *pp.* cast, 5/26.
- castell, *sb.*, castle, fort, 42/13.
- catayle, *sb.*, cattle, property, 88/25; catell, 94/13; cateyle, 287/2.
- cause, *sb.*, cause, 2/2; cawse, 42/25.
- caue, *sb.*, cave, 22/30.
- cawdren, *sb.*, caldron, 5/32.
- Cawnturbury, *pr. n.*, Canterbury, 243/20; Caunturbury, 40/18; Canturbury, 41/31.
- celle, *sb.*, cell, 220/29.
- centuary, *sb.*, cemetery, 298/18; sentuary, 298/7; sentuari, 298/21; seyntwary, 299/10.
- Ceolus, *pr. n.*, Ceol, 144/19.
- cercule, *sb.*, circle, 25/22; cerkyll, 25/23; cerkyl, 179/15.
- certefyct, *pp.*, certified, 75/35.
- certeyne, *adj.*, certain, 48/14; scerteayne, 301/2.
- Cesare, *pr. n.*, Caesarea, 19/2.
- chafen, *v.*, to make warm; *pt.* chafet, 160/16.
- chaffaryng, *sb.*, chaffering, trading, 116/3.
- chalanch, *v.*, to challenge, accuse, *inf.*, 241/24; *pt.* chalanchet, 241/12; *pp.* chalenchyng, 4/30.
- chalange, *sb.*, challenge, 58/15.
- chalice, *sb.*, chalice, 171/2; chalis, 171/8; chales, 20/25; *pl.* chalays, 250/14.
- chambyr, *sb.*, chamber, 32/15; chambr, 178/3.
- chambyr-dyre, *sb.*, chamber door, 222/20.
- chanell, *sb.*, gutter, 195/21.
- changen, *v.*, to change; *pt.* chanchyd, 197/25; chaunged, 246/19; *pp.* chaunget, 112/7.
- chansele, *sb.*, chancel, 29/30.
- chapell, *sb.*, chapel, 30/2.
- chapinen, *sb. pl.*, chapman, merchant, 91/22.
- charch, *sb.*, charge, 10/5.
- charche, *v.*, to charge, *inf.*, 100/31 *pr.* 1 *sg.* charche, 41/9; 3 *sg.* charyth, 86/8; *pt.* charched, 13/6; charget, 25/27; charchet, 163/9.
- charcolys, *sb. pl.*, charcoal, 105/10; charkolus, 292/4.
- chare, *sb.*, cart, 37/16.
- Charles, *pr. n.*, Charles, 46/30.
- chartur, *sb.*, charter, 172/16.
- charyotes, *sb. pl.*, chariot, 101/28.
- charyte, *sb.*, charity, 70/23.
- chastyce, *v.*, to chastise, chasten, *inf.*, 283/10; chastes, 67/6; chast, 61/34; *pr.* 1 *sg.* chast, 67/9; *pl.* *pl.* chastest, 68/25; *pp.* chastist, 161/9.
- chastyte, *sb.*, chastity, 11/31.
- chaunseler, *sb.*, chancellor, 38/34.
- chaynes, *sb. pl.*, chain, 69/31; cheynes, 187/20.
- chayre, *sb.*, chair, 10/8.
- chedyng, *sb.*, shedding, 36/32.
- chef, *sb. and adj.*, chief, 12/14; cheff, 266/15.
- cheke, *sb.*, cheek, 19/9.
- Chelms-forde, *pr. n.*, Chelmsford, 242/38.

chep, *sb.*, cheap, bargain, 9/18.  
 Chepe, *pr. n.*, Cheapside, 39/34 ;  
     Scheppe, 196/30.  
 chere, *sb.*, cheer, countenance, 16/7.  
 cheresly, *adv.*, lovingly, tenderly, 9/28.  
 cheressche, *v.*, to cherish, *inf.*, 90/36 ;  
     *pt.* cherysched, 85/12.  
 Chere-pursday, *pr. n.*, Maundy  
     Thursday, 169/5.  
 cherly, *adv.*, dearly, 39/17.  
 chese, *sb.*, cheese, 84/7.  
 chese, *v.*, to choose, *inf.*, 12/12 ;  
     chose, 211/14 ; *imp. sg.* ches,  
     249/22 ; *pt. 3 sg.* ches, 79/9 ; chos,  
     191/15 ; *pt.* chosen, 28/10 ; *pp.*  
     choson, 12/10.  
 chesyng, *sb.*, choosing, 11/27.  
 chevetsen, *sb. pl.*, chieftain, 250/36.  
 choken, *v.*, to choke ; *pt.* choket,  
     71/11.  
 chose, *sb.*, choice, 90/34.  
 choton, *v.*, to shoot, *inf.*, 64/19.  
 choynus, *sb. pl.*, fissure, crack, 192/21.  
 chyld, *sb.*, child, 11/32 ; schyld,  
     25/20 ; schyll[d], 194/2 ; schild,  
     205/30 ; *pl.* childyrne, 3/28 ;  
     chyldyrne, 4/3 ; childyr, 12/6 ;  
     chyldren, 23/18 ; chyldren, 29/10 ;  
     chyldre, 36/21 ; chyldyr, 271/1 ;  
     schyldren, 37/4 ; schyldyrne,  
     259/31.  
 chyld-bedde, *sb.*, child-bed, 49/31.  
 chyldhede, *sb.*, childhood, 26/21.  
 chyldles, *adj.*, childless, 37/3.  
 chyldyng, *sb.*, child-bearing, delivery,  
     298/28.  
 Chyldyrmas-day, *pr. n.*, Childermas-  
     day, 41/34.  
 chyle, *sb.*, moment, 195/26, 212/19.  
 chyn, *sb.*, chin, 67/16.  
 chynchnes, *sb.*, stinginess, parsimony,  
     85/3.  
 chyrch, *sb.*, church, 1/7 ; church,  
     1/16.  
 chyrche-dyr, *sb.*, church-door, 12/17 ;  
     chyrche-durre, 12/14 ; chyrch-dorre,  
     278/29.  
 chyrche-3orde, *sb.*, churchyard, 179/24 ;  
     chyrch-3orde, 297/28 ; chyrch-3eorde,  
     244/9 ; chyrch-3arde, 298/29 ;  
     chyrch-3arde, 296/19.  
 chyrche-halyday, *sb.*, church-holiday,  
     277/30.  
 chyrch-tresowre, *sb.*, church-treasure,  
     219/9.  
 chyualrous, *adj.*, chivalrous, 59/16.  
 chyualry, *sb.*, chivalry, 59/12.

circumcysed, *pp.*, circumcised, 46/20 ;  
 circumciset, 45/22 ; ycircumcised,  
     46/12.  
 circumstance, *sb.*, circumstance, 94/36.  
 clade, *pp.*, dressed, 239/15.  
 clanse, *v.*, to cleanse, purify, *inf.*,  
     50/36 ; *pr. 3 sg.* clansuf, 59/2 ;  
     *imp. pl.* clansyth, 89/18 ; *pt.*  
     clansyd, 204/9 ; *pp.* clansed, 57/8.  
 clansyng, *sb.*, cleansing, 57/7 ; clansy-  
     ing, 58/1.  
 clappys, *sb. pl.*, clap, noise, 118/27.  
 claterer, *sb.*, clatterer, 229/33.  
 Clement, *pr. n.*, Clement, 189/35.  
 clene, *adj.*, clean, 2/13 ; *adv.* clantly,  
     35/10.  
 clennes, *sb.*, cleanness, 32/9 ; claunes,  
     156/10.  
 Cleoplace, *pr. n.*, Cleophas, 215/24.  
 cleped, *pp.*, called, 1/5.  
 clere, *adj.*, clear, 17/32.  
 clerge, *sb.*, clergy, 160/12.  
 clerk, *sb.*, clerk, scholar, 164/1.  
 clerkelyk, *adv.*, like a clerk, 163/5.  
 clerte, *sb.*, splendour, 102/21.  
 cleuen, *v.*, to cleave, split ; *pt. 3 sg.*,  
     cleue, 102/1 ; clefe, 265/29.  
 clochus, *sb. pl.*, claw, 130/37.  
 cloppys, *sb. pl.*, monster, (*Legenda*  
     *aurea* : *marinae beluae*), 2/34.  
 clos, *adj.*, close, shut up, secret,  
     41/10.  
 close, *v.*, to close, *inf.*, 194/12 ; *pr. 3*  
     *sg.* closyth, 20/28 ; *pt.* closud, 72/28 ;  
     *pp.* closyd, 147/22.  
 clote, *sb.*, lump, piece (of cloth),  
     172/26.  
 cloþ, *sb.*, cloth, 39/19.  
 cloþe, *v.*, to clothe, *inf.*, 70/25 ; *pr.*  
     *pl.* cloþuf, 130/21 ; cloþe, 130/22 ;  
     *pt.* kloþyd, 231/24 ; *pp.* cloþede,  
     39/19 ; ycloþet, 4/15 ; claþyd,  
     272/12.  
 cloþyng, *sb.*, clothing, 63/16.  
 clowde, *sb.*, cloud, 101/24.  
 clowten, *v.*, to repair ; *pr. p.* clowtyng,  
     136/14.  
 cloystyr, *sb.*, cloister, 42/11.  
 clymbe, *v.*, to climb, *inf.*, 135/19.  
 clyp, *v.*, to embrace, *inf.*, 8/33 ; klyp,  
     112/33 ; klip, 124/20 ; *pt.* clyppyd,  
     124/17.  
 clyppe, *v.*, to clip, *inf.*, 147/16 ; clyp,  
     125/11 ; klippe, 125/33 ; *pp.* clypped,  
     147/18.  
 code, *sb.*, pitch, 219/7.  
 cofur, *sb.*, coffer, 248/8.



coke, *sb.*, cock, 188/4.  
 colde, *sb.*, cold, 5/24.  
 cole, *sb.*, coal, 56/15.  
 cole-fyre, *sb.*, coal-fire, 292/11; colcfure, 105/16.  
 coleman, *sb.*, coal-man, 292/13.  
 colet, *sb.*, collect (short prayer), 129/20.  
 Coleyne, *pr. n.*, Cologne, 21/5.  
 coloure, *sb.*, colour, 147/27.  
 combrans, *sb.*, trouble, annoyance, 129/10.  
 comburment, *sb.*, encumbrance, 202/29.  
 combyr, *v.*, to annoy, encumber, entangle, *inf.*, 68/11; *pp.* comburet, 208/18; combyrd, 23/29; combret, 24/3.  
 come, *v.*, to come, *inf.*, 1/20; *comm.*, 254/26; *comyn.*, 289/13; *cum.*, 292/16; *pr. 2 sg.* comyst, 89/36; *comys.*, 115/5; *come.*, 272/30; 3 *sg.* comyth, 2/28; *comet.*, 172/5; *pl.* come, 50/14; *comen.*, 2/26; *imp. sg.* comme, 12/20; *come.*, 18/22; *pl.* comeþe, 4/3; *pl. 3 sg.* come, 1/26; *comme.*, 8/7; *cum.*, 180/6; *cam.*, 289/18; *pl.* come, 4/7; *comme.*, 7/18; *comen.*, 12/12; *pr. p.* cummyng, 298/33; *pp.* *commen.*, 14/26; *comyn.*, 147/14; *ycomyn.*, 75/26.  
 comendyng, *sb.*, commending, commendation, 2/18.  
 comfort, *sb.*, comfort, 46/20; *confort.*, 55/4.  
 comfort, *v.*, to comfort, strengthen, *inf.*, 245/21; *pr. 3 sg.* conforteth, 156/14; 3 *pl.* confortyþ, 219/28; *pl.* confortet, 9/36; *confortet.*, 16/6; *pp.* confortet, 54/25; *confortet.*, 82/7.  
 commaunde, *v.*, to command, *inf.*, 62/13; *pr. 1 sg.* commaunde, 175/4; *imp. sg.* commaunde, 190/8; *pl.* commaundet, 7/25; *commawndyd.*, 8/36; *commaundytt.*, 219/20; *commawnde.*, 276/23; *pr. p.* *commawndyng.*, 22/20; *pp.* *commawndet.*, 13/25.  
 commaundement, *sb.*, commandment, 219/34; *comauundement.*, 149/23.  
 commendabull, *adj.*, recommendable, 166/4.  
 commendenden, *v.*, to commend; *pl.* *commendyd.*, 9/23; *pp.* *commendet.*, 10/22.  
 company, *sb.*, company, 10/6; *cumpanye.*, 293/5.  
 compas, *sb.*, compass, 174/21.

compassyon, *sb.*, compassion, 11/28; *compacyon.*, 216/33.  
 compenabull, *adj.*, companionable, friendly, 284/18.  
 comperson, *sb.*, comparison, 113/3.  
 compleynen, *v.*, to complain; *pr. 3 sg.* compleynye, 112/22.  
 comprehend, *v.*, to understand, *inf.*, 167/25.  
 comyn, *sb.* and *adj.*, common, 27/29; *pl.* *comyns.*, the common people, 65/35.  
 comyng, *sb.* and *adj.*, coming, arrival, 1/6; *commyng.*, 2/23.  
 comynt, *sb.*, people, public, 189/6.  
 con, *v.*, to offer, to be able to do (something), *inf.*, 199/22; *pr. 1 sg.* kan, 4/9; 3 *sg.* can, 3/2; *con.*, 10/35; *pl.* *con.*, 13/35; *can.*, 50/15; *pl. 3 sg.* cowthe, 5/22; *pl.* *cowth.*, 28/11; *cowthen.*, 49/19.  
 concent, *sb.*, consent, 35/9.  
 contenten, *v.*, to consent; *pr. 1 pl.* *concenten.*, 46/7.  
 concepyon, *sb.*, conception, 15/12.  
 conceyte, *sb.*, conception, 109/14; *conseyt.*, 58/3.  
 conceyue, *v.*, to conceive, *inf.*, 106/29; *conseyue.*, 16/24; *pr. 3 sg.* *conseyueth.*, 57/26; *pl.* *conceyueþe.*, 253/23; *pl. 2 sg.* *conceyuedyst.*, 109/8; 3 *sg.* *conceyuet.*, 58/1; *pp.* *conseyuet.*, 46/19; *conceyuet.*, 47/2.  
 conceyvyng, *sb.*, conceiving, 57/9.  
 conscyens, *sb.*, conscience, 2/13; *consyens.*, 93/3; *consyence.*, 263/18; *conscyens.*, 263/23.  
 condicion, *sb.*, condition, 224/35; *pl.* *condicions.*, 290/14.  
 condyll, &c.: see candle.  
 conferme, *v.*, to confirm, *inf.*, 46/20; *pr. 3 sg.* *confermeþ.*, 158/4; *pl.* *confermed.*, 136/5; *pp.* *confermyd.*, 121/10.  
 confessour, *sb.*, confessor, 40/28.  
 confondyng, *sb.*, confounding, 163/31.  
 conformen, *v.*, to conform; *pl.* *conformed.*, 121/4.  
 confoundet, *pp.*, confounded, 164/35.  
 confusyd, *pp.*, confused, 209/30.  
 confusyon, *sb.*, confusion, 2/22; *confucyon.*, 2/20.  
 confirmacyon, *sb.*, confirmation, 32/30.  
 congelut, *pp.*, congealed, 166/21.  
 coniuren, *v.*, to conjure; *pl.* *coniured.*, 125/22.  
 connably: see couenable.



- connyng, *sb.*, experience, skill, knowledge, 145/12; conyng, 221/21.  
 conqueren, *v.*, to conquer; *pt.* conquered, 59/12.  
 consayle, counsel, &c. : *see* counsell.  
 Constantyn, *pr. n.*, the emperor Constantin, 37/11; Constantyne, 143/34.  
 Constantyne, *pr. n.*, the town of Constantinople, 151/9.  
 constrayne, *v.*, to constrain, *inf.*, 8/23; *pr.* 3 *sg.* constreyneþe, 285/22; *pp.* constrayned, 102/33.  
 constytucyons, *sb. pl.*, constitution, rule, 138/15.  
 consyderen, *v.*, to consider; *pr. p.* consydering, 153/18.  
 contemplatyf, *adj.*, contemplative, 230/37.  
 contemplancon, *sb.*, contemplation, 207/17.  
 continually, *adv.*, continually, 271/19.  
 contre, *sb.*, country, 8/5; contray, 8/14; contrey, 12/12; cuntre, 179/30.  
 contricyon, *sb.*, contrition, 78/16; contricion, 74/26; contrisyon, 279/24.  
 contryte, *adj.*, contrite, 74/30.  
 contynue, *v.*, to continue, *inf.*, 44/28; contynew, 161/19; *pr. pl.* contynueþe, 56/4.  
 conuersyon, *sb.*, conversion, 52/26.  
 conuertten, *v.*, to convert; *pt.* conuertyd, 217/31; *pp.* conuerted, 52/28.  
 conuerting, *sb.*, converting, 52/27.  
 cood, *sb.*, pitch, 5/33.  
 coold, *adj.*, cold, 5/17.  
 cop, *sb.*, summit, head, 77/25.  
 copies, *sb. pl.*, copy, 215/15.  
 cordys, *sb. pl.*, cord, 122/30.  
 Corintheos, *Lat., pr. n.*, epistle to the Corinthians, 86/3.  
 corne, *sb.*, corn, grain, 98/22.  
 cornell, *sb.*, corner, 130/17.  
 Cornweyle, *pr. n.*, Cornwall, 258/27.  
 corrupt, *adj.*, corrupt, 192/12.  
 cors, *sb.*, corpse, body, 64/1.  
 corseyntys, *sb. pl.*, a holy body, saint, 11/25.  
 corupeyon, *sb.*, corruption, 224/36.  
 coruen, *pp.*, carved, 201/7.  
 Cosdre, *pr. n.*, Cosdroe, king of Persia, 250/10.  
 cosse : *see* kysse.  
 cost, *sb.*, cost, expense, 206/4.  
 costen, *v.*, to cost; *pt.* 3 *sg.* cost, 20/7.  
 cosyng, *sb.*, cousin, 52/3.  
 cote, *sb.*, coat, 31/36.  
 counceylling, *adj.*, counselling, 157/8.  
 courte, *sb.*, court, 17/37.  
 couenable, *adj.*, suitable, convenient, 184/20; *adv.* connably, 267/5.  
 couenant, *sb.*, covenant, 45/2; cow-nant, 44/30.  
 couerlyt, *sb.*, coverlet, 196/27.  
 couet, *v.*, to covet, *inf.*, 98/4; *pt.* couetyd, 220/13.  
 couetowse, *adj.*, covetous, 231/11.  
 couetyse, *sb.*, covetousness, 21/32; couetyes, 216/22; couitys, 217/7; couityce, 219/1.  
 cow, *sb.*, cow, 100/27.  
 counsell, *sb.*, counsel, 41/18; consayle, 9/33; consele, 37/12; counseyle, 10/3; counseyl, 112/11; concell, 133/8; counsell, 157/3; consell, 157/4; counsell, 157/12.  
 counsell, *v.*, to counsel, *inf.*, 103/12; consayle, 91/34; *pr.* 1 *sg.* counsell, 146/25; *pt.* counselyt, 64/32; conseylet, 91/25; concelet, 175/23; *pr. p.* counselyng, 157/10; counselyng, 230/15; *pp.* counseylet, 121/20.  
 counsell, *pp.* concealed, 13/7.  
 cowntenance, *sb.*, countenance, 64/32.  
 cownturs, *sb. pl.*, counter, 255/2.  
 cowntys, *sb.*, account, 242/12.  
 cowpull, *sb.*, couple, coupling, union, 72/15.  
 cowpult, *pp.*, coupled, 214/4.  
 cowthe : *see* con.  
 cracche, *sb.*, manger, crib, 22/8.  
 Cradok, *pr. n.*, Cradoc (murderer of St. Winifred), 178/1.  
 cradull, *sb.*, cradle, 12/3; kradyll, 196/15; cradyl, 196/21.  
 craft, *sb.*, craft, 55/12.  
 creature, *sb.*, creator, 174/16.  
 creatures, *sb. pl.*, creature, 236/21.  
 credebule, *adj.*, credible, 51/9.  
 creme, *sb.*, cream, 233/1; creem, 158/16.  
 crepen, *v.*, to creep; *pr. p.* crepyng, 124/16; *pp.* kropon, 300/29.  
 crepull, *sb.*, cripple, 274/18.  
 crismatory, *sb.*, chrismatory, 158/15.  
 Cristenmasse-day, *pr. n.*, Christmas-day, 109/21.  
 Cristenmasse-nyght, *pr. n.*, Christmas-night, 48/15.  
 cristenyng, *sb.*, baptism, 158/7.

- cristenyng tyme, *sb.*, time of baptism, 158/4.  
 cristyn : *see* crysten.  
 croches, *sb. pl.*, crutch, 100/16.  
 croket, *adj. and sb.*, crooked, 189/15 ;  
 crowket, 218/31 ; croke, 236/30.  
 cromes, *sb. pl.*, crumb, 95/9.  
 cronycls, *sb. pl.*, chronicle, 81/33 ;  
 cronycls, 146/16.  
 crosse, *sb.*, cross, 3/33.  
 crow, *v.*, to crow, *inf.*, 188/4 ; *pt.* 3 *sg.*  
 cru, 188/5.  
 Crowland, *pr. n.*, Crowland, a town in  
 Lincolnshire, 239/27.  
 crowne, *sb.*, crown, tonsure, 42/23.  
 crownen, *v.*, to crown ; *pt.* crowned,  
 109/32.  
 cruell, *adj.*, cruel, 1/15 ; cruele,  
 187/26.  
 cruelte, *sb.*, cruelty, 36/37.  
 cruschet, *pp.*, crushed, 134/15.  
 cry, *sb.*, cry, shouting, 98/8 ; crie,  
 195/13.  
 cry, *v.*, to cry, *inf.*, 5/34 ; *pr.* 1 *sg.*  
 crye, 65/19 ; 3 *sg.* cryeth, 112/31 ;  
*pl.* cryen, 101/16 ; *pt.* 3 *sg.* criet,  
 6/30 ; cryed, 19/18 ; *pl.* cryedyn,  
 30/13 ; cryed, 30/15 ; cryde, 202/7 ;  
 cryden, 209/11 ; *pr.* p. cryyng, 5/30 ;  
 cryng, 223/29.  
 Cryst, *pr. n.*, Christ, 1/12 ; Crist, 1/8.  
 crystall, *sb.*, crystal, 20/14 ; cristall,  
 146/11.  
 crysten, *sb. and adj.*, christian, 21/11 ;  
 cristyn, 227/1.  
 crystyn, *v.*, to christen, baptise, *inf.*,  
 210/3 ; cristen, 11/33 ; *pp.* cry-  
 stened, 36/31 ; icrystenet, 45/2 ;  
 crystenyd, 109/10 ; cristonet,  
 207/15 ; crystonet, 219/33.  
 crystyndome, *sb.*, christendom, 17/37 ;  
 crystendame, 59/34 ; cristyndom,  
 196/16.  
 cryyng, *sb.*, crying, 13/26.  
 cubytys, *sb. pl.*, cubit, 2/31 ; cubites,  
 72/17.  
 culn-mowth, *sb.*, kiln-mouth, opening  
 of a furnace, 281/8.  
 culuer, *sb.*, pigeon, dove, 73/4 ; coluer,  
 202/3.  
 culuer-bryddes, *sb. pl.*, dove, 57/22.  
 cum, cummyng : *see* come.  
 cuppe, *sb.*, cup, 99/21 ; coppe, 99/32.  
 curatour, *sb.*, curator, 89/25.  
 curen, *v.*, to cure ; *pr.* 2 *sg.* cures,  
 264/7.  
 curs, *sb.*, curse, 138/17.  
 cursed, *pp.* (*adj.*), cursed, 121/3 ;  
 curseth, 170/20 ; icursed, 288/19.  
 cursen, *v.*, to curse ; *pt.* cursed, 29/20.  
 curtesy, *sb.*, courtesy, kindness, 80/8.  
 curteyse, *adj.*, courteous, 242/5.  
 curtyll, *sb.*, kirtle, tunic, 188/18.  
 custom, *sb.*, custom, 113/25 ; *pl.*  
 costoms, 44/6.  
 cydyr, *sb.*, cedar, 78/1.  
 cypur, *sb.*, cypress, 78/1.  
 Cypure, *pr. n.*, Cyprus, 176/22.  
 cyreumcysyon, *sb.*, circumcision, 45/21 ;  
 circumscycon, 45/7.  
 cyte, *sb.*, city, 12/12 ; cite, 8/20 ;  
 syte, 12/11.  
 cytesons, *sb. pl.*, citizen, 259/10.  
 Cythya, *pr. n.*, Scythia, 138/34.  
 cyvys, *sb. pl.*, citizen, 282/26.  
 dadull, *sb.*, tattle, 279/32.  
 dalyance, *sb.*, dalliance, 145/16.  
 Damaske, *pr. n.*, Damascus, 53/30.  
 dame, *sb.*, dame, lady, 10/13.  
 dampnacyon, *sb.*, damnation, 68/7.  
 dampnen, *v.*, to condemn, *pr.* 2 *sg.*  
 dampnes, 55/37 ; *pt.* dampnet,  
 46/9 ; *pp.* dampnet, 5/34 ; v-  
 dampned, 13/29.  
 damysel, *sb.*, damsel, 185/21 ; dame-  
 sell, 133/15.  
 daren, *v.*, to lurk, be concealed ; *pt.*  
 daret, 3/17 ; *pr.* p. daryng,  
 194/15.  
 Darius, *pr. n.*, Darius, 287/11.  
 darknes : *see* derkenesse.  
 date, *sb.*, date, 223/34.  
 daunsys, *sb. pl.*, dance, 182/24.  
 Davyd, *pr. n.*, David, 166/15 ; Danit,  
 215/17.  
 dawnce, *v.*, to dance, *inf.*, 65/8 ;  
 dawnse, 185/18.  
 dawnyng, *sb.*, dawning, 204/19 ;  
 dawyng, 24/36.  
 day, *sb.*, day, 1/5 ; dey, 6/4.  
 day-journes, *sb. pl.*, day's journey,  
 213/7.  
 daynteess, *sb.*, dainties, 39/26 ; dayn-  
 teps, 85/10.  
 dayntep, *adj.*, dainty, 85/13.  
 day-ster, *sb.*, day-star, 221/31.  
 debate, *sb.*, debate, strife, 20/30.  
 Decius, *pr. n.*, Decius, 217/35.  
 ded, *adj.*, dead, 2/1.  
 dede, *sb.*, deed, 31/18.  
 dedly, *adj.*, deadly, mortal, 50/29.  
 Dedys of be apostoles, Acts of the  
 Apostles, 27/1.

- defamacyon, *sb.*, defamation, calumny, 286/35.
- defawte, *sb.*, default, want, 13/13.
- defe, *adj.*, deaf, 189/14.
- defence, *sb.*, defence, 146/26.
- defende, *v.*, to defend, *inf.*, 128/37; *pr. pl.* defendyth, 111/28; defendyn, 280/24.
- defender, *sb.*, defender, 240/31.
- defendyng, *sb.*, defending, 53/2.
- defowle, *v.*, to defoul, insult, *inf.*, 192/25; *pp.* defowled, 26/10.
- degre, *sb.*, degree, 10/21.
- deken, *sb.*, deacon, 162/29.
- dele, *sb.*, deal, part, 42/28. *See also* dole.
- dele, *v.*, to deal, *inf.*, 55/17; *pr. 3 sg.* delupe, 156/21; *pl.* delon, 156/20; *pt. sg.* dalt, 19/31; *pl.* dalton, 245/12; delet togedyr, 'had intercourse,' 11/32; *pp.* dalt, 270/8.
- deliberacyon, *sb.*, deliberation, 68/6.
- delicate, *adj.*, delicate, 254/14.
- delyte, *sb.*, delight, 96/14.
- delyuer, *v.*, to liberate, deliver, *inf.*, 13/30; *imp. sg.* delyuer, 286/32; *pt.* delyuerd, 37/36; *pp.* delyuerd, 22/34; deliuerd, 226/35.
- delyuerance, *sb.*, deliverance, 248/3.
- deme, *v.*, to deem, judge, *inf.*, 1/11; dome, 4/34; demon, 295/33; *pr. pl.* demyn, 284/19; *pt.* demede, 75/9; *pp.* demed, 79/21.
- demyng, *sb.*, deeming, punishing, 86/15.
- den, *sb.*, den, cave, 258/16.
- Denmarke, *pr. n.*, Denmark, 17/19.
- depart, *v.*, to divide, depart, go away, *inf.*, 14/33; *pr. 3 sg.* departyth, 24/36; *pt.* departed, 5/14; *pp.* departyd, 47/20.
- depe, *adj.*, deep, 145/24; *adv.* duply, 167/29.
- depe, *v.*, to immerse deeply, *inf.*, 192/11.
- Derbe, *pr. n.*, Derby, 244/14.
- dere, *sb.*, dearth, 9/18.
- dere, *adj.*, dear, 223/11.
- dered, *pp.*, loved, honoured, 283/7.
- derke, *adj.*, dark, 148/20.
- derkenesse, *sb.*, darkness, 17/20; derkenes, 23/29; derknes, 23/31; darkenes, 24/3; darknes, 103/21.
- derlyng, *sb.*, darling, 30/34.
- derpe, *sb.*, dearth, 9/18.
- des . . . *see also* under dys . . .
- desayue, dessayue : *see* deseyue.
- desayouour, *sb.*, deceiver, 147/12.
- descende, *v.*, to descend, *inf.*, 215/5.
- descent, *sb.*, descent, 215/13.
- deserte, *sb.*, desert, 6/9.
- deseruen, *v.*, to deserve; *pr. pl.* deserue, 155/21; *pt.* deseruet, 80/10.
- desesyt, *pp.*, troubled, annoyed, 255/14.
- deseyt, *sb.*, deceit, 208/19; dyssayte, 144/3.
- deseyue, *v.*, to deceive, *inf.*, 46/17; desayue, 46/10; dessayue, 112/11; *imp. pl.* dessayue, 130/17; *pt.* deseyue, 46/9; dysseyueth, 286/10; *pp.* deseyuet, 5/10; deseyret, 45/15; dysceyuet, 76/24.
- desolate, *adj.*, desolate, lonely, 195/33.
- despeyre, *sb.*, despair, 13/8; dyspayre, 26/12.
- despyte, *sb.*, contumely, spite, 117/19; *pl.* despytes, 97/20.
- destruccyon, *sb.*, destruction, 140/34.
- destrye, *v.*, to destroy, *inf.*, 24/20; dystrye, 31/20; destri, 207/13; destroye, 301/22; *pr. 3 sg.* destryth, 287/26; *pp.* destriet, 146/17; destryed, 53/12.
- desyre, *v.*, to desire, *inf.*, 24/16; *pr. 1 sg.* desyre, 8/33; 3 *sg.* desyryth, 94/27; *pl.* desyre, 265/21; desyryn, 283/22; *pr. p.* desyryng, 284/3.
- depe, *sb.*, death, 1/23.
- dethe-bedde, *sb.*, death-bed, 78/21.
- dep-day, *sb.*, death-day, 179/20.
- dep-tyme, *sb.*, time of death, 78/31.
- denell, *sb.*, devil, fiend, 9/24.
- deuenyte : *see* divinity.
- deuocyon, *sb.*, devotion, 26/32.
- Devonschyre, *pr. n.*, Devonshire, 173/32.
- denors, *sb.*, divorce, 286/35.
- devot, *adj.*, devout, 52/29; denout, 279/1.
- deuowryd, *pp.*, devoured, 206/5; deuoured, 133/20.
- devyne, *adj.*, divine, 241/2.
- dew, *adj.*, due, 26/4.
- dewe, *sb.*, dew, 146/19.
- deye : *see* dye.
- deyen, *v.*, to dye; *pr. 3 sg.* deyhe, 253/24.
- deynt, *pp.*, hallowed, 199/18.
- diligens, *sb.*, attention, 232/10.
- dismembryd, *pp.*, dismembered, 114/9.
- diuinyte, *sb.*, divinity, 167/27; deuentyte, 186/6.
- do, *v.*, to do, *inf.*, 4/19; don, 7/4; *pr.*

- 1 *sg.* do, 293/9; 2 *sg.* dos, 205/32; dust, 299/30; 3 *sg.* doth, 28/27; duth, 291/8; *pl.* do, 146/25; done, 50/17; dope, 52/33; *imp. sg.* do, 25/26; *pl.* dope, 50/29; *pt.* 1 *sg.* dyd, 10/36; 2 *sg.* dyddyst, 75/22; duddyst, 288/24; 3 *sg.* dyt, 4/26; dede, 13/2; dude, 20/33; dudde, 178/33; *pl.* dyddyn, 4/8; deden, 22/5; doden, 23/34; dedden, 27/28; dytdyn, 221/31, 224/3; dudun, 301/3; *pr. p.* doying, 6/7; *pp.* don, 4/2; ydone, 16/13; ydo, 18/25.  
 doctor, *sb.*, doctor, scholar, 79/6.  
 doctryne, *sb.*, doctrine, 159/20.  
 dodde, *v.*, to shave, clip, *inf.*, 125/11.  
 dofhowse, *sb.*, dove-cot, 266/14.  
 dogge, *sb.*, dog, 19/14.  
 doghtyr, *sb.*, daughter, 9/28; dochtyr, 203/19; dostryr, 245/19.  
 dole, *sb.*, division, part, 156/17.  
 dolfully, *adv.*, in a doleful manner, sorrowfully, sadly, 194/29.  
 dombe, *adj.*, dumb, 96/11.  
 dome, *sb.*, doom, 3/6.  
 dome, *v.*: see deme.  
 domes-man, *sb.*, doomsman, 4/26.  
 Domician, *pr. n.*, Domitian, 31/9.  
 Domink, *St.*, *pr. n.*, St. Dominic, 73/20.  
 don: see downe.  
 dongen, *sb.*, dungeon, 211/32.  
 dore, *sb.*, door, 72/28.  
 doses: see dydes.  
 dosesyd, *pp.*, diseased, 130/6; desesut, 137/14.  
 dount, *sb.*, force, violence, 39/11.  
 dowbull, *adj.*, double, 68/7.  
 dowbull, *v.*, to double, *inf.*, 57/24; *pr. 3 sg.* dowbulth, 57/30.  
 dowbull-wald, *pp.*, surrounded with a double wall, 229/25.  
 dowe, *sb.*, pigeon, 51/15; dowve, 51/22.  
 downen: see downe.  
 downe, *pp.*, down; don, 5/30; downen, 13/4; donne, 249/11; adon, 8/11; adowne, 3/7.  
 downeward, *adv.*, downward, 249/11; donward, 97/4.  
 dowre, *sb.*, dowry, dower, 144/23.  
 dowte, *sb.*, doubt, 51/27; doute, 225/3.  
 dowten, *v.*, to doubt; *pt.* dowtyd, 160/22.  
 doying, *sb.*, doing, 17/8.  
 dragon, *sb.*, dragon, 200/30.  
 draw-bryge, *sb.*, draw-bridge, 229/9.  
 drawe, *v.*, to draw, withdraw, carry, *inf.*, 25/14; drawon, 297/8; *pr. 1 sg.* dray, 271/18; 3 *sg.* drawet, 25/8; *pt. 1 sg.* drewe, 9/33; dro, 188/1; 3 *sg.* drogh, 22/21; drew, 79/30; *pl.* drewen, 136/32; droghen, 42/9; *pp.* drawen, 7/24; drawn, 126/14.  
 dred, *adj.*, adread, afraid, 157/33.  
 drede, *sb.*, dread, terror, 1/26.  
 drede, *v.*, to dread, *inf.*, 151/1; *pr. 2 sg.* dredyst, 193/7; 3 *sg.* dredybe, 151/3; *imp. pl.* dredyth, 5/10; *pt. 3 sg.* dred, 94/14; *pl.* dredyn, 183/11.  
 dredfull, *adj.*, dreadful, 47/22.  
 dreme, *sb.*, dream, 196/18.  
 dressen, *v.*, to direct, prepare; *pr. 1 sg.* dresse, 67/9.  
 drozt, *sb.*, drought, 137/14.  
 dromendarys, *sb. pl.*, dromedary, 48/23.  
 dronke, *adj.*, drunk, 127/7.  
 droppe, *sb.*, drop, 107/12.  
 droppe, *v.*, to drop, *inf.*, 132/14; *pr. 3 sg.* droppyth, 123/16; *pt.* dreppyd, 43/9; dropet, 171/7; droppyd, 141/7; *pr. p.* droppyng, 132/1.  
 drowne, *v.*, to drown, *inf.*, 7/26; *pr. pl.* drownybe, 150/17; drowne, 259/33; *pt. pl.* drownot, 209/35; *pp.* drownet, 8/3; drownid, 201/32.  
 drouwe, *v.*, to droop, to be humble, *inf.*, 65/23.  
 Drusyan, *pr. n.*, Drusiana, a widow, 32/33.  
 dry, *adj.*, dry, 102/2.  
 drye, *v.*, to dry, *inf.*, 66/29; *pr. 3 sg.* drybe, 253/12; *pt. 3 sg.* dryet, 71/10; *pl.* dryden, 23/12.  
 dryngke, *sb.*, drink, 4/5; drinke, 293/1; drynk, 293/8.  
 drynke, *v.*, to drink, *inf.*, 3/5; dryng, 7/1; dryngke, 31/24; drynkon, 293/5; *imp. sg.* drynke, 31/25; *pr. 3 sg.* dryngketh, 32/20; drynkyth, 285/9; *pl.* drynkythe, 286/13; *pt. 3 sg.* drankke, 5/20; drangke, 31/31; *pl.* dronken, 127/6; *pr. p.* dryngkyng, 31/35; *pp.* drongken, 31/29; dronken, 160/26.  
 dryve, *v.*, to drive, *inf.*, 278/14; *pr. 3 sg.* drynyth, 150/35; *pt. 3 sg.* drof, 66/28; *pl.* drowen, 28/9; dryven, 183/21; *pp.* dryuen, 18/18; dryfyyn, 260/17.  
 duke, *sb.*, duke, 242/26.  
 dulfull, *adj.*, doleful, 37/18.



Dunstan, *St.*, *pr. n.*, *St. Dunstan*, 60/17.  
 dure, *v.*, to last, endure, *inf.*, 169/3; *pt. 3 sg.* duret, 22/19.  
 durren, *v.*, to dare; *pt. 1 sg.* durst, 172/28; 3 *sg.* durst, 22/26; *dyrst*, 60/36; *dirst*, 238/22; *pl.* durst, 241/8.  
 dwelle, *v.*, to dwell, *inf.*, 177/3; *dowel*, 197/15; *dwel*, 292/15; *pr. 3 sg.* dwellyth, 278/9; *dwelled*, 40/34; *dowellyd*, 195/1; *pr. p.* dwellyng, 91/21.  
 dwst, *sb.*, dust, 178/34.  
 Dyacislian, *pr. n.*, Diocletian, 134/11.  
 Dyalogus, *pr. n.*, Dialogue, 278/25.  
 dych, *sb.*, ditch, 228/34.  
 dye, *v.*, to die, *inf.*, 1/26; *dyon*, 297/21; *deye*, 9/9; *deyn*, 66/27; *dee*, 122/27; *pr. 1 sg.* dee, 141/34; 3 *sg.* deyth, 76/27; *dyeth*, 298/28; *pl.* dyon, 295/3; *dyoth*, 295/4; *pt. 3 sg.* dyet, 1/28; *deyet*, 3/32; *deyd*, 7/8; *diet*, 205/25; *pl.* deydyn, 23/34; *dyedyn*, 35/11; *deyeden*, 50/8; *dyet*, 288/13; *pp.* deyet, 256/14.  
 dygge, *v.*, to dig, *inf.*, 143/13; *pt. 3 pl.* dygged, 144/33.  
 dygnyte, *sb.*, dignity, 153/15; *dignyte*, 153/15.  
 dying, *sb.*, dying, death, 294/10; *deynge*, 154/12.  
 dynien, *v.*, to din, resound; *pt. 3 sg.* dynned, 275/14.  
 dyrre, *sb.*, door, 42/12; *dure*, 269/26.  
 dyryge, *sb.*, dirge, 222/14.  
 dyscencyon, *sb.*, dissension, 162/9.  
 dysche, *sb.*, table, dish, 42/23.  
 dyscomfet, *v.*, to defeat, *inf.*, 279/17.  
 dyscomfort, *sb.*, discomfort, 46/22.  
 dyscomfort, *pp.*, discomforted, 243/27.  
 dyscord, *sb.*, discord, 162/9.  
 dyscrecyon, *sb.*, discretion, 157/6.  
 dyscretly, *adv.*, discreetly, 70/20.  
 dyscyplyn, *sb.*, discipline, 44/5.  
 dyscupull, *sb.*, disciple, 52/30; *dys-sipull*, 255/16; *descypull*, 6/10; *discipull*, 209/9.  
 dysese, *sb.*, disease, 69/25; *diseas*, 177/2; *doses*, 14/6.  
 dyskeuer, *v.*, to discover, *inf.*, 112/10; *pt.* dyskeuert, 255/23; *pp.* dyskeuered, 112/1.  
 dyspensen, *v.*, to dispense; *pr. 3 sg.* dyspensyth, 82/16.

dysplayen, *v.*, to unfold, disclose, display; *pp.* desplayde, 150/29.  
 dysplesen, *v.*, to displease; *pr. pl.* dysplesyth, 112/27; *pt.* dysplesyd, 15/22.  
 dysposicione, *sb.*, disposition, 175/25.  
 dyspoyle, *v.*, to despoil, take away, annihilate, *inf.*, 121/21; *pt.* despoyled, 28/12; *dyspoylut*, 251/28; *pp.* dyspoyled, 121/21.  
 dyspute, *v.*, to dispute, *inf.*, 27/19; *dyspytte*, 48/14; *dispute*, 166/31; *dyspyte*, 186/9; *pr. 3 sg.* dysputyth, 53/13; *pt.* sputyd, 109/15; *dysputed*, 27/12; *pr. p.* disputyng, 48/16; *dysputyng*, 53/11.  
 dysputson, *sb.*, disputation, 27/14; *dysputeson*, 27/16; *dyspytson*, 27/35.  
 dyspysen, *v.*, to despise; *pr. pl.* dyspyshe, 249/7; *pt. 3 sg.* dispisyd, 200/12; *dyspysyd*, 136/31.  
 dyspytes, *sb. pl.*, contumely, scorn, spite, 241/7.  
 dyspytously, *adv.*, scornfully, 155/3; *dysputysly*, 121/34; *dyspytwysly*, 240/1.  
 dystresse, *sb.*, distress, 247/33; *dystres*, 38/15; *destresse*, 90/34.  
 dystressyd, *pp.*, distressed, 189/8.  
 dystrowbult, *pp.*, disturbed, troubled, 241/3.  
 dystrye: *see* destrye.  
 dysturbans, *sb.*, disturbance, 241/14.  
 dyswayre, *adj.*, strayed, gone astray, 148/21.  
 dyuerse, *adj.*, divers, 8/10; *dyuerce*, 122/12.  
 eddyr, *sb.*, adder, 83/6.  
 Edmund, *St.*, *pr. n.*, *St. Edmund*, 167/15.  
 Edward, *St.*, the Confessour, *pr. n.*, *St. Edward the Confessor*, 34/23, 148/10.  
 ee, *sb.*, eye, 86/31; *eye*, 100/12.  
 een-syght, *sb.*, eye-sight, 234/7.  
 eft, *adv.*, afterwards, 11/12.  
 eftsonus, *adv.*, eftsoons, 52/18.  
 eftys: *see* gift.  
 Egeas, *pr. n.*, Egeas, justice of Patras, 8/21.  
 Ezechyel, *pr. n.*, Ezekiel, 162/26.  
 eggys, *sb. pl.*, egg, 84/7.  
 eght, *num.*, eight, 45/25; *3eght*, 47/23.



egurly, *adv.*, eagerly, 243/10.  
 Egypt, *pr. n.*, Egypt, 24/22.  
 Eirlond, *pr. n.*, Ireland, 71/18; Yerlond, 192/16.  
 elbowe, *sb.*, elbow, 301/35.  
 Elcana, *pr. n.*, Elkanah, 213/28.  
 elde, *sb.*, age, 197/37.  
 ele: *see* euell.  
 element, *sb.*, element, 166/12.  
 eleuen, *num.*, eleven, 80/29; aleuen, 81/3.  
 Elizabeth, *St.*, of Spayne, *pr. n.*, *St.* Elizabeth of Spain, 226/6.  
 elleswher, *adv.*, elsewhere, 74/28.  
 ellys, *adv.*, else, 9/6; els, 271/33.  
 eloquent, *adj.*, eloquent, 76/17.  
 Elyn, *St.*, *pr. n.*, *St.* Helen, 143/34, 250/2.  
 Elyzabeth, *pr. n.*, Elizabeth, *St.* John the Baptist's mother, 107/22.  
 eme-crysten, *sb.*, fellow-christian, 52/2.  
 emperess, *sb.*, empress, 109/32; emperice, *sb.*, empress, 224/23; emperace, 297/12.  
 emperour, *sb.*, emperor, 13/14.  
 empyre, *sb.*, empire, 25/16.  
 enbawmet, *pp.*, embalmed, 204/21.  
 encawsen, *v.*, to cause, induce; *pt.* encawsut, 183/2.  
 encharme, *v.*, to charm, enchant, *inf.*, 192/33.  
 encheson, *sb.*, cause, occasion; *in phrase*, for þe enchesen þat, 'because,' 26/30.  
 encrease, *sb.*, increase, welfare, 43/30.  
 eucrese, *v.*, to increase, *inf.*, 23/7; *pr. pl.* encresen, 53/18; *pt.* encreset, 142/10.  
 ende, *sb.*, end, 4/32; 3ende, 68/2.  
 ende, *v.*, to end, *inf.*, 286/28; *pr. 3 sg.* endythe, 68/29; *pp.* endyd, 87/20.  
 endeyn, *sb.*, indignation, 284/18.  
 endyng, *sb.*, ending, 1/2.  
 endyng-day, *sb.*, last day, 31/8.  
 enfamyschen, *v.*, to famish, starve; *pt.* enfamecht, 141/26; *pp.* enfamyscht, 137/15.  
 enfecte, *pp.*, infected, tainted, 63/13.  
 enformen, *v.* to inform; *pt.* enfowrmyd, 206/17; *pp.* enformed, 117/30.  
 enforse, *v.*, to enforce, *inf.*, 65/30; *pr. 3 sg.* enforseþe, 65/29.  
 Englund, *pr. n.*, England, 5/12.  
 Englysche, *sb. and adj.*, English, 76/6.  
 engynes, *sb. pl.*, engine, 228/33.

Enklus, *pr. n.*, a hermit, 195/6.  
 enemy, *sb.*, enemy, 28/28.  
 eupayryng, *sb.*, impairing, damage, 109/1.  
 enpeched, *pp.*, impeached, accused, 13/24.  
 ensainpull, *sb.*, example, 24/29; ensample, 170/19; ensaumpul, 291/33.  
 enscharmen, *v.*, to charm, enchant, *pt.* enscharmýd, 190/3.  
 ensens, *sb.*, incense, 48/20; encens, 128/3.  
 enspyre, *v.*, to inspire, *inf.*, 168/10; *pr. 3 sg.* enspyryþe, 157/4; *pp.* enspyret, 168/6.  
 entent, *sb.*, intent, 17/38.  
 entren, *v.*, to enter, *pt.* entred, 228/27; entyrd, 230/21.  
 entysen, *v.*, to entice, mislead; *pt.* entyset, 70/6.  
 entysyng, *sb.*, enticing, enticement, 6/28.  
 envenome, *v.*, to envenom; *pr. 3 sg.* envenomyth, 192/6; *pp.* enve[ne]-mode, 68/13.  
 envy, *sb.*, envy, 27/11.  
 envye, *v.*, to envy; *pt.* envyut, 112/14.  
 envyus, *adj.*, envious, 27/31; envyous, 132/9.  
 eny: *see* any.  
 Ephesym, *pr. n.*, Ephesus, 222/20; Ephasy, 147/4; Ephesim, 32/32.  
 Epyphany, *pr. n.*, Epiphany, 47/32.  
 Epyphanys, *pr. n.*, Epiphanius, father of St. Nicholas, 11/29.  
 erber: *see* herber.  
 erbys, erbes: *see* herbys.  
 ere, *sb.*, ear, handle, 221/5; heres, 112/21.  
 ere, *adv.*, before, formerly, 249/1; or, 184/18.  
 erle, *sb.*, earl, 172/22.  
 erly, *adv.*, early, 12/14.  
 Ermogines, *pr. n.*, Hermogines, a magician, 209/1; Ermegines, 208/22.  
 ermyd, &c.: *see* heremyt.  
 ermytage, *sb.*, hermitage, 195/36.  
 ernde, *sb.*, errand, 61/22.  
 eron, *sb.*, eagle, 261/11.  
 Erraclyus, *pr. n.*, Heraclius, 250/17; Erraclyus, 250/21.  
 errooure, *sb.*, error, 46/28.  
 erþe, *sb.*, earth, 3/13; 3erthe, 13/23; vrth, 294/24.  
 erþe-qwake, *sb.*, earthquake, 137/8.

erthyn, *adj.*, earthen, 192/21.

erytage : *see* herytage.

Esav, *pr. n.*, Esau, 93/22.

eschoyne, *v.*, to avoid, escape, *inf.*, 5/19; *eschew*, 253/26.

ese, *sb.*, ease, 148/33; ees, 80/18; 3ees, 99/26.

eskys : *see* askes.

est, *sb.*, east, 24/6.

Estyr-day, *pr. n.*, Easter-day, 227/3.

Estyr-weke, *pr. n.*, Easter-week, 68/30.

esy, *adj.*, easy, 90/30.

csyd, *pp.*, eased, delivered, 80/14; 3csyd, 246/3.

ete, *v.*, to eat, *inf.*, 3/5; *pr. 3 sg.*

etyth, 285/8; *pl.* eten, 66/21;

etupe, 286/12; *imp. sg.* ete, 290/8;

*pl.* ete, 66/22; etyth, 220/4; *pt. 3*

*sg.* ete, 5/20; 3ete, 152/7; *pl.* (with

pron.) 3eten, 66/21; etyn, 19/13;

ete, 23/4; *pr. p.* etyng, 142/9;

*pp.* eten, 54/25; eton, 133/20.

eth, *adj.*, easy, 228/31.

Ethelbert, *pr. n.*, Ethelbert, 190/32.

euangelyst, *sb.*, evangelist, 260/32.

Eue, *pr. n.*, Eve, 35/17.

euell, *sb.*, evil, 10/5; ele, 291/26.

euell-lyuyng, *adj.*, evil living, 94/1.

euene, *sb.*, evening, 6/4.

euene, *adj.*, even, flat, 3/16.

euene-cristyn, *sb. pl.*, fellow christian, 4/2.

euene-old, *adj.*, of the same age, 120/23.

euensonges, *sb. pl.*, evensong, 168/33.

euentyde, *sb.*, eventide, 5/13.

euer, *adv.*, ever, 1/10; eure, 291/31.

euere, *sb.*, good fortune, 59/14.

euerlastyng, *adj.*, everlasting, 1/29;

eurelastyng, 293/17.

euermore, *adv.*, evermore, 164/33;

euremore, 301/6.

euorous, *adj.*, fortunate, 59/13;

evourous, 218/1.

euer-yeh, *adj.*, every, 22/21.

euerych on, *adj.*, every one, 211/4.

Eufania, *pr. n.*, Ephigenia, the king of Nadaber's daughter, 256/26.

Eukerius, *pr. n.*, Eucarius, a bishop, 281/2.

Evlalya, *pr. n.*, Eulalia, a nun, 299/24.

euol, *adj.*, evil, 226/34.

euydente, *adj.*, visible, 179/15.

evyllys, *sb. pl.*, a hooked instrument of torture, 195/12, 200/24; evillys, 219/5.

euyry, *adj.*, every, 201/27.

exaltacyon, *sb.*, exaltation, 252/1; exultacyon, 250/3.

excepte, *pp.*, except, 66/13.

excusacyon, *sb.*, excuse, 154/25.

excuse, *v.*, to excuse, *inf.*, 65/37; *pp.* excuset, 158/3.

executur, *sb.*, executor, 1/27.

exen, *sb. pl.*, axe, 134/4.

exen : *see* ox.

experyment, *sb.*, experiment, 25/8.

expowne, *v.*, to expound, interpret, *inf.*, 282/3; *pt.* expowned, 162/30.

expressed, *pp.*, expressed, 82/32.

exyle, *sb.*, exile, 148/2; exhile, 39/18.

exyle, *v.*, to exile, *inf.*, 147/32; exile, 197/32; *pp.* exiled, 41/20.

eyre : *see* ayre.

cyron : *see* yerne.

eyther, *adj.*, either, 290/17.

face, *sb.*, face, 10/18; *pl.* facys, 132/8.

fache, *v.*, to fetch, *inf.*, 14/8; feche, 174/12; *imp. sg.* fache, 101/17;

*pp.* fachyd, 192/18.

faden, *v.*, to fade; *pr. 3 sg.* fadyth, 283/34.

fadyr, *sb.*, father, 1/24.

fadyrles, *adj.*, fatherless, 15/17.

fall, *v.*, to fall, let fall, happen, become, suit, *inf.*, 2/32; fal, 3/14;

fallon, 290/24; *pr. 3 sg.* fallyth,

15/31; *pl.* fall, 286/28; fallen,

95/9; fallyte, 150/10; *pt. 3 sg.*

fell, 5/13; fylle, 180/24; *pl.* fellen,

13/37; fallyn, 183/3; fel, 198/28;

*pp.* fallen, 12/30.

fallyng, *sb.*, falling, 174/7.

fallyng-euyt, *sb.*, epilepsy, 180/17.

fals, *adj.*, false, 13/25; falce, 298/24.

fame, *sb.*, fame, slander, 108/16.

fantasy, *sb.*, fancy, 250/24; fantesye, 46/25.

fare, *sb.*, journey, success, fortune, behaviour, 43/5.

fare, *v.*, to go, travel, be, treat, *inf.*, 40/9; *pr. 2 sg.* farust, 293/26;

3 *sg.* faryth, 148/29; *pt. 3 sg.* ferd,

148/30; *pl.* ferdin, 35/18; ferd,

114/6; ferdin fowle wyth homselfe,

'fell foul with themselves,' 273/9;

*pp.* ferde, 248/33.

farewel, *sb.*, farewell, 295/11.

fast, *adj. and adv.*, firm, quick, 5/32.

fast, *v.*, to fast, *inf.*, 6/4; *pr. 2 sg.*

- fastes, 7/3; 3 *sg.* fastyth, 199/26;  
*pl.* fast, 253/10; fastyn, 253/16;  
*pl.* 3 *sg.* fast, 7/2; *pl.* fastyn,  
 253/7; *pr. p.* fastyng, 54/16; *pp.*  
 fast, 83/11.  
 faste, *sb.*, fast, abstinence, 82/21.  
 fastyng, *sb.*, fasting, 82/20.  
 fastyng-dayes, *sb. pl.*, fasting-day,  
 286/17.  
 fat, fatte, &c.: *see* feten.  
 fauer, *v.*, to favour, please, *inf.*, 40/5.  
 fax, *sb.*, hair, 147/17.  
 fay: *see* faythe.  
 fayle, *v.*, to fail, *inf.*, 194/1; *pr.* 3 *sg.*  
 fayleth, 68/16; *pt.* faylyd, 99/17.  
 fayne, *adj.*, joyful, willing, inclined,  
 7/30.  
 faynen, *v.*, to feign; *pt.* faynet, 40/11.  
 faynt, *adj.*, feigned, 41/25.  
 faynyng, *sb.*, feigning, 76/12; feynyng,  
 74/26.  
 fayre, *sb.*, fairing, 86/20, 86/25.  
 fayre, *adj.*, fair, 9/25; feyr, 301/11;  
 feer, 19/28.  
 faythe, *sb.*, faith, 7/33; fay, 18/11;  
 feyþe, 106/29.  
 fayþefull, *adj.*, faithful, 236/18.  
 Februa, *pr. n.*, Februa, 59/20.  
 February, *pr. n.*, February, 59/21.  
 febull, *adj.*, feeble, 34/13.  
 fede, *v.*, to feed, *inf.*, 85/9; *pr.* 3 *sg.*  
 feduth, 296/33; *pt.* 3 *sg.* fedde,  
 103/27; *pl.* fedden, 4/4; *pp.* fed,  
 4/14.  
 fedyng, *sb.*, feeding, 255 /  
 feer: *see* fayre.  
 feght, *v.*, to fight, *inf.*, 43/18; fyght,  
 111/29; *pr.* 3 *sg.* feghtyth, 55/11;  
*pl.* feghtyth, 243/16; *imp. sg.*  
 feght, 243/30; *pt.* 3 *sg.* faght,  
 243/11; *pp.* fochtyn, 186/20;  
 foghten, 116/7.  
 feghtyng, *sb.*, fighting, 186/21.  
 felaw, *sb.*, fellow, 91/28; fellow,  
 39/10.  
 feld, *sb.*, field, 151/3; feelde, 243/13.  
 fele, *v.*, to feel, *inf.*, 95/36; *pr.* 1 *sg.*  
 fele, 95/34; 2 *sg.* felys, 95/33;  
 3 *sg.* feleþe, 2/14; *pl.* felen, 88/1;  
 felyth, 285/35; *pt.* 3 *sg.* feld,  
 147/25; *pl.* felden, 142/2; *pr. p.*  
 felyng, 119/17.  
 fele, *adj.*, many, 10/6.  
 felyschyp, *sb.*, fellowship, 227/4.  
 fende, *sb.*, fiend, devil, 2/21; fynde,  
 239/1.  
 fendys-chyld, *sb.*, fiend's-child, 92/12.  
 fene, *sb.*, dirt, mud, clay, 136/23;  
 fenne, 223/26.  
 fer, *sb.*, fear, 3/18; ferd, 3/5.  
 ferde, *pp.*, frightened, 193/5.  
 ferdfull, *adj.*, fearful, dreadful, 2/25.  
 feren, *v.*, to frighten; *pt.* fered,  
 278/34; feeryd, 281/17.  
 feres, *sb. pl.*, companion, 176/32.  
 ferre, *adj. and adv.*, far, 5/29.  
 fers, *adj.*, fierce, wild, 55/16; feers,  
 55/11.  
 feruent, *adj.*, fervent, 204/15.  
 fest, *sb.*, feast, 19/8.  
 fesycyon, *sb.*, physician, 193/25.  
 fet, *sb.*, vessel, cask, 7/26.  
 feten, *v.*, to fetch; *pt.* 3 *sg.* fatte,  
 6/15; fat, 103/21; *pl.* fatten, 7/18;  
 fattyn, 62/2; *pp.* fatte, 134/27.  
 feture, *sb.*, feature, 237/8.  
 few, *adj.*, few, 23/7.  
 fewte, *sb.*, dirt, 214/20.  
 feynyng: *see* faynyng.  
 Filet, *pr. n.*, Philet, a magician,  
 208/23.  
 flagellacyon, *sb.*, flagellation, 45/33.  
 flamys, *sb. pl.*, flame, 238/10.  
 flat, *adj.*, flat, 180/18.  
 flateryng, *sb.*, flattering, 74/27.  
 fle, *v.*, to flee, *inf.*, 36/26; *pr.* 3 *sg.*  
 fleþe, 156/5; *pl.* fleyn, 230/25;  
*imp. sg.* fle, 42/17; *pt.* 3 *sg.* flogh,  
 34/3; flagh, 42/29; *pl.* floghen,  
 146/21; floen, 183/15; 204/15;  
 fleen, 137/9; fleon, 230/26.  
 fle, *v.*, to fly, *inf.*, 190/9; *pt.* 3 *sg.*  
 flogh, 222/18; *pl.* fleyn, 183/3;  
*pr. p.* fleyn, 158/18; *pp.* flowen,  
 190/13.  
 flem, *sb.*, river, 48/5.  
 Flemyngys, *sb. pl.*, fugitive, outlaw,  
 39/1.  
 flesche, *sb.*, flesh, 40/23; flessch,  
 94/32; fesse, 290/26.  
 fleschly, *adj.*, fleshly, 57/33.  
 fleys, *sb. pl.*, fly, 138/5.  
 flode, *sb.*, flood, 289/18.  
 flore, *sb.*, floor, 39/24.  
 floteren, *v.*, to flutter, to be unstead-  
 fast; *pt.* 3 *sg.* floterut, 188/14; *pr.*  
*pl.* flotereþ, 150/12; *pl.* floturet,  
 260/4.  
 floure, *sb.*, flower, 9/29.  
 flyter, *sb.*, one who quarrels, 229/33.  
 flyx, *sb.*, flux, 204/23.  
 fode, *sb.*, food, 71/36.  
 Foka, *pr. n.*, Phocas, 266/26.  
 folde, *v.*, to fold, *inf.*, 196/24.

fo'e, *sb.*, fool, 159/15.  
 folke, *sb.*, folk, people, 9/4.  
 fologht, *sb.*, baptism, 15/7; folgh[t], 126/33.  
 folow, *v.*, to baptise, *inf.*, 37/33; *pt.* folowed, 8/13; folowet, 136/28; folowde, 210/4; *pr. p.* folowyng, 184/21; *pp.* folowed, 35/11; foloet, 46/21; folowde, 184/22; fowlut, 202/11; fulwed, 303/4.  
 folower, *sb.*, baptiser, 245/31.  
 folowyng, *sb.*, baptism, 48/2; foloyng, 50/31; folowyng, 52/17.  
 foly, *sb.*, folly, 33/34.  
 foly, *adj.*, foolish, 96/27.  
 fonnet, *pp.*, foolish, infatuated, 250/32.  
 fonte, *sb.*, font, 36/31.  
 fonte-halowyng, *sb.*, hallowing of the font, 128/9.  
 for, *prp.*, for, as to, 1/12.  
 for, *conj.*, for, 1/18; (with *inf.*), in order to; fore, 178/6.  
 forbeden, *v.*, to forbid; *pr. 3 sg.* forbelyth, 96/22; *pt. 3 sg.* forbede, 49/11; forbade, 66/16; *pp.* forbeydyn, 66/19; forbodon, 291/5.  
 forbedyng, *sb.*, forbidding, 291/11.  
 forbere, *v.*, to forbear, *inf.*, 222/22; *pt. 3 sg.* forbare, 214/10.  
 forbetyng, *pp.*, badly beaten, 192/20.  
 forbode, *sb.*, interdiction, 290/10.  
 foreursyd, *pp.*, cursed, 298/4.  
 forde, *sb.*, ford, 94/17.  
 forest, *sb.*, forest, wood, 119/5.  
 forfeit, *sb.*, forfeit, offence, sin, 82/13.  
 forfeten, *v.*, to forfeit; *pr. subj. 3 sg.* forfeit, 172/17.  
 forjete, *v.*, to forget, *inf.*, 64/3; forjeton, 115/29; *pr. pl.* forjetup, 267/12; *imp. sg.* forjet, 252/26; *pt. 3 sg.* forjet, 6/28; forjeted, 24/16; forgate, 145/14; *pp.* forjetyng, 10/10; forjeton, 17/12.  
 forjetfull, *adj.*, forgetful, 66/15.  
 forjeuen, *v.*, to forgive, *inf.*, 26/21; forjeue, 124/20; *pr. 1 sg.* forjeue, 124/14; *pl.* forjeuen; 285/14; *imp. sg.* forjeue, 28/20; *pt. 3 sg.* forjeue, 273/15; *pp.* forjeuen, 26/22.  
 forjeuenesse, *sb.*, forgiveness, 44/3; forjyfnes, 96/5; forjeuenes, 285/31.  
 forgo, *v.*, to escape, forgo, abstain from, *inf.*, 99/18.  
 forhede, *sb.*, forehead, 238/14.  
 forkys, *sb. pl.*, fork, 219/8.  
 forlet, *pp.*, left to go to ruin, 39/8.

forlorne, *adj.*, lost, 6/35; forlore, 107/27.  
 for-lytyll, *adv.*, very little, 220/25.  
 forinast, *adj.*, foremost, first, 1/24.  
 forme, *sb.*, form, manner, fashion, 48/8; fowrme, 264/30.  
 forme, *adj.*, former, 18/34.  
 formen, *v.*, to form; *pt.* fowrmyd, 183/28; *pp.* formet, 164/3.  
 formyng, *sb.*, formation, 57/33.  
 forres; see fures.  
 fors, *sb.*, force, 117/27.  
 forsake, *v.*, to forsake, deny, *inf.*, 159/14; *pr. 3 sg.* forsakuth, 294/15; *imp. sg.* forsake, 217/13; *pt. 3 sg.* forsoke, 75/3; *pp.* forsaken, 130/11.  
 forsofen, *pp.*, seethed, boiled to pieces, 147/25.  
 forste, *sb.*, frost, 5/17.  
 forsworne, *pp.*, forsworn, 298/25.  
 forpe, *adv.*, forth, 6/20; furthe, 71/12; fruth, 75/16.  
 forper, *adv.*, further, 86/26.  
 fortheryng, *sb.*, furthering, promotion, 199/11.  
 forthynke, *v.*, to repent, *inf.*, 33/7; *pr. 3 sg.* forthenkyth, 72/10; *pt. pl.* forthoght, 33/3.  
 forthyr, *adj.*, earlier, former, fore, 229/25.  
 forto (with *inf.*), to, in order to, 1/11.  
 fostyr, *v.*, to foster, *inf.*, 255/22; *pr. 3 sg.* fosturs, 287/20; *pt. 3 sg.* fosturt, 214/33; *pp.* fosterd, 227/32.  
 fote, *sb.*, foot, 10/17; *pl.* fote, 8/29; fete, 19/18; fette, 294/28.  
 fotemen, *sb. pl.*, footman, 101/30.  
 founden, *v.*, to found, set; *pt. 3 sg.* fonde, 62/9; *pp.* fonden, 17/17; yfond, 59/11; fownde, 182/19.  
 foure, *card. num.*, four, 44/9.  
 fourthe, *ord. num.*, fourth, 45/35; fourte, 172/35; furpe, 179/3; forpe, 249/17.  
 forty, *card. num.*, forty, 7/6; forty, 52/12.  
 forty, *ord. num.*, fortieth, 57/11.  
 fowle, *adj. and adv.*, foul, 7/15.  
 fowles, *sb. pl.*, foul, bird, 3/5.  
 fraction, *sb.*, breaking of the bread in the Eucharist, 171/1.  
 fragelte, *sb.*, fragility, frailty, 70/18.  
 fransy, *sb.*, frenzy, 194/16.  
 fraternite, *sb.*, fraternity, 263/25.  
 Fraunce, *pr. n.*, France, 39/16, 120/30; France, 41/20.



fray, *sb.*, terror, 151/10.  
 fraynen, *v.*, to ask, inquire; *pr.* 2 *pl.* frayne, 297/13.  
 fre, *adj.*, free, 31/3.  
 frechudly, *adv.*, greedily, 84/1.  
 fredome, *sb.*, freedom, 172/16.  
 Fredwyk, *pr. n.*, Frederick, 239/12.  
 freight, *pp.*, freighted, loaded, 13/14.  
 freke, *adj.*, insolent, daring, 292/2.  
 frele, *adj.*, frail, 228/31.  
 frelte, *sb.*, frailty, 87/15; freylt, 166/22.  
 Frenche, *adj.*, French, 156/34.  
 frende, *sb.*, friend, 39/17.  
 frendeschip, *sb.*, friendship, 157/17;  
 frendeschyppe, 265/15;  
 frerys, *sb. pl.*, friar, 91/34.  
 fresche, *adj.*, fresh, 130/20; fresshe, 152/31.  
 freten, *v.*, to eat, devour; *pt. pl.* freton, 27/33.  
 fro, *prp.*, from, 274/9.  
 frogge, *sb.*, frog, 193/33.  
 from, *prp.*, from, 2/13.  
 frope, *sb.*, foam, spume, scum, 183/4.  
 frope, *v.*, to froth; *inf.*, 53/27; *pr.* 3 *sg.* frophys, 84/27.  
 froton, *v.*, to rub; *pp.* frotude, 184/29.  
 fruyte, *sb.*, fruit, 15/32; fruyth, 15/24; frute, 133/1; fryte, 143/7;  
 froyte, 290/2; frythe, 291/14.  
 Fryday, *pr. n.*, Friday, 12/4.  
 fryen, *v.*, to fry; *pr.* 3 *pl.* fryeth, 184/27.  
 fryghthen, *v.*, to make afraid; *pr. p.* fryghtyng, 160/9.  
 fullfyll, *v.*, to fulfil; *inf.*, 50/33; fulfull, 51/8; fulfyllon, 291/17; *pr.* 3 *sg.* fullfyllpe, 157/24; fulfylllyth, 231/19; *pp.* fulfyllled, 27/25; fulfuld, 207/21; fulfullet, 266/34.  
 full, *adj. and adv.*, full, 18/30; ful, 5/4.  
 fulle, *v.*, to fill, fulfil, *inf.*, 84/4;  
*pr. pl.* fullyþ, 201/25; *pt.* fulled, 32/22.  
 fullyng, *sb.*, filling, 266/10.  
 fulthe, *sb.*, filth, 194/9; fylþe, 238/3.  
 fulwed: see folow.  
 fur, *adv.*, farther, 48/24.  
 fur, *adv.*, more, 286/21.  
 fures-brondys, *sb. pl.*, firebrand, 219/6.  
 furures, *sb. pl.*, fur, 39/20; forres, 40/21.  
 furut, *pp.*, fired, heated, 161/9.  
 fuson, *sb.*, plenty, abundance, 13/22.  
 fyf, *card. num.*, five, 7/2.

fyfte, *ord. num.*, fifth, 47/15; fyve, 46/2; fyuet, 7/2; fyfthe, 285/12.  
 fyftene, *card. num.*, fifteen, 179/20.  
 fyfty, *card. num.*, fifty, 72/17.  
 fygge-tre, *sb.*, fig-tree, 35/22; fyge-tre, 66/26.  
 fygur, *sb.*, figure, representation, 78/4; figur, 101/10; *pl.* fugurs, 167/19.  
 fygure, *pp.*, represented, 70/20.  
 Fylbert, *St.*, *pr. n.*, St. Filbert, 110/14.  
 fylle: see fall.  
 fynde, *v.*, to find, supply with food, *inf.*, 53/23; *pr.* 1 *sg.* fynde, 50/1; 2 *sg.* fyndest, 75/32; 3 *sg.* fyndythe, 24/31; *pt.* 3 *sg.* fonde, 12/17; fownde, 197/16; *pl.* fonden, 14/18; fowndyn, 207/10;  
 fond, 129/12; *pp.* fonde, 11/8; fund, 201/22; foundon, 299/9; fownden, 280/27.  
 fyndyng, *sb.*, finding, invention (of the Cross), 142/32.  
 fyndyng, *sb.*, finding, 163/31.  
 fyn, *adj.*, fine, 40/1.  
 fyngyr, *sb.*, finger, 18/17.  
 fyoll, *sb.*, vial, phial, 158/20; *pl.* vyals, 146/11.  
 fyre, *sb.*, fire, 3/8; fure, 31/16; fuyr, 259/2.  
 fyre-forkes, *sb. pl.*, fire-fork, 220/2.  
 fyrmament, *sb.*, firmament, 160/5.  
 fyrst, *ord. num.*, first, 1/21; furst, 18/34.  
 fyþir, *adv.*, further, 199/27.  
 fyschen, *v.*, to fish; *pr. p.*, fysehyng, 6/18.  
 fyscher, *sb.*, fisher, 191/3; fischer, 191/23.  
 fyssch, *sb.*, fish, 54/24.  
 Gabryell, *pr. n.*, Gabriel, 106/12; Gabriel, 299/13.  
 galpyng, *adj.*, gaping, yawning, 4/31.  
 Galye, *pr. n.*, Galilee, 154/19.  
 Garganus, *pr. n.*, Gargano, 258/11.  
 garlond, *sb.*, garland, 17/2; garland, 17/10.  
 gastely, *adj. and adv.*, ghastly, 292/8.  
 gayly, *adv.*, gaily, 251/17.  
 gaynen, *v.*, to gain; *pr. pl.* gayneþ; 130/16; *pl.* 3 *sg.* gaynet, 226/30.



geanology, *sb.*, genealogy, 51/30;  
 geanologe, 52/2.  
 gederyng, *sb.*, gathering, 161/30.  
 gedyr, *v.*, to gather, *inf.*, 8/11; *pr.*  
*pl.*, gedyrth, 184/27; *pt.* 3 *sg.*  
 gederyd, 101/20; gedyrd, 125/21;  
*pl.* gedyrt, 29/4; gedryn, 183/2;  
*pp.* gederet, 16/34; gedert,  
 37/15.  
 generacyon, *sb.*, generation, mankind,  
 229/3.  
 generally, *adv.*, generally, 269/5.  
 gent, *adj.*, gentle, 233/21.  
 gentre, *sb.*, gentry, gentility, 205/6.  
 gentyll, *adj. and sb.*, gentle, noble,  
 nobleman, 200/19.  
 gentylych, *adv.*, gently, 10/7.  
 gentylman, *sb.*, gentleman, 190/21.  
 George, *St.*, *pr. n.*, St. George,  
 132/33.  
 gere, *sb.*, gear, harness, 273/9.  
 Gestes of Fraunce, *pr. n.*, Gestis of  
 France, 281/1.  
 Gestus of be Romayns, *pr. n.*, Gesta  
 Romanorum, 113/29, 116/12,  
 239/11.  
 gestys, *sb. pl.*, guest, 185/19.  
 gete, *v.*, to get, *inf.*, 2/7; *geten*,  
 31/27; *gett*, 214/5; *pr.* 3 *sg.*  
 getet, 173/5; *imp. sg.* gete, 88/13;  
*pl.* getyth, 50/30; *pt.* 3 *sg.* gate,  
 38/21; *gete*, 39/15; *pl.* geton,  
 11/30; *geton lond*, 'gained  
 ground,' 243/26; *pp.* getyn, 51/5.  
 Gethsemany, *pr. n.*, Gethsemane,  
 223/13.  
 getyng, *sb.*, getting, 169/29.  
 glad, *adj.*, glad, 12/36.  
 gladien, *v.*, to make glad, be glad;  
*pr.* 3 *sg.* gladyh, 131/5; *pl.*  
 gladyth, 232/23; *pt.* 3 *sg.* gladut,  
 245/19; *pp.* gladyd, 110/18.  
 gladnesse, *sb.*, gladness, 54/35.  
 glas, *sb.*, glass, 146/11.  
 glaueryng, *sb.*, flattering, deceiving,  
 48/33.  
 glette, *sb.*, slimy matter, greasy filth,  
 194/8.  
 glorye, *sb.*, glory, 71/25.  
 gloryfyet, *pp.*, glorified, 224/31.  
 glorious, *adj.*, glorious, 29/15.  
 glosyng, *adj.*, flattering, 130/14.  
 gloteny, *sb.*, gluttony, 83/8.  
 glotterye, *sb.*, gluttony, 286/13.  
 gloues, *sb. pl.*, glove, 113/16.  
 Glowsetyr, *pr. n.*, Gloucester,  
 248/31.

glyden, *v.*, to glide; *pt.* 3 *sg.* glode,  
 48/28.  
 gnawe, *v.*, to gnaw, *inf.*, 95/21; *pr.*  
 3 *sg.* gnawyth, 95/20; *pl.* gnawen,  
 132/11; *pt.* 3 *sg.* gnof, 85/27;  
 gnow, 194/18; *pp.* gnawen,  
 19/11; gnawyn, 225/27.  
 gobetes, *sb. pl.*, small piece, 302/13.  
 God, *sb.*, God, 3/30; Good, 66/5,  
 246/16.  
 goddys, *sb. pl.*, god, 20/12.  
 godely, *adj.*, goodly, gracious,  
 208/3.  
 godenes, &c.: see goodnes.  
 god-fadyr, *sb.*, godfather, 103/1.  
 godhed, *sb.*, godhead, 60/6.  
 god-modyr, *sb.*, godmother, 103/1.  
 gold, *sb.*, gold, 4/22.  
 gome, *sb.*, jest, game, 65/28; gomen,  
 65/28; gamen, 65/29.  
 goneu, *v.*, to yawn; *pt.* 3 *sg.* gonet,  
 137/26.  
 goo, *v.*, to go *inf.*, 2/14; gon, 33/2;  
*pr.* 1 *sg.* goo, 43/16; 3 *sg.* goth,  
 20/22; *pl.* gon, 84/13; *imp. sg.*  
 goo, 6/31; go, 17/14; gos, 133/23;  
*pl.* goo, 4/11; gooth, 14/35; gofe,  
 33/9; goos, 48/19; *pt.* 1 *sg.* went,  
 302/7; 2 *sg.* 3edes, 183/29; 3 *sg.*  
 3ede, 5/16; 3eode, 9/12; went,  
 14/25; 3ode, 212/22; yede,  
 302/16; *pl.* 3eodyn, 14/16; 3eden,  
 20/10; went, 146/8; 3oden,  
 146/18; wenten, 44/12; gon,  
 151/10; *pr. p.* goyng, 3/8; *pp.*  
 gon, 6/21; goon, 11/7.  
 good, *sb.*, good, 4/17.  
 good, *adj.*, good, 1/2; godde,  
 21/11.  
 Good: see God.  
 goodnes, *sb.*, goodness, 15/14; gode-  
 nes, 15/23.  
 gospell, *sb.*, gospel, 6/25.  
 gost, *sb.*, ghost, spirit, 9/11.  
 gostly, *adj.*, spiritual, 25/2.  
 gouernance, *sb.*, government, 22/17.  
 gouernen, *v.*, to govern; *pt.* 3 *sg.*  
 gouernyd, 197/18; *pp.* gouernet,  
 45/9.  
 Gowdelake, *St.*, *pr. n.*, St. Guthlac,  
 239/26.  
 grace, *sb.*, grace, 6/24; grece,  
 254/1.  
 gracyous, *adj.*, gracious, 55/22.  
 grapes, *sb.*, grapes, 20/23.  
 gras, *sb.*, grass, 174/23; gresse,  
 221/30; grece, 67/17.

graspen, *v.*, to grasp; *pr. p.* graspyng, 205/26.  
 grate, *sb.*, position of the spear when ready for striking, 133/28.  
 graue, *sb.*, grave, 298/11.  
 graue, *v.*, to bury, engrave, write down, *inf.*, 206/5.  
 graunsyre, *sb.*, grandsire, grandfather, 120/19.  
 grawnte, *sb.*, grant, 58/29.  
 grawnte, *v.*, to grant, *inf.*, 13/16; ground, 92/28; *pr. 3 sg.* grauntype, 74/19; *imp. sg.* graunt, 233/30; *pt.* graunted, 9/27; grawnted, 58/25; *pp.* grawntyd, 202/22.  
 grayle, *sb.*, gradual, 129/4.  
 graype, *adj.*, suitable, prepared, 124/31.  
 gre, *sb.*, favour, goodwill, 233/22.  
 grece, *sb.*, step, 246/14; grees, 246/11; greus, 129/5.  
 Gregory, *St.*, *pr. n.*, St. Gregory, 18/31.  
 Gregory, *pr. n.*, Gregory, 266/30.  
 grene, *adj. and sb.*, green, fresh, 39/23.  
 grenne: *see* grynne.  
 grenne, *v.*, to gnash the teeth, *inf.*, 145/21; *pr. p.* grennyng, 131/18.  
 gret, *adj. and sb.*, great, 2/16.  
 grete, *v.*, to cry, weep, *inf.*, 196/19.  
 grete, *v.*, to greet, *inf.*, 110/1; gretton, 299/13; *pr. 3 sg.* gretyth, 264/4; *imp. pl.* gretyth, 148/36; *pt.* 3 *sg.* greteth, 34/32; grette, 107/24; grete, 110/5; *pl.* gret, 222/33; *pp.* grete, 299/21.  
 gretnes, *sb.*, greatness, 119/7.  
 gretyng, *sb.*, greeting, 41/37.  
 grevance, *sb.*, grievance, pain, 180/20.  
 greve, *sb.*, grief, sorrow, pain, 180/27; grefe, 201/25.  
 greve, *v.*, to grieve, vex, *inf.*, 201/28; *pr. 3 sg.* greueth, 35/25; *pl.* 3 *sg.* greuet, 64/31.  
 greues, *adj.*, grievous, 155/31; *adv.* greuesly, 47/7; greuously, 112/22.  
 gripe, *v.*, to grip, seize, grasp, *inf.*, 65/27.  
 gromen, *v.*, to groan, *pr. p.* gromyng, 84/24.  
 gropen, *v.*, to grope, handle; *pp.* groped, 18/33.  
 Grosched, Robert, *pr. n.*, Robert

Grosseteste, bishop of Lincoln, 78/19.  
 growen, *v.*, to grow; *pr. 3 sg.* grouyþ, 108/35; *pl.* growth, 184/28; *pt.* 3 *sg.* growet, 143/10; *pp.* groen, 253/25.  
 grownd, *v.*, to ground, *inf.*, 63/12; *pr. 3 sg.* growndyþ, 116/33; *pp.* groundyd, 71/28.  
 grownde, *sb.*, ground, bottom, 3/8; grond, 70/3.  
 grubbes, *sb. pl.*, grub, caterpillar, 226/1.  
 grucchen, *v.*, to grudge; *pr. 3 sg.* gruccheþe, 100/8; *pl.* grucclhyth, 263/28.  
 grucchyng, *sb.*, grudging, 77/23; grychyng, 69/23.  
 grydull, *sb.*, gridiron, 220/1.  
 grydyr, *sb.*, gridiron, 219/8; gredyr, 220/8.  
 grynd, *v.*, to grind, gnash, *inf.*, 145/21.  
 grynne, *sb.*, noose, snare, trap, 79/25; grenne, 79/24.  
 grys, *sb.*, gray fur, 40/2.  
 grysly, *adj.*, grisly, horrible, 90/10.  
 gryspen, *v.*, to gnash (the teeth); *pt.* gryspude, 27/34.  
 gurd, *pp.*, girded, 184/23.  
 guttys, *sb. pl.*, gut, 79/29.  
 gyde, *sb.*, guide, 48/22.  
 Gylbert, *pr. n.*, Gilbert, 38/12.  
 gylden, *adj.*, golden, 16/18.  
 gylt, *sb.*, guilt, 28/20; gult, 35/30.  
 gylt, *v.*, to sin, incur guilt, *inf.*, 83/31; *pr. pl.* gylty, 68/4; gultuþe, 285/17; gyltyth, 285/16; *pl.* 3 *sg.* gult, 37/2; gultud, 291/27; *pp.* gylt, 130/28.  
 gyltles, *adj.*, guiltless, 37/6.  
 gylty, *adj.*, guilty, 26/13.  
 Gylus, *St.*, *pr. n.*, St. Giles, 180/3.  
 gynnys, *sb. pl.*, snare, 219/5.  
 gyrdyll, *sb.*, girdle, 184/23; gurdull, 183/30.  
 gyses, *sb. pl.*, guise, kind, 63/16.  
 habitacyon, *sb.*, habitation, 240/12; abyacyon, 239/30.  
 habundant, *adj.*, abundant, 86/13.  
 half, *adj.*, half, 9/11.  
 half-broþer, *sb. pl.*, half-brother, 99/16.  
 hallc, *sb.*, hall, 10/12.

hall-porche, *sb.*, hall-porch, 104/9.  
 halow, *v.*, to hallow, keep holy, *inf.*,  
 17/26; *pr.* 3 *sg.* halewope, 52/33;  
 halowpe, 245/24; *pl.* halewon, 267/9;  
 halowen, 267/11; halowepe, 282/35;  
*pt.* 1 *sg.* halowed, 183/29; 3 *sg.* ha-  
 lowet, 50/32; *pl.* halowod, 296/15;  
*pp.* halowet, 17/35; halowde,  
 158/16; yhalowet, 238/32.  
 halowes, *sb. pl.*, saint, 266/3; haloues,  
 266/7.  
 halowyng, *sb.*, hallowing, 165/18.  
 halson, *v.*, to conjure, adjure, salute,  
*inf.*, 104/11; *pt.* 3 *sg.* halset,  
 105/24; halowst, 207/25.  
 halt, *adj.*, lame, 94/24.  
 handul, *v.*, to handle, *inf.*, 171/6;  
*pt.* 3 *sg.* hondeled, 23/11; hondylt,  
 214/31; *pp.* hondelet, 18/33.  
 happen, *v.*, to happen; *inf.*, 116/24;  
*pt.* 3 *sg.* happude, 13/13; hapenet,  
 29/24; happyd, 148/19; happant,  
 52/7; hapend, 88/15; happonet,  
 269/29.  
 hard, *adj. and adv.*, hard, 9/2.  
 hardnes, *sb.*, hardness, 84/32.  
 hardy, *adj.*, brave, bold, 62/13.  
 hare, *sb.*, hare, 272/24.  
 harlottry, *sb.*, tale-telling, buffoonery,  
 evil-doing, 63/23; harlatry,  
 96/24.  
 harm, *sb.*, harm, injury, 31/24.  
 harow, *sb.*, harrow, 126/18.  
 harpe, *sb.*, harp, 89/8.  
 harpen, *v.*, to play the harp; *pt.*  
 harpyd, 89/6.  
 harper, *sb.*, harper, 89/6.  
 hast, *sb.*, haste, speed, 36/8.  
 hastily, *adv.*, hastily, 299/20.  
 hate, *v.*, to hate, *inf.*, 69/21; *pr.* 3  
*sg.* hatyth, 72/4; *pl.*, haten, 22/2;  
*pt. pl.* hatud, 97/33.  
 haue, *v.*, to have, *inf.*, 2/2; han, 77/27;  
 hauen, 296/21; *pr.* 1 *sg.* haue,  
 5/20; 2 *sg.* hast, 13/28; haues,  
 17/9; has, 88/12; 3 *sg.* hath,  
 2/14; has, 7/24; *pl.* hane, 146/26;  
 han, 153/7; hauen, 254/19;  
*imp. sg.* haue, 31/36; *pt.* 2 *sg.*  
 hadyst, 288/24; haddust, 293/27;  
 3 *sg.* hade, 6/6; hadd, 291/22;  
 hed, 292/18; *pl.* haden, 8/7;  
 hadden, 4/10; hadé, 173/22; hadde,  
 245/11.  
 hauen, *sb.*, haven, port, 13/11.  
 hauere, *sb.*, property, 267/17.  
 hauyng, *sb.*, having, 11/28.

hawnsut, *pp.*, enhanced, exalted,  
 251/36.  
 hay, *sb.*, hay, 22/32.  
 hayl, *interj.*, hail, 8/32; heyle, 148/25.  
 Hayles, *pr. n.*, Abbey of Hailes,  
 146/14.  
 Hayme, *pr. n.*, Haymo, 127/3.  
 he, *pron.*, he, 1/26.  
 hear, *see* hygh.  
 hed, *sb.*, head, 12/19; heed,  
 302/36.  
 hedake, *sb.*, headache, 216/32.  
 hed-cyte, *sb.*, capital, 48/26.  
 hede, *sb.*, heed, care, attention,  
 28/22; hyde, 173/29.  
 hede, *v.*, to behead, *inf.*, 202/10; *pp.*  
 hedyt, 217/10.  
 hedyr, *adv.*, hither, 19/11.  
 heere, *sb.*, hair, 276/3.  
 hegh, *heghly*: *see* hygh.  
 heghnes, *sb.*, haughtiness, 21/32.  
 heght, *sb.*, height, 72/18.  
 hegh-way, *sb.*, highway, 80/13.  
 helde, *v.*, to pour, *inf.*, 167/35; *pt.*  
 3 *sg.* held, 32/5. *See also under*  
*hull.*  
 hele, *sb.*, heel, 200/32.  
 hele, *sb.*, health, 1/29.  
 hele, *v.*, to heal, *inf.*, 64/10; *pr.* 2  
*sg.* helyst, 264/6; *pt.* 3 *sg.* heled,  
 23/28; heelyd, 224/2; *pp.* helyd,  
 43/29; heelyd, 186/23.  
 helle, *sb.*, hell, 4/14.  
 helle-howndes, *sb. pl.*, hell-hound,  
 284/24.  
 hell-zeate, *sb.*, hell-gate, 62/3.  
 hell-wormys, *sb. pl.*, hell-worm,  
 131/19.  
 helpe, *sb.*, help, 9/33.  
 helpen, *v.*, to help, *inf.*, 27/6; helpe,  
 4/22; *pr.* 3 *sg.* helpuþe, 243/34;  
 helput, 298/3; helpys, 18/32; *pl.*  
 helpeþe, 157/26; *imp. sg.* helpe,  
 43/23; *pt.* 3 *sg.* halpe, 11/10;  
 holpe, 13/6; *pl.* holpen, 103/1; *pp.*  
 holpen, 4/16; jholpon, 292/29;  
 yholpon, 296/5.  
 helper, *sb.*, helper, 108/20.  
 helt, *adv.*, assuredly, with assur-  
 ance, willingly, 136/19, 180/34,  
 206/2.  
 helth, *sb.*, health, 212/28.  
 hende, *adj.*, handy, gentle, 242/5.  
 hennys, *adv.*, hence, 212/18.  
 her, *pron.*, her, 2/31; hir, 10/1;  
 hyr, 2/30; hure, 7/12; hor,  
 16/29.

- herafter, *adv.*, hereafter, 18/24.  
 herber, *sb.*, inn, lodging, 22/30;  
 erbere, 293/6.  
 herber, *v.*, to entertain, *inf.*, 94/1; *pt.*  
*pl.* herbert, 4/6; *pp.* herbert, 4/16.  
 herberles, *adj.*, shelterless, without a  
 lodging, 4/6.  
 herby, *adv.*, hereby, 7/33.  
 herbys, *sb. pl.*, herb, 3/4; erbys,  
 184/24.  
 here, *v.*, to hear, *inf.*, 4/21; heron,  
 297/3; *pr.* 3 *sg.* heruth, 43/25;  
*pl.* here, 21/11; heryth, 87/28;  
 heryn, 219/27; *pt.* 1 *sg.* hert,  
 9/32; 3 *sg.* herd, 6/8; *pl.* herden,  
 8/4; herd, 13/37; *pp.* herd, 8/6;  
 herde, 28/8.  
 here, *adv.*, here, 5/7.  
 herefor, *adv.*, herefore, 242/8.  
 heremyt, *sb.*, hermit, 177/15; ermyd,  
 195/1; ermet, 195/7.  
 hereopyn, *adv.*, hereupon, 186/8.  
 hieres: *see* er.  
 heretykes, *sb. pl.*, heretic, 46/24;  
 herytykes, 163/11; heritykes,  
 164/23.  
 herien, *v.*, to praise, glorify; *pt.* 3  
*sg.* herut, 75/34; heryed, 78/14.  
 herken, *v.*, to hearken; *pt.* 3 *sg.*  
 herkut, 216/28.  
 Herode, *pr. n.*, Herod, 24/20.  
 herof, *adv.*, hereof, 210/7.  
 hers, *sb.*, hearse, frame for holding  
 candles in church, 118/15.  
 hert, *sb.*, heart, 2/5.  
 hert-blod, *sb.*, heart-blood, 37/7.  
 herte-cow, *sb.*, cove, cell of the  
 heart, 293/29.  
 hertely, *adv.*, heartily, 5/4; hertly,  
 17/28.  
 hertfully, *adv.*, heartily, 28/26.  
 heruest, *sb.*, harvest, 253/11.  
 herwyth, *adv.*, herewith, 50/19.  
 heryng, *sb.*, hearing, 33/20.  
 herytage, *sb.*, inheritance, 94/28;  
 erytage, 242/7.  
 het, *v.*, to call, to be called, *inf.*,  
 94/23; hette, 184/16; *pt.* 3 *sg.*  
 hatte, 13/36; heght, 15/29; het,  
 29/25; *pp.* heton, 11/30.  
 hete, *sb.*, heat, 5/25.  
 heþen, *adv.*, hence, 6/31; hethens,  
 222/2.  
 heþen man, *sb.*, heathen, 135/30.  
 heþenes, *sb.*, heathen country, 171/33.  
 heue, *v.*, to heave, lift, *inf.*, 84/36;  
*imp. sg.* heue, 65/11; *pl.* haue,  
 236/9; *pt.* 3 *sg.* hef, 81/30;  
 hevyd, 219/23; 3 *pl.* hevyn,  
 207/7; *pp.* heuen, 46/1.  
 heuen, *sb.*, heaven, 3/21; hewuen,  
 297/11.  
 heuen-blys, *sb.*, bliss of Heaven,  
 47/26.  
 heuenly, *adj.*, heavenly, 11/27.  
 hevy, *adj.*, heavy, frightend, 11/3.  
 heuynesse, *sb.*, heaviness, 64/27.  
 hew, *sb.*, colour, 84/25.  
 hew, *v.*, to hew, cut, strike, *inf.*,  
 143/12; *pt.* 3 *sg.* hew, 105/17.  
 hey, on, *adv.*, on high, aloft, up,  
 171/17.  
 heynes, *sb.*, highness, haughtiness,  
 2/5.  
 heyre, *sb.*, garment made of hair-  
 cloth, 40/23.  
 hir: *see* hur.  
 Hirtacus, *pr. n.*, Hirtacus, a king,  
 256/30.  
 ho, *pron.*, she, 7/23; hoo, 7/13.  
 hoge: *see* huge.  
 hokur, *sb.*, mockery, derision,  
 275/28.  
 hold, *v.*, to hold, keep, *inf.*, 2/6;  
 holden, 52/10; *pr.* 3 *sg.* holdeth,  
 44/32; haldyth, 182/27; *pl.* holden,  
 45/3; *imp. sg.* holde, 237/18;  
*pl.* hold, 50/19; holdupe, 118/30;  
*pt.* 3 *sg.* held, 7/19; huld, 12/1;  
*pl.* hilden, 11/32; helden, 13/38;  
 hild, 213/11; *pp.* holden, 25/32.  
 holdyng, *sb.*, holding, keeping, pos-  
 session, 161/30.  
 hole, *sb.*, hole, 163/6.  
 hole, *adj.*, well, healthy, whole, hale,  
 147/26; hoole, 43/32; holy,  
 15/7. *See also* under holy.  
 holy, *adj.*, holy, 1/7; hole, 93/11;  
 haly, 295/12. *See also* under  
 hole.  
 holyday, *sb.*, saint's-day, 148/13.  
 holynesse, *sb.*, holiness, 40/31.  
 Holy-rode-day, *pr. n.*, Holy-rood-  
 day, 142/28.  
 hom, *pron.*, them, themselves, 2/21.  
 hom, *adv.*, home, 149/4.  
 hom-comyng, *sb.*, return home,  
 152/22.  
 home, *sb.*, home, 296/6; boome,  
 215/16.  
 hommes, *sb. pl.*, ham (bend of the  
 knee), 40/24.  
 homselfe, *pron.*, themselves, 33/2.  
 homward, *adv.*, homeward, 9/12.



honde, *sb.*, hand, 20/15; hande, 292/9.  
 hond-maydon, *sb.*, hand-maid, 107/6.  
 hondywerk, *sb.*, work, creation of one's hands, 87/14.  
 honest, *adj.*, honest, seemly, 29/18; *adv.* onestly, 244/12.  
 honeste, *sb.*, honesty, decorum, 197/14.  
 honge, *v.*, to hang, *inf.*, 200/22; *pt.* 3 *sg.* hongyt, 9/3; *pr. p.* hongyng, 80/3; *pp.* hongyd, 15/2.  
 hongry, *adj.*, hungry, 4/4.  
 hongyng, *sb.*, hanging, 235/13.  
 hongyr, *sb.*, hunger, 13/12; hungryr, 122/15.  
 honowre, *sb.*, honour, 2/20; honor, 180/5; honowur, 228/9.  
 hony, *sb.*, honey, 184/26.  
 honysoculs, *sb. pl.*, honeysuckle, 184/26.  
 hoo: *see* scho.  
 hoo-wolfe, *sb.*, she-wolf, 210/18.  
 hope, *sb.*, hope, 19/35.  
 hope, *v.*, to hope, expect; *pr. I sg.* hope, 44/27; *pt. hopyn*, 115/34; *pt. pl. hopyd*, 148/30; *pr. p. hopyng*, 6/25.  
 hor, *pron.*, thei'r, 6/19; herre, 28/27; hur, 3/17; here, 295/34.  
 horne, *sb.*, horn, 55/10.  
 horobylte, *sb.*, horribility, 2/27.  
 horres: *see* hors.  
 horrybull, *adj.*, horrible, 2/25; ory-bull, 7/24; horryble, 28/8; horrybly, 33/21; orrybly, 197/25; horribly, 255/27.  
 hors, *pron.*, theirs, 275/29; horres, 4/30.  
 hors, *sb.*, horse, 48/25.  
 horsmen, *sb. pl.*, horseman, 101/29.  
 hory, *adj.*, filthy, dirty, 81/8.  
 hostage, *sb.*, hostage, 120/28.  
 hostes: *see* ost.  
 hote, *adj.*, hot, 5/28; *comp.* hatty'r, 105/31.  
 hous, *sb.*, house, 32/13; houce, 231/20.  
 how, *adv.*, how, 4/29.  
 howkes, *sb. pl.*, hook, 82/6.  
 hownde, *sb.*, hound, dog, 133/32.  
 howselen, *v.*, to administer the Eucharist; *pr. 3 sg.* howseleth, 20/25; *pt. 3 sg.* howsulde, 173/13; howsulde, 175/8; *pp.* howsuld, 174/9; hosullud, 295/19.  
 howsell, *sb.*, housel, receiving of the Eucharist, 20/19; howsyl, 227/6.

howswold, *sb.*, household, 15/19.  
 hoytes, *sb. pl.*, a long stick, 273/10.  
 hudeloke, *sb.*, concealment, 159/32; in —, disguised, veiled.  
 huge, *adj.*, huge, 43/11; hoge, 62/15.  
 hull, *v.*, to cover, conceal, *inf.*, 85/30; *pt. 3 sg.* hulyd, 102/21; huld, 178/27; hult, 206/8; *pt. helde*, 199/5; *pp.* hullyd, 259/16.  
 humore, *sb.*, humour, 71/10.  
 hundred, a, *card. num.*, a hundred, 13/16; an hundyrd, 236/13.  
 hundyrthfold, *adj.*, hundredfold, 71/12.  
 hunt, *v.*, to hunt, *inf.*, 93/29; *pt. 3 sg.* hunted; 105/15; *pt. huntet*, 194/17.  
 hunter, *sb.*, hunter, 55/11.  
 hurle, *v.*, to hurl, *inf.*, 28/11; *pt. hurled*, 28/16.  
 hurne: *see* hyrne.  
 hurselpe, *pron.*, herself, 229/2.  
 hurten, *v.*, to hurt; *pt. 3 sg.* hurt, 189/17; *pp.* hurt, 258/22.  
 husbond, *sb.*, husband, 16/5; hosbond, 19/21.  
 husbond-man, *sb.*, husbandman, farmer, holder of husband-land, 5/12.  
 hyddous, *adj.*, hideous, 3/1; hydwes, 3/11; hydewes, 7/29.  
 hyde, *sb.*, hide, skin, 37/35.  
 hyde, *v.*, to hide, *inf.*, 43/36; *pt. 3 sg.* hudde, 40/26; *pt. hydden*, 35/22; *pp.* hud, 53/31; hydde, 60/5; hyddyn, 217/21.  
 hydurwarde, *adv.*, hitherward, 293/28.  
 hydwes, hydewes: *see* hyddous.  
 hydyr, *adv.*, hither, 209/19.  
 hydyrto, *adv.*, hitherto, 87/31.  
 hye, *v.*, to hie, haste, *inf.*, 88/35; *pr. 3 sg.* hye, 156/4; hyup, 156/9; *imp. pl. lyth*, 88/2; *pt. 3 sg. hyet*, 174/5; *pr. p. hyyng*, 195/10; *pp. hyed*, 84/28.  
 hygh, *adj.*, high, 3/36; heygh, 289/18; hegh, 18/11; heg, 55/21; heye, 79/19; hye, 176/1; hie, 186/32; hych, 193/19.  
 hy3, on, *adv.*, aloud, 217/12.  
 hygys, *adj.*, huge, 119/10.  
 Hyldon, Roudylf, *pr. n.*, Ranulphus Higden, 81/33.  
 hyll, *sb.*, hill, 2/30; huill, 72/30.  
 hyll yng, *sb.*, covering, 291/25.  
 hym, *pron.*, him, 1/9.  
 hymselfe, *pron.*, himself, 2/5.



hyndmost, *adj. and sb.*, hindmost, 220/31.

hyndryng, *sb.*, hindering, 63/26.

hyndyr, *adj.*, hinder, 229/26.

hyndyrlingys, *sb. pl.*, a despised person, 140/33.

hyne, *sb.*, servant, 56/16.

hyr : *see* her.

hyre, *sb.*, hire, 71/33.

hyren, *v.*, to hire; *pl.* 3 *sg.* hyred, 145/8; *pp.* hyrad, 66/5.

hyrne, *sb.*, corner, nook, 200/30; lurne, 200/35.

hys, *pron.*, his, 14/8; his, 1/2.

hyt, *pron.*, it, 5/17; hit, 2/21; itte, 295/20.

hytten, *v.*, to hit; *pl.* 3 *sg.* hut, 42/22; hutte, 42/26.

I, *pron.*, I, 7/13; y, 7/14.

i (for many forms with the prefix i-(j), *see* the simple forms).

Inde, *pr. n.*, India, 19/1; Ynde, 18/7.

inere : *see* ynere.

Innocentys, the Innocents, 28/35; innocentes, 35/19.

inogh : *see* ynogh.

inspyracyon, *sb.*, inspiration, 136/7.

instaunce, *sb.*, instance, 136/2.

into, *pp.*, into, 1/21.

irus, *adj.*, wrathful, 1/15.

Isaac, *pr. n.*, Isaac, 77/12, 93/20, 94/6; Isaake, 77/17.

Isakar, *pr. n.*, Isacar, a bishop, 15/30.

Israell, *pr. n.*, Israel, son of Isaac, 94/23.

Israell, *pr. n.*, Israel, the Jewish nation, 15/33.

Ive : *see* Jew.

iwyssse, *adv.*, certainly, 233/7.

Jaboc, *pr. n.*, Jaboc, 94/16.

Jacob, *pr. n.*, Jacob, 48/11.

James, *St.*, he lasse, *pr. n.*, St. James, Alphaeus's son, 117/16; Jame, 117/15.

James, *St.*, *pr. n.*, St. James, brother of St. John ante Portam Latinam, 148/5.

Jamys, *St.*, he mor, *pr. n.*, St. James, Zebedee's son, 208/10.

jangelyng, *sb.*, jangling, 201/10.

janguler, *sb.*, jangler, 229/33.

Januare, *pr. n.*, January, 267/4.

iapys, *sb. pl.*, joke, trick, 63/22.

Jeremy, *pr. n.*, Jeremiah, 111/12.

Jerom, *St.*, *pr. n.*, St. Jerome, 2/29.

Jeropolym, *pr. n.*, Hierapolis, 139/24.

Jerusalem, *pr. n.*, Jerusalem, 30/1.

Jeryco, *pr. n.*, Jericho, 82/29.

Jew, *sb.*, Jew, 14/22; Ive, 227/1.

jewels, *sb. pl.*, jewel, 33/11; jewelles, 33/28.

Jewre, *pr. n.*, Judaea, 48/20; Jure, 81/4; Jury, 121/9.

Jhesu, *pr. n.*, Jesus, 8/32; Jhesus, 52/8.

Joab, *pr. n.*, Joab, 112/14.

Joel, *pr. n.*, Joel, 160/32.

iogulry, *sb.*, jugglery, 255/20.

Johachym, *St.*, *pr. n.*, St. Joachim, 15/15.

John Baptyst, *St.*, *pr. n.*, St. John the Baptist, 6/9.

John, *St.*, he Evangelyst, *pr. n.*, St. John the Evangelist, 30/32.

Jon, *pr. n.*, John the converted Jew, 249/25.

Jon Belet, *pr. n.*, John Beleth, 79/5, 115/23, 122/34, 125/32, 164/1, 165/3, 171/25, 183/1, 247/3, 280/10, 298/8; Jon Belette, 280/22; Jon Belete, 296/6.

Jon Gryssotom, *pr. n.*, John Chrysostom, 21/4, 235/27.

Jon, *St.*, at the Port Latyne, *pr. n.*, St. John at the Latin gate, 146/30.

Jon Marke, *pr. n.*, John Markus, 176/7.

Joon, *pr. n.*, Johanna, St. Nicholas's mother, 11/30.

Jop, *pr. n.*, Job, 66/6, 89/21.

Jordan, *pr. n.*, Jordan, 48/5.

Joseph, *pr. n.*, Joseph, Jacob's son, 72/33.

Joseph, *pr. n.*, Joseph, the holy virgin's husband, 22/23.

Joseph Barsabas, *pr. n.*, Joseph Barsabas, 215/33; Josep Barsabas, 80/36.

Josephus, *pr. n.*, Josephus, 72/33, 122/13.

journay, *sb.*, journey, day's journey, 84/22; iourne, 277/11; iurney, 295/26.

joy, *sb.*, joy, 4/3.

Joy, *pr. n.*, mount Joy, 'mons gaudii,' 213/7.

ioyet, *pp.*, delighted, glad, 49/6.

ioyfully, *adv.*, joyfully, 224/32.

joynen, *v.*, to join, *pl.* 3 *sg.* joynut, 94/4; *pp.* joynet, 106/9.

ioyntys, *sb. pl.*, joint, 225/36.  
 Judas, *pr. n.*, Judas, who knew the place where the holy rood was hidden, 144/27.  
 Judas Skaryot, *pr. n.*, Judas Iscariot, 79/14.  
 Jude, *St.*, *pr. n.*, St. Jude, 263/3.  
 juge, *sb.*, judge, 88/24.  
 judgement, *sb.*, judgement, 301/34.  
 Julianus Apostata, *pr. n.*, Julian the Apostate, 185/29.  
 iustes, *sb.*, ioust, tournament, 298/31.  
 justyce, *sb.*, justice, judge, 7/18.  
 justyre, *sb.*, justice eyre, 114/2; the circuit court of a travelling judge.  
  
 k: for many forms beginning with a *k*, see under *c*.  
 kakes, *sb. pl.*, cake, 254/10.  
 kalender, *sb.*, calendar, 45/10.  
 Kalys, *St.*, *pr. n.*, St. Kalixtus, 253/4.  
 kanekyr, *sb.*, canker, 293/29.  
 Karpe, *St.*, *pr. n.*, St. Carpeus, 154/32.  
 Kateryn, *St.*, *pr. n.*, St. Katherine, 275/6.  
 kepe, *v.*, to keep, *inf.*, 2/13; kepon, 289/4; *pr. 3 sg.* kepyth, 49/25; *pl.* kepyþe, 132/21; *imp. pl.* kepytt, 5/6; *pt. 3 sg.* kepyd, 15/19; kept, 23/15; *pl.* kepton, 22/3; keput, 153/25; kepte, 210/22; *pr. p.* kepyng, 31/3; *pp.* kepte, 93/14; kepyd, 194/11.  
 keper, *sb.*, keeper, 32/8.  
 kepyng, *sb.*, keeping, 32/10.  
 kerchef, *sb.*, kerchief, 102/21.  
 keys, *sb. pl.*, key, 187/18.  
 klippyng, *sb.*, embracing, 223/16.  
 knane-chyld, *sb.*, male child, 205/24.  
 kne, *sb.*, knee, 50/15.  
 knele, *v.*, to kneel, *inf.*, 11/14; knell, 140/4; *pr. 2 sg.* kneles, 174/30; *3 sg.* knelyþe, 123/8; *pl.* knelen, 174/31; *imp. pl.* knelyth, 50/15; *pt. 1 sg.* kneled, 17/13; *3 sg.* knelet, 8/11.  
 knelyng, *sb.*, kneeling, 262/24.  
 knewlech, *v.*, to acknowledge, *inf.*, 25/34; knolach, 294/17; *pr. pl.* knowlechyn, 282/21; knowlachen, 51/23; *imp. sg.* knowlech, 223/31; *pr. p.* knowlacyng, 22/22; knowlechyng, 49/20; knowlechyng, 170/5.

knoken, *v.*, to knock; *pt. 3 sg.* knokyd, 222/21.  
 knot, *sb.*, knot, 9/2.  
 know, *v.*, to know, *inf.*, 2/27; knowon, 289/10; *pr. 1 sg.* know, 30/7; *2 sg.* knowes, 172/27; *pl.* knowen, 1/5; know, 13/36; knoeþe, 47/29; knoweth, 68/6; *imp. pl.* knoweþe, 235/15; *pt. 1 sg.* knew, 17/11; *3 sg.* knew, 13/5; *pl.* knewen, 23/3; knew, 101/21; kneuyn, 183/18; *pp.* knowen, 80/31.  
 knowlech, *sb.*, knowledge, 159/11; knolez, 264/26.  
 knowyng, *sb.*, knowing, knowledge, 132/7.  
 knyfe, *sb.*, knife, 37/5.  
 knyght, *sb.*, knight, 2/17; knythe, 291/34; knyte, 292/2.  
 knyghtly, *adv.*, knightly, 243/22.  
 knyle, *sb.*, knell, 164/9.  
 knytten, *v.*, to knit; *pt. 3 sg.* knet, 21/28; *pl.* knytten, 110/33; *pp.* knottyt, 219/21.  
 krucches, *sb. pl.*, crutch, 197/37.  
 kychen, *sb.*, kitchen, 89/8.  
 kyn, *adj.*, akin, 197/34.  
 kynd, *sb.*, kind, nature, 21/23.  
 kyndnesse, *sb.*, kindness, 112/30.  
 kyndom, *sb.*, kingdom, 33/14; kyngdome, 173/6.  
 kyng, *sb.*, king, 148/29.  
 kynne, *sb.*, kin, 184/15.  
 kyrieleyson, *interj.*, kyrie eleison (beginning of an antiphon), 128/35.  
 kysse, *sb.*, kiss, 117/18; cosse, 126/28; cnasse, 293/29.  
 kysse, *v.*, to kiss, *inf.*, 41/28; *pr. 3 sg.* cusseth, 291/29; *imp. 2 sg.* kys, 223/30; *pt. 3 sg.* kyset, 17/6; cussed, 58/34; kussyd, 293/24; *pl.* kussyd, 186/24; *pp.* kyssed, 41/27; cussud, 293/27.  
 kytte, *v.*, to cut, *inf.*, 47/24; kut, 187/19; *pt. 3 sg.* kut, 42/21; *pp.* kytte, 45/23.  
 kyttyng, *sb.*, cutting, 46/29.  
  
 Laban, *pr. n.*, Laban, 93/37.  
 labour, *sb.*, labour, work, 65/25.  
 laboure, *v.*, to labour, work, *inf.*, 65/32; labyr, 64/11; *pr. pl.* labryn, 52/18; *pt.* labourt, 68/24.  
 laddyr, *sb.*, ladder, 94/3.

- lady, *sb.*, lady, 11/17; lade, 245/4.  
 Lazarus, *pr. n.*, Lazarus, 114/29.  
 lagh, *v.*, to laugh, *inf.*, 29/13; *pr.* *pl.* laghyth, 64/2; *pt.* 3 *sg.* logh, 287/23; *pl.* logh, 40/14; loze, 178/24; loch, 193/19.  
 laghtur, *sb.*, laughter, 78/3.  
 laghyng, *sb.*, laughing, 37/28.  
 lake, *sb.*, pond, wet place in the road, 44/1.  
 lake, *sb.*, lack, reproach, 165/29.  
 lambur, *sb.*, amber, 146/11.  
 lamentacyon, *sb.*, lamentation, 118/21.  
 lampe, *sb.*, lamp, 92/19.  
 langage, *sb.*, language, 160/25; langage, 143/18.  
 lappen, *v.*, to wrap up, embrace; *pt.* 3 *sg.* lappyd, 23/2; *pp.* lappyd, 194/8.  
 large, *adj.* (*sb.*), large, wide, liberal, generous, 189/9.  
 largenes, *sb.*, liberality, 83/33; largines, 220/13.  
 las, *adj. and adv.*, less, 82/13; lasse, 101/23.  
 Lasma, *pr. n.*, Lasma, 173/12.  
 last, *v.*, to last, *inf.*, 1/10; laston, 294/4; *pr.* 3 *sg.* lestyth, 21/2; *pt.* 3 *sg.* last, 39/32; 'to extend,' 174/18, 200/32.  
 last, *adj.*, last, 213/7.  
 late, *adv.*, late, recently, 79/28.  
 Lateyne, *sb. and adj.*, Latin, 182/28; Latyne, 146/33.  
 Latrens, *pr. n.*, Lateran, 194/14.  
 latymere, *sb.*, interpreter, 99/1.  
 lavntyne, *sb.*, lantern, 183/23.  
 Laurence, *St.*, *pr. n.*, St. Lawrence, 61/16; Laurance, 216/20; Laurens, 218/17.  
 lanere, *sb.*, laver, washing vessel, 201/34.  
 lawe, *sb.*, religion, law, dispensation, 20/10, 50/33.  
 lawfull, *adj.*, lawful, 160/31.  
 lawse, *adj.*, loose, 218/30.  
 lawsyng, *sb.*, loosing, 119/35.  
 lay, *v.*, to lay, *inf.*, 2/4; leyne, 290/20; *pr.* 1 *sg.* lay, 172/29; 2 *sg.* lays, 188/12; 3 *sg.* layth, 1/16; leyth, 290/30; *imp. sg.* lay, 31/37; *pt.* 3 *sg.* leyde, 19/15; layde, 23/2; *pl.* layden, 28/13; *pp.* layde, 22/8.  
 layte, *sb.*, lightning, 7/31.  
 leche, *sb.*, leech, physician, 141/12.  
 leche-crafte, *sb.*, art of healing, 302/1.  
 lechery, *sb.*, lechery, 6/24; lechere, 26/10.  
 lecherys, *adj.*, lecherous, 132/15.  
 lechore, *sb.*, lecher, 108/14; lechoure, 229/28.  
 lede, *v.*, to lead, wear, *inf.*, 11/16; lade, 189/9; *pt.* 1 *sg.* lad, 212/18; 3 *sg.* lad, 5/23; ladde, 12/22; lede, 133/30; *pl.* ladden, 29/10; lad, 211/22; *pr.* *p.* ledyng, 113/17; *pp.* lad, 147/19.  
 leder, *sb.*, leader, 33/38.  
 leed, *sb.*, lead, 5/33; lede, 219/21.  
 lem, *sb.*, light, gleam, brightness, 160/8.  
 lees, *sb. pl.*, flame, 5/30.  
 lef, *adj.*, desirous, willing, 140/36.  
 lefe, *adj.*, dear, 167/7; *comp.* leuer, 7/14; — hym were, 'he would rather'; *superl.* leuest, 201/17; — me ys, 'I like best.'  
 lefe, *sb.*, leaf, 102/22.  
 lefetenant, *sb.*, lieutenant, 121/8.  
 leg, *sb.*, leg, 180/20.  
 Legenda Aurea, *pr. n.*, Golden Legend, 252/5.  
 legyon, *sb.*, legion, 220/29.  
 lemon, *sb.*, leman, 287/7; lemmon, 287/30; lemman, 288/3.  
 lenden, *v.*, to lend; *pt.* 3 *sg.* lant, 300/12.  
 lenen, *v.*, to lean, incline; *pr.* 3 *sg.* leneth, 32/20; *pt.* lened, 119/9; *pr. p.* lenyng, 198/1.  
 lengþe, *sb.*, length, 152/27.  
 lenton, *sb.*, Lent, spring, 2/13.  
 lepe, *v.*, to leap, run, jump, *inf.* 212/1; *imp. sg.* lepe, 213/6; *pt.* 3 *sg.* lept, 189/24.  
 lepull, *sb.*, leprosy, 37/35; lypur, 264/12.  
 lepur, *adj.*, leprous, 264/2.  
 lerede, *adj.*, learned, 53/10.  
 lerne, *v.*, to learn, *inf.*, 157/21; lernen, 177/14; *pr. pl.* lerne, 171/28; *imp. sg.* lerne, 167/19; *pt.* 3 *sg.* lernd, 107/30; lernyd, 184/4; lurnyd, 232/15; *pp.* ylurned, 135/33.  
 lernet, *pp.*, learned, 275/10.  
 lernyng, *sb.*, learning, 156/35.  
 lese, *v.*, to lose, destroy, *inf.*, 55/34; *pr.* 3 *sg.* lesyth, 60/14; *pl.* lesyth, 192/29; *pt.* 2 *sg.* loste, 234/31;

- 3 *sg.* lost, 21/31; *pl.* losten, 279/19; lost, 48/28; *pp.* lost, 7/9; lorne, 55/22.  
 lessones, *sb. pl.*, lesson, 296/32.  
 lest, *adj. (sb.)*, least, 4/10.  
 lest, *conj.*, lest, 5/10.  
 lesuien, *v.*, to pasture; *pt.* 3 *pl.* lesuet, 258/13.  
 lesyng, *sb.*, deliverance, release, 284/25.  
 letany, *sb.*, litany, 151/11.  
 lethy, *adj.*, weak, 286/4.  
 lette, *sb.*, let, hindrance, delay, 274/12.  
 lette, *v.*, to let, leave, *inf.*, 235/17; *pr. pl.* latte, 297/14; *imp. sg.* let, 10/14; lette, 10/14; late, 10/31; *pl.* let, 186/21; *pt.* 3 *sg.* let, 6/25; lett, 14/22; lat, 225/6; 3 *pl.* letten, 22/3; leton, 201/24; *pr. p.* lettyng, 44/14; *pp.* lete, 229/10; lette, 235/27.  
 letten, *v.*, to retard, impede, keep back; *pt. pl.* leited, 81/20; *pp.* lettyd, 110/32.  
 letturt, *adj.*, learned, 192/9.  
 lettyr, *sb.*, letter, 36/8; lettre, 301/20.  
 leudeschip, *sb.*, wickedness, 204/14.  
 leue, *sb.*, leave, 59/3.  
 leue, *v.*, to leave, be left, remain, *inf.*, 55/27; leef, 125/27; levon, 290/35; *pr.* 3 *sg.* leuepe, 118/19; *pl.* leuen, 267/1; *imp. sg.* lef, 299/33; *pl.* leue, 90/13; lef, 167/36; leueþ, 114/16; *pt.* 3 *sg.* laft, 6/14; *pl.* laften, 6/19; laft, 20/10; *pp.* lafte, 14/17; lafton, 298/10.  
 leue, *v.*, to believe, *inf.*, 23/11; *pr.* 1 *sg.* leue, 112/2; 2 *sg.* leues, 264/18; 3 *sg.* leuet, 173/6; *pl.* leuen, 252/16; leueth, 25/2; leuet, 172/36; *pt.* 3 *sg.* leued, 32/3; *pl.* leued, 24/10; leuedyn, 36/36; *pr. p.* leuyng, 200/11; *pp.* leuod, 165/19.  
 leue, *see also* lyuen.  
 leuer, leuest: *see* lefe.  
 leues, *sb. pl.*, leaf, 35/22.  
 Leuy, *pr. n.*, Levi, 215/19.  
 leuyng: *see* lyuyng.  
 lewde, *adj.*, unlearned, ignorant, 49/9.  
 Lewys, *pr. n.*, Lewis, 158/12.  
 liberalule, *adj.*, liberal, generous, 161/31.  
 Liberius, *pr. n.*, Liberius, 138/1.  
 lo, *interj.*, lo, 6/12.  
 lodely, *adj.*, loathful, 238/7.  
 lofe, *sb.*, loaf, 103/28.  
 loft, *adv.*, from loft, 'from above, down,' 140/21.  
 logget: *see* luggen.  
 logh: *see* lowe.  
 loken, *v.*, to look, *see, inf.*, 55/25; loke, 56/13; *pr. pl.* loken, 21/17; loketh, 23/27; *imp. sg.* loke, 88/20; *pt.* loket, 10/8; *pr. p.* lokyng, 154/19.  
 lokken, *v.*, to lock; *pt.* 3 *sg.* lokket, 248/7.  
 Lollardes, *pr. n.*, the Lollards, 171/19.  
 Lombardys, *pr. n.*, Lombards, 164/16; Lumbardys, 220/22.  
 lombe, *sb.*, lamb, 6/13.  
 lompmale, *adv.*, in lumps, 44/15.  
 lomput, *pp.*, entangled, 196/22.  
 lond, *sb.*, laud, 8/10.  
 londen, *v.*, to land; *pt.* 3 *sg.* londyd, 210/16.  
 London, *pr. n.*, London, 38/12.  
 lones, *sb.*, lowliness, meekness, 84/20.  
 long, *adj.*, long, 5/17; *comp.* lengyr, 18/24.  
 longen, *v.*, to long, belong; *pr. pl.* longype, 102/22.  
 long-taylet, *adj.*, long-tailed, 138/5.  
 longyng, *sb.*, longing, desire, 63/31.  
 lord, *sb.*, lord, 16/3, 16/33.  
 lordschepe, *sb.*, lordship, 180/2.  
 lore, *sb.*, lore, precept, 103/5.  
 lorel, *sb.*, laurel, 190/12.  
 lose, *adv.*, loose, 119/17; lowsly, 199/3.  
 losen, *v.*, to loose; *pt.* lowsed, 119/33.  
 losse, *sb.*, loss, 157/17; loos, 63/26; lose, 70/14.  
 lote, *sb.*, lot, 81/2; loot, 81/1.  
 lope, *adj.*, loath, 72/19.  
 k þe, *v.*, to loathe, *inf.*, 287/3.  
 loue, *sb.*, love, 4/8.  
 loue, *v.*, to love, *inf.*, 291/9; louon, 291/1; *pr.* 1 *sg.* loue, 172/27; 2 *sg.* louest, 55/35; 3 *sg.* loueth, 23/21; *pl.* louen, 34/17; louyþe, 56/31; lyuen, 55/31; *imp. pl.* loueth, 29/10; *pt.* 3 *sg.* louyth, 185/14; loud, 291/6; *pl.* louet, 4/17; loueden, 24/11.  
 loueday, *sb.*, love-day, day for the



- amicable settlement of differences, 41/25.  
 louere, *sb.*, lover, 186/10.  
 louyngly, *adv.*, lovingly, kindly, 22/5.  
 low, *sb.*, flame, 107/17.  
 lowe, *adj.*, low, 50/19; low3e, 161/28; loqh, 242/14.  
 lowen, *v.*, to make low, *inf.*, 63/2.  
 lowren, *v.*, to look sullen, *inf.*, 65/22.  
 lowten, *v.*, to bow, incline; *pr. pl.* louton, 233/7; *pt. 3 sg.* lowtet, 14/9.  
 Lucilles, *pr. n.*, Lucillus, 218/24.  
 lucre, *sb.*, lucre, 254/33.  
 Lucyfer, *pr. n.*, Lucifer, 10/36.  
 luggen, *v.*, to lug, drag, pull; *pt. 3 sg.* logget, 40/3; *pl.* luggut, 210/8.  
 Luke, *St.*, *pr. n.*, St. Luke, 232/14.  
 Lulselle, *pr. n.*, Lilleshall (Shropshire), 244/6; Lulsull, 231/14.  
 Lupa, *pr. n.*, Lupa, a queen of Spain, 210/17.  
 lust, *sb.*, lust, 5/3.  
 lusten, *v.*, to be pleased, lust like; *pr. subj. 3 sg.* lust, 149/9.  
 lusty, *adj.*, desirous, 37/5.  
 Lya, *pr. n.*, Lea, 94/11.  
 lych: *see* lyke.  
 lye, *v.*, to lie, tell lies, *inf.*, 28/9.  
 lye, *v.*, to lie, *inf.*, 7/12; *pr. 2 sg.* lyse, 90/22; 3 *sg.* lythe, 20/16; lyet, 174/30; *pl.* lyne, 21/8; lyen, 24/12; lien, 162/5; lyþe, 287/15; *pt. 3 sg.* lay, 5/13; ley, 32/12; lay to, 'suited, became,' 247/19; *pl.* liyn, 180/18; lay, 122/15; leon, 276/4; *pr. p.* liyng, 63/20; lyng, 220/7; *pp.* layne, 20/4; leyn, 115/0.  
 lyfe, *sb.*, life, animate existence, 2/1; living being, person, 195/21, 280/9.  
 lyfe-tyme, *sb.*, life-time, 232/11.  
 lyflaker, *comp.*, more lively, 31/31.  
 lyflode, *sb.*, living, 65/35; lyuelod, 82/19.  
 lyfte, *adj.*, left, 250/31.  
 lyften, *v.*, to lift; *pr. 3 sg.* lyftyþe, 83/2; *imp. pl.* lyftuþ, 154/24; *pt. 3 sg.* lyft, 28/1; *pp.* lyft, 112/31.  
 lyfyng, lyfuyng: *see* lyvyng.  
 lyght, *sb.*, light, 9/10; lythe, 295/24.  
 lyghten, *v.*, to light, enlighten, *inf.*, 21/16; lyght, 62/12; leghten, 101/26; *pr. 3 sg.* leghteneth, 23/27; lyghtenyth, 24/33; lyght-  
 neth, 50/3; lyghtyþ, 216/14; *pt. 3 sg.* leghteneth, 24/9; lyghtned, 25/6; lyght, 51/15; *pr. p.* ly3tyng, 160/9; lytyng, 183/23; *pp.* jlyghnet, 23/37; lightnet, 60/7; lyght, 60/28; jlyght, 118/23.  
 lyghten, *v.*, to descend; *pt. 3 pl.* lyghten, 49/17.  
 ly3th, *adj.*, light, easy, 222/18; *adv.* lyghtly, 26/19.  
 lyke, *adj. and adv.*, like, likely, 16/8; lych, 156/20; like, 175/1; leke, 295/25.  
 lyken, *v.*, to like; *pt. 3 sg.* lyket, 6/15.  
 lyken, *v.*, to liken, compare, *inf.*, 107/10; *pr. 3 sg.* lykeneþe, 55/9; *pp.* lyknet, 261/8; lykenet, 261/16.  
 lykenesse, *sb.*, likeness, 51/14; licke-nes, 9/25.  
 lykyng, *sb.*, liking, pleasure, 16/24; lekyng, 292/1.  
 lyly, *sb.*, lily, 108/27; lyly, 228/6.  
 lym, *sb.*, in *phrase*, fendys lym, 'fiend's limb,' 189/13.  
 lyme-kylne, *sb.*, lime-kiln, 134/23.  
 lymemal, *adv.*, piecemeal, limb by limb, 246/2.  
 lymmes, *sb. pl.*, limb, 180/25.  
 lynage, *sb.*, lineage, 22/21.  
 Lyncolnyens, *pr. n.*, Lincolniensis, 150/12.  
 lynnen, *adj.*, made of linen, 140/4.  
 lyon, *sb.*, lion, 19/12.  
 lypp, *sb.*, lip, 293/29.  
 lypur: *see* lepull.  
 lystes, *sb. pl.*, sinner, 4/13.  
 lytyll, *adj.*, little, 38/28; lytul, 289/6.  
 lyue: *see* lyfe.  
 lyue-dayes, *sb.*, life-days, 62/22.  
 lyuen, *v.*, to live, *inf.*, 1/25; lyfe, 190/7; leven, 200/6; leue, 253/17; *pr. 1 sg.* lyue, 65/20; leue, 178/11; 2 *sg.* lyuys, 207/3; lyues, 264/10; 3 *sg.* leueth, 47/13; lyueth, 56/20; *pl.* lyuen, 282/24; *pt. 3 sg.* lyued, 12/8; leued, 179/3; *pl.* lyueden, 35/10; lyued, 35/26; *pp.* lyuet, 16/1; ylyued, 75/11.  
 lyuer, *sb.*, liver, man, 91/23.  
 lyuere, *sb.*, livery, 131/13.  
 lyvyng, *sb.*, life, 6/7; lyfuyng, 194/22; leuyng, 12/9; lyfyng, 228/26.



- m, one thousand, 302/33.  
 mageste, *sb.*, majesty, 168/13 ;  
 maieate, 268/2.  
 make, *v.*, to make, *inf.*, 3/1 ; makon,  
 290/16 ; *pr.* 1 *sg.* make, 91/20 ;  
 2 *sg.* makyst, 235/32 ; 3 *sg.*  
 makyth, 1/7 ; mekyþe, 287/18 ;  
*pl.* maken, 52/21 ; maketh, 84/14 ;  
*imp. sg.* make, 7/4 ; *pl.* make,  
 10/15 ; makeþe, 50/24 ; *pt.* 2 *sg.*  
 madyst, 288/25 ; 3 *sg.* made, 1/24 ;  
 makut, 289/24 ; *pl.* maden, 11/33 ;  
 makut, 131/3 ; mad, 225/34 ;  
*pp.* made, 3/16 ; makyþe, 127/15 ;  
 makud, 289/23 ; madon, 300/31.  
 maker, *sb.*, maker, creator, 1/1.  
 makyng, *sb.*, making, 8/17.  
 maledy, *sb.*, malady, disease,  
 141/6.  
 maleyse, *sb.*, malice, 29/20 ; males,  
 27/15 ; malyce, 28/1 ; maleyce,  
 259/30.  
 Malkys, *pr. n.*, Malchus, 188/1.  
 Mambre, *pr. n.*, Mamre, 76/36.  
 mamelen, *v.*, to chatter ; *pr. pl.* ma-  
 meluth, 160/27.  
 man, *sb.*, man, 2/1 ; *pl.* men, 1/5.  
 manassen, *v.*, to menace ; *pr. p.*, ma-  
 nassyng, 53/28.  
 man-chyld, *sb.*, male child, 57/15.  
 maner, *sb.*, manner, custom, 2/4.  
 maner, *sb.*, manor, 56/9.  
 mankind, *sb.*, mankind, 1/8 ; mon-  
 kynd, 21/15.  
 manna, *sb.*, manna, 9/16.  
 Mannus, *pr. n.*, Manes, 216/14.  
 man-qweller, *sb.*, manslayer, 252/12.  
 manslajt, *sb.*, manslaughter, 150/19 ;  
 monslaght, 286/34.  
 man-state, *sb.*, state of manhood,  
 manhood, 25/13.  
 mantaynen, *v.*, to maintain ; *pr.* 3 *sg.*  
 mantaynyth, 71/29 ; *pp.* man-  
 taynet, 241/31.  
 mantell-lappe, *sb.*, mantle-border,  
 227/21.  
 mantule, *sb.*, mantle, 178/28.  
 many : see mony.  
 March, *pr. n.*, the month of March,  
 253/10.  
 marchand, *sb.*, merchant, 88/16.  
 Marche, *pr. n.*, Marche, former  
 province of Central France,  
 242/26.  
 Marcyle, *pr. n.*, Marseilles, 204/35.  
 Margarete, *St.*, *pr. n.*, St. Margaret,  
 199/15.  
 mariage, *sb.*, marriage, 290/17 ; ma-  
 ryge, 215/22.  
 marien, *v.*, to marry ; *pt.* 3 *sg.* mariet,  
 12/36 ; *pp.* mariet, 9/30.  
 Marke, *St.*, *pr. n.*, St. Mark, 135/28.  
 marked, *sb.*, market, 22/32.  
 marken, *v.*, to mark ; *pr.* 3 *sg.* mar-  
 kyth, 111/21.  
 Mars, *pr. n.*, Mars, 59/16.  
 marteren, *v.*, to martyr ; *pr.* 2 *sg.*  
 marterys, 113/25.  
 Martha, *pr. n.*, Martha, 114/30.  
 Martyne, *St.*, *pr. n.*, St. Martin,  
 272/22 ; Marteyne, 272/4 ; Mar-  
 ten, 273/29.  
 martyr, *sb.*, martyr, 38/10.  
 martyrdoin, *sb.*, martyrdom, 28/28.  
 Mary, *pr. n.*, Mary, sister of Martha,  
 228/13.  
 Mary, *St.*, *pr. n.*, St. Mary, the vir-  
 gin, 21/15.  
 Mary Cleopie, *pr. n.*, Mary Cleophe,  
 215/25.  
 Mary Mawdelen, *pr. n.*, Mary Mag-  
 dalene, 18/33.  
 Mary Salome, *pr. n.*, Mary Salome,  
 215/27.  
 maset, *adj.*, mazed, 29/24.  
 masse, *sb.*, mass, 20/20 ; mas, 126/27.  
 mater, *sb.*, matter, 25/14.  
 Mathew, *St.*, *pr. n.*, St. Matthew, 79/1.  
 Mawdelen castell, *pr. n.*, Magdalene  
 castle, 203/18.  
 mawmet, *sb.*, idol, 24/18.  
 mawmetry, *sb.*, idolatry, 8/21.  
 mawndement, *sb.*, command, 22/20.  
 Maxencius, *pr. n.*, Maxentius,  
 143/35 ; Maxens, 276/1.  
 Maximilla, *pr. n.*, Maximilla, the wife  
 of Egeas, the justice of Patras, 9/14.  
 Maximius, *St.*, *pr. n.*, Maximinus, a  
 bishop, 204/31.  
 may, *v.*, I may, be able ; *pr.* 3 *sg.*  
 may, 1/16 ; *pl.* may, 30/28 ; moue,  
 201/26 ; mvn, 14/5 ; mo, 54/32 ;  
 mown, 158/28 ; mow, 5/3 ; mowun,  
 9/17 ; *pt.* 2 *sg.* myght, 40/9 ;  
 myghtyst, 288/25 ; mythe, 293/31 ;  
 3 *sg.* myght, 5/24 ; mythe, 292/7 ;  
*pl.* myghten, 8/8 ; *pp.* mythe,  
 300/29.  
 mayden, *sb.*, maiden, 23/10 ; mayde,  
 230/1.  
 mayden-chyld, *sb.*, female child,  
 57/24 ; mayde-chylde, 57/29.  
 maydenhode, *sb.*, maidenhood, 31/4 ;  
 maydenhede, 60/7.

- mayn, *adj.*, main, 132/20.  
 mayntenynge, *sb.*, maintaining, 165/7.  
 maystry, *sb.*, mastery, dominion, 201/6.  
 maystyr, *sb.*, master, 8/32; mastur, 301/17.  
 maytines, *sb. pl.*, matin, 169/1;  
 maytens, 267/32; matens, 266/6.  
 me, *pron.*, me, 7/13.  
 mede, *sb.*, meed, reward, 43/30.  
 mediator, *sb.*, mediator, 11/15; medyatour, 165/32.  
 medow, *sb.*, meadow, 174/5.  
 medyacyon, *sb.*, mediation, 21/28.  
 medyll, *v.*, to meddle, *inf.*, 64/35.  
 medysyn, *sb.*, medicine, 14/12.  
 meke, *adj.*, meek, mild, 11/27.  
 mekenes, *sb.*, meekness, 2/6.  
 mekon, *v.*, to render meek, *inf.*, 294/16; *pr. 3 sg.* mekyth, 112/27; *pt. 3 sg.* meked, 124/11.  
 mekyll, *adj.*, much, great, 14/20.  
 Melayne, *pr. n.*, Milan (?), 50/8.  
 mele, *sb.*, meal, 84/3.  
 melody, *sb.*, melody, 1/14.  
 membr, *sb.*, member, 46/30; membre, 161/4.  
 memory, *sb.*, memory, 147/29.  
 mencyon, *sb.*, mention, 1/7.  
 mene, *adj.*, mean, 65/3.  
 menen, *v.*, to mean; *pt. 3 sg.* mant, 43/25.  
 men-sleers, *sb. pl.*, murderer, 49/12.  
 mercy, *sb.*, mercy, 76/7.  
 mercyable, *adj.*, merciful, 72/19.  
 meritabull, *adj.*, profitable, meritorious, 282/8.  
 meroly, *adv.*, merrily, 152/36.  
 Merton, *pr. n.*, Merton, 197/5.  
 meruayl, *sb.*, marvel, 228/11.  
 marvelous, *adj.*, marvellous, 257/23; mervelyus, 259/8; mervayles, 260/22.  
 merueylen, *v.*, to marvel; *pr. 1 sg.* meruayle, 171/36; *pt. 3 sg.* merueylyt, 107/36; merveled, 301/27; *pl.* meruelet, 160/24; merueyld, 222/28.  
 merueyll, *sb.*, marvel, 10/17.  
 meryt, *sb.*, merit, 60/14; merete, 80/10.  
 mesele, *adj. and sb.*, leper, leprous, 37/12; mesyll, 80/15.  
 message, *sb.*, message, 17/20; message, 17/33.  
 messagere, *sb.*, messenger, 10/32.  
 mesylry, *sb.*, leprosy, 186/23; meselry, 257/8.  
 mete, *sb.*, food, meat, 10/3; mette, 13/18.  
 mete, *v.*, to meet, *inf.*, 207/30; *pt. 3 sg.* mete, 281/22; mette, 300/16; *pl.* meten, 112/15; metytyn, 250/35.  
 mete-3orde, *sb.*, measuring-yard, 295/7.  
 metelles, *sb. pl.*, metal, 49/24.  
 meten, *v.*, to measure; *pr. 3 sg.* metype, 152/27; *pp.* mette, 10/35.  
 metyng, *sb.*, meeting, encounter, 57/5.  
 meyne, *sb.*, household, servants, 64/27.  
 misbeleuet, *adj.*, unbelieving, 154/33.  
 misse, *v.*, to miss, *inf.*, 233/24; *pt. 3 pl.* myssedon, 112/4.  
 mo, *adv.*, more, 23/29.  
 moche, *adj. and adv.*, much, large, great, 2/18; meche, 178/29.  
 modyr, *sb.*, mother, 7/12.  
 modyrhode, *sb.*, motherhood, 60/7.  
 molton, *pp.*, melted, liquified, liquid, 84/8; myltyl, 219/7.  
 moment, *sb.*, moment, 152/23.  
 Monday, *pr. n.*, Monday, 149/15.  
 mone, *sb.*, moan, 251/21; moon, 110/7.  
 mone, *sb.*, month, 59/21.  
 money, *sb.*, money, 19/31; mone, 17/9.  
 monfull, *adj.*, manful, 39/8.  
 monhed, *sb.*, manhood, mankind, 39/15; monhode, 54/9; monhede, 60/5; manhed, 83/12.  
 monke, *sb.*, monk, 5/15.  
 monly, *adj. and adv.*, manly, 38/32.  
 mont, *sb.*, mount, 152/12.  
 mony, *adj.*, many, 6/31; many, 293/20.  
 monycion, *sb.*, admonition, 236/4.  
 mony-on, *sb.*, many-one, many, 24/33.  
 monysschen, *v.*, to admonish, exhort; *pr. 1 sg.* monyssche, 87/29; *3 sg.* monyschepe, 86/17.  
 mopysche, *adj.*, foolish, stupid, 287/6.  
 morewyth, *adv.*, moreover, 170/23.  
 morne, *sb.*, morning, 146/20.  
 inornyng, *sb.*, morning, 12/35. *See also under mowrnyng.*  
 morow, *sb.*, morrow, morning, 5/13; morowon, 298/9.  
 inorow-tyde, *sb.*, morning time, 63/20.  
 Morvyle, *Syr Hewe, pr. n.*, Sir Hugh Morville, 41/36.

most, *adv.*, most, 24/18.  
 moste, *v.*, must; *pr.* 3 *sg.* most, 1/26;  
*pl.* most, 100/10; *pt.* 3 *sg.* most,  
 9/26; muste, 173/26; *pl.* mosten,  
 292/27.  
 mot, *v.*, must; *pr.* 3 *sg.*, mot,  
 2/11; mote, 146/29; *pl.* moten,  
 71/2.  
 mote, *sb.*, mote, atom, 86/31.  
 mow, &c.: *see* may.  
 mowntayns, *sb.*, mountains, 3/15.  
 mowrnyng, *adj. and sb.*, mourning,  
 63/31; mornynge, 16/23.  
 mowpe, *sb.*, mouth, 5/28; mope,  
 79/28.  
 Moyses, *pr. n.*, Moses, 101/9.  
 Moyses, raby, *pr. n.*, rabbi Moses,  
 152/24.  
 moystur, *sb.*, moisture, 162/7.  
 multytude, *sb.*, multitude, 76/7.  
 murpe: *see* myrpe.  
 murpur, *sb.*, murder, 286/35.  
 muste, *sb.*, must, new wine, 160/26.  
 my, *pron.*, my, 4/2.  
 Mychaell, *St.*, *pr. n.*, St. Michael,  
 257/15; Michael, 257/31; Myghel,  
 224/10; Mychell, 258/21; Myghell,  
 224/11.  
 Mychaell yn þe mownt, *pr. n.*,  
 Michael's mount, 258/27.  
 mydday, *sb.*, midday, 16/14.  
 myddyl, *sb. and adj.*, middle, 25/23;  
 myddys, 61/29; mydyl, 290/4.  
 mydnyght, *sb.*, midnight, 23/19;  
 mydnyȝt, 22/33; mydnythe, 295/24.  
 mydwyff, *sb.*, midwife, 107/29.  
 mydwyntyr-nyght, *sb.*, midwinter-  
 night, 51/30.  
 myght, *sb.*, might, 9/9; myth,  
 166/12.  
 myghtles, *adj.*, powerless, impotent,  
 55/15.  
 myghty, *adj.*, mighty, 8/17.  
 myld, *adj.*, mild, soft, 106/16.  
 myldewys, *sb. pl.*, mildew, 138/4.  
 myle, *sb.*, mile, 173/34.  
 Myletus, *pr. n.*, Miletus, 146/16.  
 mylke, *sb.*, milk, 302/37.  
 mylken, *v.*, to milk; *pt.* 3 *sg.* mylked,  
 302/37.  
 mylne-ston, *sb.*, mill-stone, 134/14.  
 myn, *adj. and sb.*, mine, my, 4/10;  
 myne, 112/33.  
 mynde, *sb.*, mind, memory, 21/13.  
 myng, *v.*, to remember, mention, *inf.*,  
 188/19.  
 mynisteres, *sb. pl.*, minister, 297/29.

mynnyng, *sb.*, remembrance, com-  
 memoracion, 169/28.  
 mynstrell, *sb.*, minstrel, 19/16.  
 mynstrelsy, *sb.*, minstrelsy, 102/9;  
 mynstreley, 195/29.  
 myracull, *sb.*, miracle, 29/36; myr-  
 ackle, 180/16; myracle, 179/7;  
 miracle, 180/7.  
 myrc, *sb.*, mire, 44/1.  
 Myrre, *pr. n.*, Myra, a town, 12/11.  
 myrre, *sb.*, myrrh, 43/20.  
 myrroure, *sb.*, mirror, 294/2.  
 myrpe, *sb.*, mirth, amusement, 8/15;  
 murpe, 14/20.  
 mys, *sb.*, wrong, 10/7.  
 mys, *adv.*, badly, wrongly, 47/30.  
 mysbeleuc, *sb.*, misbelief, 45/19.  
 myschaunce, *sb.*, mischance, 41/16.  
 myschef, *sb.*, mischief, misfortune,  
 70/7; mischef, 284/15.  
 myschet, *sb.*, misfortune, 12/29.  
 mysdede, *sb.*, misdeed, 239/22.  
 mysdoers, *sb. pl.*, malefactor, 117/13.  
 mysdon, *pp.*, misdone, 130/30.  
 mysdoynge, *sb.*, misdoing, 133/32.  
 myshappe, *sb.*, mishap, 29/19.  
 myskepyng, *sb.*, miskeeping, 33/37.  
 myslykyng, *sb.*, dislike, 63/28.  
 myspenden, *v.*, to misspend; *pr. subj.*  
 3 *sg.* myspeind, 87/6.  
 myssen, *v.*, to miss; *pt.* 3 *sg.* myst,  
 119/25.  
 myst, *sb.*, mist, 259/17.  
 mystaken, *v.*, to trespass; *pt.* 3 *sg.*  
 mystoke him, trespassed, 294/9.  
 myth: *see* myght.  
 nacyon, *sb.*, nation, 248/30.  
 Nadabere, *pr. n.*, Naddaber, 255/19.  
 Nazareth, *pr. n.*, Nazareth, 54/4.  
 naght: *see* noght.  
 nakedschip, *sb.*, nakedness, 70/7.  
 naket, *adj.*, naked, 4/5.  
 nalle, *sb.*, awl, 136/20.  
 name, *sb.*, name, 11/34; nome,  
 11/24.  
 name, *v.*, to name; *pp.* nomet,  
 239/30.  
 namely, *adv.*, namely, especially,  
 72/3; nomely, 23/32.  
 nasepurles, *sb. pl.*, nostril, 141/6.  
 Nathan, *pr. n.*, Nathan, 215/19.  
 natyuyte, *sb.*, nativity, 17/30.  
 naucel, *sb.*, navel, 97/3.  
 nay, *interj.*, nay, 10/4.

naylen, *v.*, to nail; *pt. pl.* nayled, 122/31; *pp.* naylet, 45/35.  
 nayles, *sb. pl.*, nail, 18/17.  
 ne: *see* no.  
 necessary, *adj.*, necessary, 228/21.  
 necke, *sb.*, neck, 42/34; nekke, 179/4; neke, 211/37.  
 neclygens, *sb.*, negligence, 174/25; neglegence, 266/7; neclygence, 266/10.  
 neclygent, *adj.*, negligent, 267/11.  
 neddyrs, *sb. pl.*, adder, viper, 155/7.  
 nede, *sb.*, need, 11/10.  
 nede, *adv.*, needs, 16/35; nedys, 22/24.  
 neden, *v.*, to need, want; *pr. pl.* nedype, 149/17; *pt. 3 sg.* nedet, 49/30.  
 nedfull, *adj.*, needful, 4/7; nedefull, 97/21.  
 nedy, *adj.*, needy, 12/28.  
 negh, *adv.*, nearly, almost, 10/10; nye, 23/32; nych, 195/16; neygh, 293/20.  
 negh-hond, *adv.*, nearly, 232/15.  
 nejtbur, *sb.*, neighbour, 145/19.  
 nempnyd, *pp.*, called, named, 96/27; ynempnet, 96/28.  
 nene, *card. num.*, nine, 69/33.  
 ner, *put for* were not, 73/17.  
 ner, *conj.*, unless, 104/32.  
 nere, *adj.*, nearer, 153/30.  
 Nero, *pr. n.*, Nero, 189/30.  
 nesch, *adj.*, soft, tender, 161/26.  
 nese, *v.*, sneeze, *inf.*, 137/29; *pt. 3 sg.* neset, 137/26.  
 nepemost, *adj.*, lowest, 246/11.  
 nettyll, *sb.*, nettle, 253/28.  
 nettys, *sb. pl.*, net, 6/20.  
 neuer, *adv.*, never, 5/17.  
 neurepelatter, *adv.*, nevertheless, 299/1.  
 neuerpelesse, *conj. and adv.*, nevertheless, 58/3; neuerpelesse, 48/12; neuerpelese, 77/23.  
 newe, *adj.*, new, 3/27.  
 New-3erus-day, *sb.*, New-year's-day, 44/26.  
 next, *adj. and adv.*, next, 28/34.  
 neyther . . . ne, neither . . . nor, 291/8.  
 Nicol, *pr. n.*, Nicholas, 6/23; Nycol, 6/32; Nicoll, 7/9.  
 no, *adj. and adv.*, no, none, 3/1; noon, 16/8; none, 296/13; no . . . ne, neither . . . nor, 4/22.  
 nobull, *adj.*, noble, 85/12.

noght, *sb.*, nought, nothing, 13/18; naght, 7/20.  
 nojtyng, *sb.*, inferior person, 201/6.  
 nold, *put for* ne wold, would not, 12/4; nolde, 111/1.  
 nombyr, *pp.*, counted, reckoned, 81/3.  
 nome, &c.: *see* name, &c.  
 non, *sb.*, no one, nobody, 3/18.  
 non: *see* not.  
 none, *sb.*, noon, 66/3.  
 nonne, *sb.*, nun, 19/23.  
 nonnery, *sb.*, nunnery, 299/23.  
 non-power, *sb.*, want of power, impotence, feebleness, 71/4.  
 nonys, *in phrase for* þe nonys (for þen onys), for the nonce, 134/34.  
 noo: *see* not.  
 noon: *see* no.  
 Northhampton, *pr. n.*, Northampton, 41/16; Northampton, 293/18.  
 Northumbyrlond, *pr. n.*, Northumberland, 242/4.  
 Norwych, *pr. n.*, Norwich, 91/23.  
 norys, *sb.*, nurse, 108/8; norse, 196/20; nors, 200/2.  
 norysche, *v.*, to nourish, nurse, *inf.*, 36/24; *pp.* ynorysched, 9/28; noresched, 103/34; noriched, 184/24.  
 nose, *sb.*, nose, 55/10; nase, 50/23.  
 not, *adv.*, not, 2/13; noo, 7/1; non, 129/4 + 11 + 15; notte, 298/3.  
 not, *sb.*, nought, nothing, 2/5.  
 not, *put for* ne wot, know not, 16/5.  
 note, *sb.*, note, 61/18.  
 noþer . . . ne, neither . . . nor, 3/5.  
 noþyng, *sb.*, nothing, 100/25.  
 now, *adv.*, now, 4/11.  
 now-dayes, *adv.*, nowadays, 86/12; now-on-dayes, 112/18.  
 nowmbyr, *sb.*, number, 68/28; nombyr, 80/33; nombre, 175/19.  
 Noye, *pr. n.*, Noah, 72/10; Noe, 289/18.  
 noyse, *sb.*, noise, 3/1; noyce, 220/30.  
 ny, *adv.*, nor, 5/26.  
 Nychodemus, *pr. n.*, Nicodemus, 145/9.  
 Nycholas, *St.*, *pr. n.*, St. Nicholas, 11/25; Nicholas, 12/32.  
 nye, *sb.*, harm, guilt, 35/6.  
 nyes, *adj.*, noxious, 35/7.  
 nyght, *sb.*, night, 5/16; nyht, 182/22; nythe, 292/13.  
 nyght-tyme, *sb.*, night-time, 247/4.  
 nyghtys, *adv.*, at night, 67/16.



nygremaney, *sb.*, necromaney, 255/20;  
 nygramaney, 266/18.  
 nyll, *put for ne wyll*, will not, 19/10.  
 nys, *put for ne ys*, is not, 9/29.

obediens, *sb.*, obedience, 229/16;  
 obedience, 263/18.

obedyent, *adj.*, obedient, 254/30.

oocupacyon, *sb.*, occupation, 6/10.

ooccupy, *v.*, to occupy, *inf.*, 196/1.

Octavian, *pr. n.*, Octavian, 22/17.

Ode, *St.*, *pr. n.*, St. Odo, 170/30,  
 243/19.

odure, *sb.*, odour, 280/13.

of, *prp.*, of, among, 28/13.

offence, *sb.*, offence, 63/26.

offerne, *v.*, to offer, sacrifice, *inf.*, 8/22;

offer, 15/26; offeren, 22/22; offire,

57/21; *pr. 3 sg.* offerþe, 241/32;

*pl.* offeren, 50/17; offren, 59/36;

*imp. sg.* offer, 77/30; *pl.* offreth,

48/21; offeryth, 101/18; *pt. 3 sg.*

offred, 57/22; offird, 212/3; offert,

251/31; offeret, 262/21; *pl.* offeryd,

49/19; *pp.* offryd, 61/20; offurt,

261/19.

offertory, *sb.*, offertory, 129/11.

officer, *sb.*, officer, 56/8.

offryng, *sb.*, offering, 15/29; ofryng,  
 205/3.

offyce, *sb.*, office, 64/13.

oft, *adv.*, often, 4/29; oft, 271/11;  
 ofton, 296/12.

oft-tyme, *adv.*, oft-times, 48/13; ofte-  
 tyme, 138/2; oft-tyyme, 270/12;

oft-tymes, 270/13.

oght, *sb.*, ought, any thing, 88/20.

old, *adj.*, old, 6/30; *comp.* eldyr,  
 'earlier,' 86/31; aldyr, 214/13.

oldely, *adj.*, oldish, 148/23.

old-fadyrs, *sb. pl.*, ancestor, 279/19.

Olybryns, *pr. n.*, Olybrius, 200/16.

olyfaundys, *sb. pl.*, elephant, 183/8.

olyne, *sb.*, olive, 78/1; olyfe, 116/28.

Olyuete, *pr. n.*, Mount Olivet, 117/8.

olyne-tre, *sb.*, olive-tree, 73/5.

omyssyons, *sb. pl.*, omission, 267/1.

on, *prp.*, on, 3/1. See also under owne.

on, *card. num.*, one, 167/10; an,  
 6/6; oon, 5/23; won, 5/26; to

make at wone, 'to reconcile,' 20/33.

See also under owne.

ones, *adv.*, once, 12/4; ons, 197/25.

onestly: see honest.

on-sondyr, *adv.*, asunder, 200/34.

onswar: see vnswar.

Onys, *pr. n.*, Onyx, 107/11.

oon: see one.

open, *v.*, to open, *inf.*, 20/28; apou,

31/14; *pr. 3 sg.* openeth, 20/29;

*pt. 3 sg.* openyd, 81/17; oponed,

167/4; opyude, 201/29; *pp.* openet,

31/15.

open, *adj.*, open, 10/11.

opon: see vpon.

oppressen, *v.*, to oppress; *pr. 3 sg.*

oppressyth, 101/14; *pp.* oppressyd,

74/15.

oppressyng, *sb.*, oppression, 101/15.

opyneon, *sb.*, opinion, 31/5.

or, *conj.*, or, 9/6.

ordenaunce, *sb.*, ordinance, provision,  
 208/16; ordenans, 250/36; ordy-  
 naunce, 290/13.

ordeyne, *v.*, to ordain, appoint, *inf.*,  
 10/3; *pr. 3 sg.* ordeyneth, 52/15;

*pl.* ordeyne, 9/34; *pt. 3 sg.* ordeynet,

12/30; ordeynt, 198/7; *pl.* ordey-  
 net, 14/15; ordeynt; 198/23; *pp.*

ordeynt, 4/18; ordeynet, 33/22;

ordenet, 266/8; yordeynt, 287/33.

ordyr, *sb.*, order, 136/3.

organs, *sb. pl.*, organ, 260/14.

ornamentys, *sb. pl.*, ornament, 246/23.

orybull: see horrybull.

Orygines, *pr. n.*, Origines, 217/31.

orygnall, *adj.*, original, 46/13.

oryson, *sb.*, orison, prayer, 27/18.

os, *conj. and adv.*, as, 289/3.

ospryng, *sb.*, offspring, 1/24.

ost, *sb.*, host, consecrated bread,  
 20/26.

ost, *sb.*, host, army, 102/5; *pl.* hostes,  
 250/36.

ostage, *sb.*, hostage, hostel, 160/2.

othe, *sb.*, oath, 185/21.

oper, *adj.*, other, 1/10; odur, 292/17.

our, *pron.*, our, 1/1; owren, 282/20;

oures, 282/30.

oure, *sb.*, hour, 9/11.

out, *prp.*, out, 1/8.

ontscheden, *v.*, to pour out; *pt. 3 sg.*  
 outsched, 79/29.

outsette, *pp.*, remote, out of the way,  
 248/33.

outtaken, *adj. and adv.*, excepted,  
 except, but, 72/32.

outward, *adv.*, outward, 42/33.

ove, *sb.*, oven, 155/6; ovyn, 220/24.

ouemast, *adj.*, highest, uppermost,  
 246/13.

ove-mowthe, *sb.*, opening of an oven,  
 155/6.



- ouer, *prp.*, over, 66/27.  
 ouercharche, *v.*, to overcharge, overburden, *inf.*, 100/32.  
 ouercome, *v.*, to overcome, *inf.*, 27/14; *pr.* 3 *sg.* ouercomye, 161/12; *pt.* 3 *sg.* ouercome, 27/21; *pp.* ouercomen, 67/2; ouereom, 201/5.  
 ouercomer, *sb.*, conqueror, subduer, 154/13.  
 ouerfallen, *v.*, to fall over; *pt.* 3 *sg.* ouerfel, 176/27.  
 ouerlong, *adj.*, overlong, 97/29.  
 ouerlye, *v.*, to overlie, *inf.*, 150/21.  
 ouerprudly, *adv.*, overproudly, 91/31.  
 ouerryden, *v.*, to ride over; *pt.* 3 *sg.* ouerrode, 242/28.  
 ouerset, *v.*, to overrun, upset, *inf.*, 41/12; *pp.* ouersette, 39/1.  
 ouertaken, *v.*, to overtake; *pt.* 3 *sg.* ouertoake, 13/5.  
 ouerwelde, *v.*, to subdue, govern, *inf.*, 196/30.  
 owen, *v.*, to own, owe, have; *pr.* 3 *sg.* ouyth, 62/28; owet, 171/23; owyth, 192/10; *pl.* owen, 130/15; *pt.* 3 *sg.* agh, 300/16; *pl.* owdyn, 288/3.  
 owne, *adj.*, own, 4/10; owen, 177/21; on, 4/27; awne, 291/19.  
 owtewyh, *adv.*, outwardly, 196/4; otwyth, *prp.* outside, 296/10.  
 owtrage, *adj.*, outrageous, excessive, 63/21.  
 ox, *sb.*, ox, 22/25; *pl.* exen, 23/6.  
 oyle, *sb.*, oil, 9/16.  
 oynement, *sb.*, ointment, 49/25; vnement, 203/32.
- pace, *sb.*, pace, 16/16; paas, 169/37.  
 pacyently, *adv.*, patiently, 273/3.  
 pale, *adj.*, pale, 84/26.  
 pales, &c. : see palyce.  
 Pallyda, *pr. n.*, Palladia, 29/25.  
 palme, *sb.*, palm, palin-tree, 78/1.  
 Palme-Sunday, *pr. n.*, Palm-Sunday, 172/3.  
 palyce, *sb.*, palace, 19/3; pales, 19/26; palyse, 19/30; paleyse, 19/35.  
 pament, *sb.*, pavement, 42/30.  
 pannys, *sb. pl.*, pan, 219/6.  
 Panther, *pr. n.*, Panther, 215/20.  
 Pantyon, *pr. n.*, Pantheon, 266/14.  
 panyne, *sb.*, pagan, heathen, 136/14;
- pl.* paynones, 241/5; peynones, 241/5; paynens; 241/19; paynems, 259/18; paynene, 45/12.  
 pappe, *sb.*, pap, 110/19.  
 paradyse, *sb.*, paradise, 66/12; paradyce, 83/8; paradise, 289/17.  
 parcel, *sb.*, part, 291/1.  
 parchement, *sb.*, parchment, 126/18.  
 pardon, *sb.*, pardon, 74/22; perdon, 75/1.  
 paren, *v.*, to pare; *pt.* 3 *sg.* pared, 37/5.  
 pareschons, *sb. pl.*, parishioner, 241/17; parechons, 241/34.  
 pareyle, *sb.*, peril, danger, 47/13; parell, 127/34.  
 parke, *sb.*, park, 105/10.  
 parlament, *sb.*, parliament, 41/15.  
 partaynen, *v.*, to pertain; *pr.* 3 *sg.* partaynyth, 228/26.  
 parte, *sb.*, part, 18/13.  
 parten, *v.*, to depart, divide; *pr.* 3 *sg.* partepe, 23/22; *imp. pl.* partype, 254/19; *pt.* 3 *sg.* partyt, 251/12.  
 partye, *sb.*, part, 5/14.  
 partyng, *sb.*, imparting, departure, 47/19.  
 paryche, *sb.*, parish, 173/33; parysch, 231/18.  
 parysche prest, *sb.*, parish priest, 231/20.  
 Paryse, *pr. n.*, Paris, 273/1.  
 paschall, *sb.*, paschal, 127/15.  
 Pasche, *pr. n.*, Pascha, 129/22.  
 Pase-day, *pr. n.*, Easter, 129/24.  
 passage, *sb.*, passage, 127/22.  
 passe, *v.*, to pass, surpass, *inf.*, 103/25; *pr.* 3 *sg.* passye, 131/1; *pl.* passe, 284/25; *pt.* 3 *sg.* passed, 30/12; *pl.* passyd, 49/4; *pr. p.* pasyng, 187/8; passyng, 195/6; *pp.* passed, 19/4; pased, 88/35.  
 passyng, *adj.*, passing, 195/6; *adv.* passyng, 'very, exceedingly,' 85/25.  
 passyngar, *sb.*, passenger, 247/26.  
 passyngly, *adv.*, cursorily, hastily, 299/28.  
 passyon, *sb.*, passion, 3/34.  
 past, *prp.*, past, beyond, 77/14; passed, 82/17.  
 Pathmos, *pr. n.*, Patmos, 32/26.  
 Patras, *pr. n.*, Patras, 8/20.  
 patron, *sb.*, patron, 179/29.  
 patryarcha, *sb.*, patriarch, 43/17; patryark, 76/34.  
 Paule, *St. pr. n.*, St. Paul, 28/13; Powle, 127/4; Pole, 52/26.

pay, *v.*, to pay, satisfy, *inf.*, 234/6;  
payen, 300/13; *pt.* 3 *sg.* payed,  
300/18; *pp.* payed, 300/14.

payne, *sb.*, pain, 4/14; peyne,  
290/9.

payne, *v.*, to have pain, give pain;  
*pr.* 2 *sg.* paynyst, 236/1; 3 *sg.*  
paynes, 47/7; *pp.* payned, 117/24;  
jpaynyd, 180/17.

paynones: *see* panyne.

paynt, *v.*, to paint, *inf.*, 264/24;  
peynte, 302/7; *pp.* paynted,  
261/9.

payntours, *sb. pl.*, painting, 171/26.

payntur, *sb.*, painter, 264/24.

paynyng, *sb.*, paining, 131/19.

payre, *sb.*, pair, 57/22.

paysen, *v.*, to weigh; *pt.* 3 *sg.* pay-  
syd, 122/32.

pece, *sb.*, peace, 242/34; pees, 18/21;  
pes, 21/16.

pece-malle, *adv.*, piece-meal, 211/18.

peche: *see* pyche.

Pelagius, *pr. n.*, Pelagius, 137/27.

penaunce, *sb.*, penance, suffering,  
5/19; penans, 2/19; penons,  
271/18.

peny, *sb.*, penny, 22/22.

peny-reue, *sb.*, overseer, collector of  
rents, 16/33.

pepynce, *sb.*, pip, 128/3.

perelles: *see* pareyle.

perfeccion, *sb.*, perfection, 210/6.

Pergame, *pr. n.*, Pergamos, 33/1.

pepull, *sb.*, people, 6/22; pepul,  
173/13; peple, 173/13.

pere, *sb.*, equal, 232/33.

performe, *v.*, to perform, *inf.*,  
157/14; *pr. p.* performyng,  
231/32.

perfyte, *adj.*, perfect, 33/24; parfyte,  
107/31; perfette, 253/17.

perpetuall, *adv.*, perpetually, 72/2.

perre, *sb.*, precious stones, 250/28.

persauracyon, *sb.*, perseverance,  
103/32.

Perse, *pr. n.*, Persia, 250/9, 265/8.

persecucyon, *sb.*, persecution, 97/23.

persen, *v.*, to pierce; *pt.* persued,  
75/30; persed, 121/37.

person, *sb.*, person, 113/11.

peruertyd, *pp.*, perverted, 208/24.

Perys, *pr. n.*, Piers the Usurer,  
104/2.

pestylens, *sb.*, pestilence, 138/9.

pesys, *sb. pl.*, piece, 31/14; pecis,  
190/18; peson, 292/18.

Petrus chyrche, *St.*, *pr. n.*, St. Peter's  
church, 267/31.

Petyr, *St.*, *pr. n.*, St. Peter, 37/29.

Petyr, *pr. n.*, Peter, deacon of the  
pope Gregory, 162/29.

Pharao, *pr. n.*, Pharaoh, 101/13;  
Pharo, 98/11.

Pharyses, *pr. n.*, the Pharisees,  
110/28.

Phelip, *pr. n.*, Philip, King Herod's  
brother, 185/8.

Phelyp, *St.*, *pr. n.*, St. Philip, 139/10;  
Phylp, 138/33.

Philip, *pr. n.*, Philip, Roman em-  
peror, 217/32.

Philip, *pr. n.*, Philip, the emperor's  
son, 217/32.

philosophur, *sb.*, philosopher, 152/24.

pig, *sb.*, pig, 183/14.

pilere, *sb.*, pillar, 41/1.

pittusly, *adv.*, piteously, 97/6.

place, *sb.*, place, 5/23; plase, 145/11.

planke-bordes, *sb. pl.*, board, plank,  
72/13.

play, *v.*, to play, *inf.*, 25/9; *pr. pl.*  
playen, 231/13; *pt.* 3 *sg.* pleyude,  
107/26; playde, 184/8; *pl.*  
playde, 29/13; *pr. p.* playyng,  
227/17; pleying, 300/5.

playes, *sb. pl.*, play, 63/22.

playne, *adj.*, flat, even, clear, full,  
3/16.

playnen, *v.*, to complain; *pr.* 3 *pl.*  
playnyth, 86/29; playne, 231/13;  
*pr. p.* pleynyng, 296/13.

pleder, *sb.*, pleader, 4/22.

plente, *sb.*, plenty, 39/27; plenteþe,  
98/21.

plentwys, *adj.*, plenteous, abundant,  
101/19.

ples, *v.*, to please, *inf.*, 195/18; *pr.*  
3 *sg.* plesyth, 51/16; pleses,  
175/21; *pl.* plesyn, 219/12; *pt.*  
3 *sg.* plesed, 25/16; *pp.* plesyt,  
262/6.

plesant, *adj.*, pleasant, 216/7; *adv.*  
plesantly, 211/6.

plesyng, *adj.*, pleasing, 11/17.

plogh, *sb.*, plough, 23/6.

plogh-men, *sb. pl.*, plough-man, 23/6.

plucke, *v.*, to pluck, *inf.*, 56/15; *pp.*  
pluckyt, 112/9.

plumben vp, *v.*, to be thrown up; *pt.*  
3 *sg.* plumbet vp, 143/24.

plyght, *v.*, to plight, engage, pledge,  
*inf.*, 38/16; *pt.* 3 *pl.* plyȝten,  
212/27; *pp.* plyȝt, 212/33.

plyte, *sb.*, danger, plight, 162/15.  
 Pole, *pr. n.*, Paul, 29/25.  
 Polymyvs, *pr. n.*, Polenius, 238/27.  
 pompe, *sb.*, pomp, 24/26.  
 ponesche, *v.*, to punish, *inf.*, 259/8;  
*pp.* yponysched, 79/33.  
 Ponse, *pr. n.*, Pontus, 121/2.  
 Ponteney, *pr. n.*, Pontigny, 40/35.  
 pope, *sb.*, pope, 11/19.  
 popynjayes, *sb. pl.*, popinjay, 256/7.  
 porche, *sb.*, porch, 104/9.  
 pore, *adj.*, poor, 4/34; *pouer*,  
 255/5.  
 Porphirus, *pr. n.*, Porphirus,  
 276/13.  
 porsuet: *see* pursew.  
 port, *sb.*, gate, 146/33.  
 post, *sb.*, post, 56/12.  
 Postcomyn, *pr. n.*, first word of an  
 antiphon, 129/15.  
 pottagur, *sb.*, pottage-maker, 271/15.  
 potte, *sb.*, pot, 109/5; *pote*, 221/4.  
 pouerty, *sb.*, poverty, 12/30.  
 Poules chyrch, *St.*, *pr. n.*, St. Paul's  
 cathedral, 38/19.  
 pounet: *see* punnen.  
 powdyr, *sb.*, powder, 3/16.  
 power, *sb.*, power, 78/30.  
 powren, *v.*, to pour, *powred*, 99/11;  
*pp.* *powred*, 126/25.  
 powste, *sb.*, power, force, 27/20.  
 poynt, *sb.*, point, 42/20.  
 poynych, *v.*, to punish, *inf.*, 118/33.  
 poysen, *sb.*, poison, 31/27.  
 poysonnen, *v.*, to poison; *pr.* 3 *sg.*  
*poysynnyth*, 192/5; *pp.* *poysont*,  
 134/34.  
*poysynnyng*, *sb.*, poisoning, 293/13.  
 pray, *v.*, to pray, *inf.*, 6/34; *prayen*,  
 296/21; *pr.* 1 *sg.* *pray*, 9/34; 2 *sg.*  
*prayes*, 7/4; 3 *sg.* *praythe*, 28/27;  
*pl.* *pray*, 20/35; *prayon*, 296/18;  
*praythe*, 267/19; *imp. sg.* *pray*,  
 7/16; *pl.* *pray*, 14/3; *prayth*,  
 181/3; *pt.* 1 *sg.* *prayde*, 260/11;  
 3 *sg.* *prayde*, 6/34; *pl.* *prayden*,  
 19/20; *prayet*, 268/23; *pr.* *p.*  
*praying*, 7/2; *praying*, 142/21;  
*pp.* *prayet*, 144/31.  
 prayer, *sb.*, prayer, 7/9; *preyere*,  
 293/2.  
 prayse, *v.*, to praise, *inf.*, 4/1;  
*preyse*, 301/10; *pt. pl.* *praysyd*,  
 12/9; *pp.* *ypraysct*, 11/26;  
*praysyd*, 194/33.  
*praysyng*, *sb.*, praising, 11/24.  
*praying*, *sb.*, praying, 231/9.

*preche*, *v.*, to preach, *inf.*, 6/15; *pr.*  
 2 *sg.* *preches*, 205/7; 3 *sg.* *prechet*,  
 113/5; *pt.* 3 *sg.* *prechet*, 6/9;  
*preche*, 11/13; *prechedde*, 19/22;  
*pl.* *prechet*, 160/16; *pp.* *prechyt*,  
 192/31.  
*prechour*, *sb.*, preacher, 55/17.  
*prechyng*, *sb.*, preaching, 6/16.  
*precyous*, *adj.*, precious, 33/12.  
*predycacyon*, *sb.*, preaching, 288/5;  
*predicacyon*, 287/32.  
*preface*, *sb.*, preface, introduction,  
 83/1.  
*prerogatyues*, *sb. pl.*, prerogative,  
 257/22.  
*presence*, *sb.*, presence, 157/28; *pre-*  
*sens*, 246/32.  
*presend*, *v.*, to present, *inf.*,  
 267/25.  
*present*, *adj.*, present, 156/15.  
*presumen*, *v.*, to presume; *pr.* 1 *sg.*  
*presume*, 91/16.  
*presyuner*, *sb.*, prisoner, 231/28.  
*preuc*, *v.*, to prove, *inf.*, 21/19;  
*preven*, 186/7; *pr.* 3 *sg.* *prevyth*,  
 93/7; *pt.* 3 *sg.* *preued*, 27/21; *pr.*  
*p.* *preuyng*, 8/25; *pp.* *preuet*,  
 149/9.  
*preuy*, *adj.*, privy, secret, 145/11;  
*priuey*, 252/10.  
*preuyng*, *sb.*, proving, 18/11.  
*prime*, *sb.*, prime (six o'clock in the  
 morning), 66/2.  
*priuylage*, *sb.*, privilege, 299/7.  
*probacyons*, *sb. pl.*, probation,  
 225/13.  
*Probatica Pysecyna*, *pr. n.*, Bethesda,  
 143/18.  
*processe*, *sb.*, process, event, progress,  
 58/36; *proces*, 182/23.  
*processyon*, *sb.*, procession, 34/25.  
*proferen*, *v.*, to proffer; *pr.* 3 *sg.*  
*proferyth*, 112/26; *pt.* 3 *sg.* *pro-*  
*feret*, 133/27.  
*profesyes*, *sb. pl.*, prophecy, 27/25;  
*prophecyus*, 76/18.  
*profutyn*, *v.*, to profit, *hclp*; *pr.* 3  
*sg.* *profutybe*, 29/6; *prophetyth*,  
 76/22.  
*profytabull*, *adj.*, profitable, 50/5;  
*profytabyll*, 191/34.  
*profytte*, *sb.*, profit, 213/11; *profet*,  
 96/26.  
*prononce*, *v.*, to announce, *inf.*,  
 252/26.  
*prophet*, *sb.*, prophet, 87/25; *profyt*,  
 5/6; *prophyt*, 111/12.

prophysyen, *v.*, to prophesy; *pt.* 3 *sg.* prophysyet, 48/10; profyseyt, 214/26; *pp.* proficiet, 160/32.  
 propurtes, *sb. pl.*, quality, 18/10; propyrtyes, 228/28.  
 prosperyte, *sb.*, prosperity, 88/33.  
 prouyace, *sb. pl.*, province, 22/15.  
 prowde, *adj.*, proud, 52/29.  
 pryde, *sb.*, pride, 53/25.  
 pryke, *v.*, to prick, spur, *inf.*, 105/15.  
 prymet, *sb.*, chancellor, 198/32.  
 prynce, *sb.*, prince, 21/23.  
 pryncepal, *adj.*, principal, 294/6; principale, 126/26.  
 pryour, *sb.*, prior, 179/32; prior, 179/33.  
 pryson, *sb.*, prison, 4/7; preson, 217/27.  
 pryson-dyrre, *sb.*, door of the prison, 81/17.  
 pryst, *sb.*, priest, 59/1; prest, 61/14.  
 pryueti, *sb.*, privacy, 12/21.  
 psalme, *sb.*, psalme, 76/4.  
 pull, *v.*, to pull, *inf.*, 40/5; *imp. sg.* pull, 243/29; *pt.* pullyd, 221/5; *pp.* pult, 151/11.  
 punne, *v.*, to pound, *inf.*, 237/31; *pp.* pounet, 140/21.  
 pur, *adj.*, pure, simple, 18/3.  
 purches, *v.*, to purchase, *inf.*, 283/27.  
 purgacion, *sb.*, purification, 57/12.  
 purpos, *sb.*, purpose, 9/25.  
 purposen, *v.*, to purpose; *pt.* 3 *sg.* purposet, 16/1; *pp.* purposut, 255/35.  
 purple, *sb.*, purple, 273/18.  
 pursew, *v.*, to pursue, *inf.*, 165/4; *pr.* 2 *sg.* pursues, 54/1; 3 *sg.* pursawyth, 28/27; *pl.* pursew, 48/8; pursuen, 111/17; *pt.* 3 *sg.* pursewed, 24/20; pursued, 53/5; *pl.* pursuet, 164/24; *pr.* *p.* pursuyng, 53/12; *pp.* porsuet, 231/34.  
 pursewt, *sb.*, pursuit, 262/25.  
 purtray, *v.*, to portray, *inf.*, 302/28; *pt.* 3 *sg.* purtrayed, 302/29; *pp.* purtrayed, 303/2.  
 puruay, *v.*, to provide, *inf.*, 98/21.  
 puryfyng, *sb.*, purifying, 57/5.  
 puryfyacyon, *sb.*, purification, 57/6.  
 put, *v.*, to put, *inf.*, 2/8; putt, 9/24; pyt, 102/26; puttou; 295/33; *pr.* 1 *sg.* put, 39/32; 3 *sg.* puttyth, 20/22; puttyte, 254/5; *imp. sg.* put, 18/22; *pl.* put, 65/15; puttyte, 115/31; *pt.* 2 *sg.* pyttyst, 225/10;

3 *sg.* put, 5/18; pytte, 49/8; putte, 201/6; *pl.* put, 30/25; putten, 136/35; *pr.* *p.* puttyng, 224/34; pottynng, 294/11; *pp.* put, 18/17; putte, 80/4.  
 put: see pyt.  
 Putyfare, *pr. n.*, Potiphar, 98/2.  
 pyche, *sb.*, pitch, 71/22; peche, 85/25.  
 pycher, *sb.*, pitcher, 146/3.  
 pyght, *pp.*, fixed (in the earth), 272/27.  
 Pylat, *pr. n.*, Pilate, 120/10, 194/24; Pylatus, 141/3.  
 pylches, *sb. pl.*, pilch, fur garment, 66/35.  
 pyler, *sb.*, pillar, 101/25; pelere, 101/24.  
 pylgrym, *sb.*, pilgrim, 10/11.  
 pylgrymage, *sb.*, pilgrimage, 148/18.  
 pyllen, *v.*, to peel, rob; *pt.* 3 *sg.* pyllit, 242/29.  
 pynacull, *sb.*, pinnacle, 83/20.  
 pynchyt, *pp.*, pinched, 113/19.  
 pystyll, *sb.*, epistle, 65/26.  
 pyt, *sb.*, pit, 1/11; put, 34/21.  
 pyte, *sb.*, pity, 157/24.

Quadragesin, *pr. n.*, Quadragesima, 82/11.  
 quake, *v.*, to quake, tremble, *inf.*, 3/13; *pt.* 3 *sg.* qwakyt, 202/1; quaked, 144/32; *pl.* qwoken, 29/22; *pr.* *p.* qwakyng, 51/3.  
 quantite, *sb.*, quantity, 191/15.  
 quench, *v.*, to quench, *inf.*, 75/2; *pr.* 2 *sg.* qwenchyst, 235/33; 3 *sg.* quenchyth, 85/5; *pt.* quenched, 75/37; *pp.* qwenchet, 60/12; quaynt, 60/22.  
 quere, *sb.*, inquiry, 290/16.  
 quere, *sb.*, choir, 151/31.  
 questyon, *sb.*, question, 10/15.  
 Quinquagesin, *pr. n.*, Quinquagesima, 74/9.  
 quod (*pt.* to cweðen), quoth, 10/5.  
 quyke, *adj.*, living, quick, 77/11; qweke, 170/10.  
 quyte, *adj.*, quit, 89/29. See also under whyt.  
 qwalme, *sb.*, death, slaughter, torture, 137/24.  
 qwene, *sb.*, queen, 16/29; whene, 210/23; qwhene, 211/9.  
 qwerayl, *sb.*, quarrel, fight, 243/7.  
 qwhen: see when.  
 qwhy: see why.



qwyken, *v.*, to quicken, receive life, *inf.*, 172/5; *pr. pl.* qwykeneþe, 261/26; *pt.* 3 *sg.* quikkonod, 293/31.

qwyt, *v.*, to requite, acquit (oneself), *inf.*, 5/4; *pr. pl.* qwyt, 199/20.

Rachel, *pr. n.*, Rachel, 94/10.

radly, *adv.*, quickly, 202/18.

raggyd, *pp.*, ragged, shaggy, 113/19.

raght, *adj.*, desirous, tempted, 83/15.

Raguel, *pr. n.*, Raguel, 214/1; Raguell, 214/8.

raken, *v.*, to rake; *pr. p.* rakyng, 195/12; *pp.* rakyd, 195/14.

Ramsey, *pr. n.*, Ramsey, 17/19.

ranklen, *v.*, to rankle; *pt.* 3 *sg.* rankut, 181/10.

rapen, *v.*, to carry off, transport; *pp.* rapyt, 290/24.

rase, *v.*, to tear, *inf.*, 276/34.

rathar, *adv.*, rather, 295/29.

raven, *sb.*, raven, 73/1.

raw, *adj.*, raw, 173/23.

rawtyng, *sb.*, noisy revelry, 63/21.

raynen, *v.*, to rain; *pt.* 3 *sg.* rayned, 72/29.

rayse, *v.*, to raise, *inf.*, 189/20;

reysen, 8/1; reyse, 256/24; rase,

178/32; *pr.* 2 *sg.* reysys, 264/8;

3 *sg.* raysyth, 141/17; *imp. pl.*

raysyth, 255/32; raysyth, 282/29;

*pt.* raised, 189/21; *pp.* raysed,

115/9; reysed, 115/11; raset,

276/25.

Rebecca, *pr. n.*, Rebecca, 93/21.

rebell, *adj.*, rebellious, 217/33.

rebonden, *v.*, to rebound; *pt.* 3 *sg.* rebondet, 257/35.

rebuke, *sb.*, rebuke, reproach, 4/21.

rebuken, *v.*, to rebuke, blame, *inf.*, 4/12; *pr.* 3 *sg.* rebukeþe, 127/12;

*pt.* rebuked, 275/15; *pr. p.* re-

bukying, 276/32.

recchen, *v.*, to expound, *inf.*, rucche, 98/13.

receyue, *v.*, to receive, *inf.*, 38/29;

*pr.* 3 *sg.* receuet, 173/5; resey-

ueth, 294/16; *pl.* receyue, 46/7;

*pt.* 3 *sg.* receyued, 41/20.

receyuyng, *sb.*, receiving, 138/6.

recheles, *adj.*, reckless, 114/19.

rechen, *v.*, to reach, give, *inf.*, 84/35;

rechyn, 237/23; *pt.* rechcd, 227/5;

raght, 94/4.

rechen, *v.*, to reckon, care; *pr.* 3 *sg.*

recchyth, 113/8.

recovered: *see* rekeuyr.

Red See, *pr. n.*, Red Sea, 101/24.

rede, *v.*, to read, *inf.*, 123/5; *pr.*

1 *sg.*, rede, 277/15; *pr.* 3 *sg.*

redythe, 21/12; *pl.* reden, 11/29;

rede, 103/27; *imp. sg.* rede,

230/3; *pt.* 3 *sg.* reddo, 234/1;

*pp.* red, 86/7; rad, 301/26.

redemacion, *sb.*, redemption, 103/31.

reducen, *v.*, to reduce, convey back;

*pt.* reducet, 254/13.

redy, *adj.*, ready, 2/11.

redyng, *sb.*, reading, 231/9.

reet: *see* reten.

refresch, *v.*, to refresh, *inf.*, 101/25;

*pt.* refreschet, 271/16.

refreschyng, *sb.*, refreshing, refresh-

ment, 80/9; refressyng, 297/1.

refusen, *v.*, to refuse; *pt.* refuset, 165/11.

reheresen, *v.*, to rehearse; *pr.* 3 *sg.*

reheresyth, 66/11; *pr. p.* reher-

syng, 226/22; *pp.* rehersed, 20/32.

reioysen, *v.*, to rejoice; *pr. pl.* reioysen, 53/17.

rekeuyr, *v.*, to recover, *inf.*, 203/12;

*pt.* recovered, 203/8.

relief, *sb.*, relief, remains of a meal,

127/10.

reles, *sb.*, release, 168/20.

relesch, *v.*, to release, *inf.*, 269/8;

*pr.* 3 *sg.* relesches, 269/19; rele-

schuth, 269/20.

releue, *v.*, to relieve, *inf.*, 13/17;

*pp.* releued, 137/18.

religyon, *sb.*, religion, 157/11.

relygyous, *adj.*, religious, 5/21.

relyk, *sb.*, relic, 46/31; relycke, 61/34.

reme, *sb.*, realm, estate, 14/4; reem, 39/21.

reme, *v.*, to cry out, *inf.*, 65/23; *pr.*

*p.* remyng, 217/12.

remedy, *sb.*, remedy, 2/16.

remenant, *sb.*, remnant, 145/2.

remewe, *v.*, to remove, *inf.*, 76/20;

*pt.* remuet, 244/17; reinewet,

244/20; *pp.* remuet, 151/31.

remission, *sb.*, remission, 74/11.

Remus, *St.*, *pr. n.*, St. Remy, 158/10.

ren, *v.*, to run, *inf.*, 40/7; *pr.* 3 *sg.*

rennye, 65/29; *imp. pl.* rennyth,

65/27; *pt.* 3 *sg.* ran, 8/28; *pl.*

rennon; 276/29; *pr. p.* rennyng,

45/34.

renden, *v.*, to rend, tear; *pt.* 3 *sg.*

rent, 189/26.



reneyed man, renegade, 244/23.  
 reunnyng, *sb.*, running, 65/28.  
 renon, *sb.*, renown, 133/16.  
 rent, *sb.*, rent, 16/34.  
 rented, *adj.*, endowed, provided with  
 rents, 65/33.  
 reparayle, *v.*, to repair, *inf.*, 39/9.  
 reparelyng, *sb.*, repairing, 39/6.  
 repentance, *sb.*, repentance, 75/15;  
 repentaunce, 203/29.  
 repente, *v.*, to repent; *pt.* 3 *sg.*  
 repentyt, 176/12; *pl.* repenteden,  
 33/25; *pr. p.* repentant, 298/19.  
 repentyng, *sb.*, repenting, repent-  
 ance, 170/22.  
 repreue, *sb.*, reproof, 111/6; repref,  
 125/30.  
 repreuen, *v.*, to reprove; *pt.* 3 *sg.*  
 repreuet, 8/22.  
 requiem, *sb.*, requiem, 271/3.  
 rere, *v.*, to move, rise, raise, *inf.*,  
 33/16; *pr. 3 sg.* reryth, 30/14;  
*pl.* reryþe, 150/17; reron, 259/30;  
*pt.* 3 *sg.* reryd, 83/17.  
 rere soper, a late supper, 286/17.  
 reseruot, *sb.*, reservation, 290/5.  
 resnably, *adv.*, reasonably, 64/11;  
 resenably, 107/10.  
 reson, *sb.*, reason, 86/24.  
 rest, *pp.*, arrested, 65/2.  
 reste, *sb.*, rest, 2/1.  
 resten, *v.*, to rest; *pr. 3 sg.* restyth,  
 193/31; *pl.* restyþe, 280/17.  
 restore, *v.*, to restore, replace, *inf.*,  
 98/14; *pt.* 3 *sg.* restoret, 256/19;  
*pp.* restowred, 129/7.  
 restyng, *sb.*, resting, rest, 280/8.  
 resurreceyon, *sb.*, resurrection, 152/33;  
 resurreeyon, 74/17.  
 reten, *v.*, to ascribe to, impute;  
*imp. sg.* reet, 28/20; þat retten  
 not to God, 'who did not  
 ascribe (their success) to God,'  
 59/13.  
 reuelacyon, *sb.*, revelation, 27/17;  
 reuelachyon, 34/8.  
 reuelen, *v.*, to revel; *pr. pl.* reuelyþe,  
 64/2.  
 reuell, *sb.*, revel, 65/8.  
 reuelyng, *sb.*, revelling, 63/22.  
 reuen, *v.*, to rob; *pr. 3 sg.* reueþ,  
 150/35; *pt.* 3 *sg.* raft, 141/28.  
 reuerens, *sb.*, reuerence, 22/10.  
 reueschet, *pp.*, clothed, 61/14.  
 rew, *sb.*, row, line, 61/19.  
 reward, *sb.*, reward, regard, 60/1.  
 reward, *v.*, to reward, *inf.*, 44/33;

*pr.* 3 *sg.* rewardyth, 67/37; *pp.*  
 rewardud, 79/32.  
 rewen, *v.*, to rue, pity, repent; *pt. pl.*  
 reweden, 29/23.  
 rewle, *sb.*, rule, 161/8.  
 rewlén, *v.*, to rule; *pp.* rewlet, 45/9.  
 rewþe, *sb.*, ruth, repentance, grief,  
 9/5.  
 rewþefull, *adj.*, ruthless, 47/19.  
 reynen, *v.*, to reign; *pr. 3 sg.* raynyth,  
 192/13; reynyþe, 235/17; *pl.*  
 reyneth, 161/18; *pt.* raynet,  
 161/14; *pr. p.* regnyng, 72/9.  
 reysen: *see* raise.  
 roch: *see* rogh.  
 roche, *sb.*, rock, 148/4.  
 rode, *sb.*, rood, cross, 145/10; *pl.*  
 roodes, 171/16.  
 rode-tree, *sb.*, rood, cross, 38/5.  
 rody, *adj.*, ruddy, 154/11.  
 rogh, *adj.*, rough, 273/6; roch,  
 184/23.  
 rokes, *sb. pl.*, rock, 302/10.  
 roll, *sb.*, roll, 280/1.  
 Romanus, *pr. n.*, Romanus, a knight,  
 219/30.  
 Romaynes, *pr. n.*, the Romans,  
 59/12.  
 Romayns, *adj.*, Latin, 156/35.  
 Rome, *pr. n.*, Rome, 17/37.  
 ronsak, *v.*, to ransack, *inf.*, 99/27.  
 rope, *sb.*, rope, 79/23.  
 rore, *sb.*, uproar, 119/25.  
 roryng, *adj.*, roaring, 3/1; rorryng,  
 183/11.  
 rose, *sb.*, rose, 17/3.  
 rost, *sb.*, roast meat, 122/22.  
 rost, *v.*, to roast, *inf.*, 220/1; *pr. 3 sg.*  
 rostyth, 220/4; *imp. pl.* rost,  
 5/32; *pt.* 3 *sg.* rostud, 122/20.  
 rote, *sb.*, root, 35/23.  
 rotyd, *pp.*, rooted, 192/27.  
 rotte, *v.*, to rot, become putrid, *inf.*,  
 225/31; *pt.* 3 *sg.* rotud, 44/15;  
*pr. p.* rotyng, 49/23; *pp.* roted,  
 302/6.  
 rotyng, *sb.*, rotting, 49/25.  
 roust, *sb.*, rust, 93/2.  
 rowe, *v.*, to pierce, *inf.*, 65/17;  
*pt.* 3 *sg.* rowude, 194/19.  
 rowe, *v.*, to row, *inf.*, 80/22; *pt. pl.*  
 rowayn, 210/14; *pr. p.* rowvyng,  
 206/21; *pp.* rowde, 205/20.  
 rowme, *sb.*, room, space, 198/25.  
 rownde, *adj.*, round, 167/21.  
 rowne, *v.*, to whisper, talk, *inf.*,  
 279/36.

- rownyng, *sb.*, talking, whispering, 279/33.  
 rowten, *v.*, to make a noise; *pr.* 2 *sg.* rowtes, 113/13.  
 rubben, *v.*, to rub; *pt.* 3 *sg.*, rubbyd, 89/9.  
 rucche: *see* recche.  
 rusches, *sb. pl.*, rush, 129/30.  
 ruyne, *sb.*, ruin, 129/7.  
 ryaly, *adv.*, royally, 85/31.  
 ryb, *sb.*, rib, 290/26.  
 rybawdy, *sb.*, ribaldry, 63/22; *ry-bowdy*, 156/30.  
 ryecchen, *v.*, to put in order; *pt.* ryecched, 273/12.  
 Rychard, *St.*, *pr. n.*, St. Richard, 125/18.  
 ryche, *adj.*, rich, 4/12.  
 ryches, *sb.*, riches, 24/16.  
 ryde, *v.*, to ride, *inf.*, 212/10; *pr.* 1 *sg.* ryde, 292/23; *pt.* 3 *sg.* rode, 34/2; wyde, 49/8; *pl.* rydyn, 39/34; *pr. p.* rydyng, 37/16.  
 rydell, *sb.*, curtain, 162/30.  
 ryflen, *v.*, to rifle, rob; *pt.* 3 *sg.* ryfult, 242/29.  
 ryght, *sb.*, right, 4/30.  
 ryght, *adj. and adv.*, right, just, 2/17.  
 ryghtfull, *adv.*, justly, 153/1.  
 ryghtwys, *adj.*, righteous, 88/24.  
 ryghtwysnes, *sb.*, righteousness, 24/2.  
 ryrmov, *v.*, to rhyme, sing, make a noise, *inf.*, 65/23.  
 ryng, *sb.*, ring, 148/16.  
 ryng, *v.*, to ring, *inf.*, 151/4; *pr. pl.* ryngyþe, 150/27; *pt.* 3 *sg.* rounge, 302/16; *pp.* rongyn, 117/29.  
 ryse, *v.*, to rise, *inf.*, 3/19; ryson, 294/30; *pr.* 3 *sg.* rysupe, 162/10; *imp. sg.* ryse, 13/29; *pt.* 3 *sg.* ros, 8/2; roos, 33/18; ryse, 78/8; *pl.* rysen, 27/12; resyn, 256/2; *pp.* rysyn, 18/14; resyn, 225/9.  
 rysyng, *sb.*, rising, 154/13.  
 ryuen, *v.*, to rive; *pt.* 3 *sg.* ryuede, 20/12.  
 ryuet, *adj.*, rife, abundant, 1/22.  
 s, shilling, shillings, 300/12.  
 sacke, *sb.*, sack, 99/22; sakke, 99/33; *pl.* sekkes, 99/21.  
 sacrament, *sb.*, sacrament, 50/36; sacurment, 270/34.  
 sacryfyce, *sb.*, sacrifice, 261/20; sacrefise, 205/3; sacurfyce, 261/18.  
 sadde, *adj.*, sad, solid, 63/12.  
 sadul, *sb.*, saddle, 292/24.  
 saf, *adj.*, safe, 17/15.  
 sage, *adj. and sb.*, wise, wise person, 25/20.  
 sazt, *adj.*, reconciled, at peace, 26/18.  
 sake, *sb.*, sake, 19/24.  
 sakeren, *v.*, to consecrate; *pt.* 3 *sg.* sakeret, 12/23.  
 Salamon, *pr. n.*, Solomon, 64/6, 201/20.  
 sale, *sb.*, sale, 79/22.  
 salmes, *sb. pl.*, psalm, 296/28.  
 Salome, *pr. n.*, Salome, third husband of Anne, the Holy Virgin's mother, 215/26.  
 Salome, *pr. n.*, Salome, one of the Holy Virgin's midwives, 23/8.  
 salt, *sb.*, salt, 219/7.  
 salt-watyr, *sb.*, salt-water, 120/3.  
 saluacyon, *sb.*, salvation, 34/17.  
 salue, *sb.*, salve, ointment, 64/20.  
 salutacyon, *sb.*, salutation, 108/27.  
 Salysbury, *pr. n.*, Salisbury, 198/25.  
 same, *sb.*, 35/11 (*see* 36/28, 29).  
 same, *adj.*, same, 8/24.  
 Samuel, *pr. n.*, Samuel, 213/26.  
 Sancta Sanctorum, *pr. n.*, Sancta Sanctorum, a church in Rome, 46/33.  
 sandelle, *sb.*, a silk stuff, 172/26.  
 sandyr, sannyr: *see* sone.  
 Sare, *pr. n.*, Sarah, Abraham's wife, 77/13.  
 Sare, *pr. n.*, Sarah, daughter of Anno and Raguel, 214/2.  
 Saresyn, *pr. n.*, Saracen, heathen, 171/33.  
 Sathan, *sb.*, Satan, 83/28.  
 satysfaccyon, *sb.*, satisfaction, 82/14.  
 saue, *v.*, to save, *inf.*, 39/24; *imp. sg.* saue, 133/23; *pt.* 3 *sg.* sauid, 293/13; *pp.* saued, 7/1; ysaued, 72/35; savytte, 242/35.  
 saue, *adv. and conj.*, except, save, 17/30.  
 sauer, *v.*, to savour, *inf.*, 244/24; *pr.* 3 *sg.* sauereth, 50/22; *pt.* 3 *sg.* saverde, 191/7.  
 Saule, *pr. n.*, Saul, king of the Jews, 53/5.  
 saute, *sb.*, assault, 228/32.  
 sauour, *sb.*, savour, smell, taste for, liking, 142/12; sauer, 142/2.  
 sauyour, *sb.*, saviour, 108/9.  
 sawe, *sb.*, saying, proverb, 230/1.

sawe, *v.*, to sew, *inf.*, 136/18; *pt.* sewet, 136/19.  
 Sawle, *pr. n.*, Saul, original name of St. Paul, 28/12.  
 sawter, *sb.*, psalter, 16/37.  
 say, *v.*, to say, *inf.*, 4/2; *seyne*, 299/20; *pr. 1 sg.* say, 65/21; 2 *sg.* saydes, 19/19; sayst, 31/26; says, 55/34; seyste, 299/34; 3 *sg.* sayth, 1/21; seyth, 21/4; sayes, 79/6; says, 111/21; *pl.* sayn, 282/21; say, 34/16; *imp. sg.* say, 31/36; *pl.* say, 50/20; sayth, 50/25; *pt. 3 sg.* sayde, 5/23; seydl, 7/23; sayed, 168/29; saydy, 178/29; *pl.* sayden, 23/6; *pp.* sayde, 2/23; jsayde, 17/4; seydl, 271/24.  
 saylen, *v.*, to sail; *pt. 3 sg.* saylet, 119/24.  
 sayng, *sb.*, saying, proverb, 86/19.  
 saynte, *sb.*, saint, 179/26.  
 sayntes-dayes, *sb. pl.*, saint's-day, 267/11; seyntys-dayes, 267/1.  
 scape, *v.*, to escape, 2/3; *pr. 3 sg.* skapyth, 47/8; *pt. 3 sg.* scope, 257/7.  
 scapyng, *sb.*, escaping, escape, 58/20.  
 scarce, *adj.*, scarce, 9/19.  
 scarlad, *sb.*, scarlet, 40/2.  
 scape, *sb.*, injury, harm, 209/24; skath, 209/20.  
 Scatulus, *pr. n.*, Scatulus, a priest, 220/20.  
 shadow, *sb.*, shadow, 188/24.  
 Schaftesbery, *pr. n.*, Shaftesbury, 299/23.  
 shaftys, *sb. pl.*, shaft, pole, 219/7.  
 schall, *v.*, to owe, shall; *pr. 2 sg.* schalt, 9/9; schall, 14/32; 3 *sg.* schall, 1/10; schull, 2/19; schal, 2/25; *pl.* schull, 6/4; chull, 203/6; schullon, 289/8; *pt. 2 sg.* schuldest, 173/17; 3 *sg.* schull, 6/26; schuld, 7/1; schuld, 15/27; sculd, 57/15; schul, 169/6; schold, 188/2; *pl.* schuld, 50/13; schullden, 8/25; schulden, 25/28; schulde, 290/24.  
 schambyr, *sb.*, chamber, 196/28.  
 schame, *sb.*, shame, 27/24.  
 schamfast, *adj.*, modest, 108/15.  
 schamyng, *sb.*, shame, abashing, 27/16.  
 schanons, *sb. pl.*, canon, 197/5.  
 schapen, *v.*, to shape, resolve, determine; *pr. 3 sg.* schapiþ, 97/22; *pt. 3 sg.* schaped, 36/6; schap-

put, 257/10; *pl.* schaput, 274/23; *pp.* schapon, 97/36; shapyd, 189/31.  
 schappe, *sb.*, shape, 'membrum genitale,' 35/15.  
 scharge, *sb.*, charge, 290/19.  
 scharpe, *adj.*, sharp, 44/5.  
 scharpen, *v.*, to sharpen, *inf.*, 173/8.  
 scharpenes, *sb.*, sharpness, 67/12.  
 scharyte, *sb.*, charity, 29/5.  
 schaue, *v.*, to shave, *inf.*, 125/19; *pr. 1 pl.* schauen, 126/4.  
 schauyng, *sb.*, shaving, 125/27.  
 schedde, *v.*, to shed, pour, *inf.*, 37/6; schede, 55/1; *pr. 3 sg.* scheddet, 170/27; *pt. 3 sg.* sched, 29/2; schedd, 170/34; *pl.* schedden, 36/33.  
 schedyng, *sb.*, shedding, 36/29.  
 schef, *adj.*, chief, 151/30.  
 scheld, *sb.*, shield, 257/27.  
 schelden, *v.*, to shield, protect; *imp. sg.* scheld, 233/28.  
 schell, *sb.*, shell, 167/32.  
 schene, *adj.*, beautiful, splendid, 233/1.  
 schenschip, *sb.*, ignominy, disgrace, 2/22.  
 schep, *adj.*, cheap, 9/19.  
 schepe, *sb.*, sheep, 133/5.  
 schepherdus, *sb. pl.*, shepherd, 15/34.  
 Scheppe: *see* Chepe.  
 schere, *v.*, to shear, *inf.*, 126/5; *pr. 1 pl.* scheren, 126/4.  
 schere, *sb.*, cheer, countenance, 65/11.  
 Scheropschyre, *pr. n.*, Shropshire, 244/8.  
 Scher þursday, *pr. n.*, Maundy Thursday, 125/3. *See also* Chere þursday.  
 scherys, *sb.*, scissors, 194/25.  
 scheryue, *sb.*, sheriff, 38/13.  
 schete, *sb.*, sheet, 219/31.  
 schepe, *sb.*, sheath, 259/6.  
 schipwrak, *sb.*, shipwreck, 70/2.  
 scho, *pron.*, she, 9/15, 7/13; she, 173/15; sche, 173/18; sco, 211/9, 228/19.  
 schodde, *sb.*, parting of the hair, top of the head, 258/1.  
 schoer, *sb.*, mirror, 187/11.  
 schoz, *sb.*, shoe, 136/10; *pl.* schone, 136/13.  
 schozen, *v.*, to be jerked; *pt.* schoget, 174/6.  
 schop, *sb.*, shop, 14/23.  
 schort, *adj.*, short, 91/13.

- schorte, *sb.*, shirt, 251/29.  
 schote, *v.*, to shoot, *inf.*, 73/22;  
*pt.* 3 *sg.* schot, 258/18.  
 schow, *v.*, to show, *inf.*, 3/31; schew,  
 40/33; schewon, 291/32; *pr.* 1 *sg.*  
 schow, 40/13; schew, 64/23; 3 *sg.*  
 scheweth, 2/17; schoweþe, 278/11;  
*pl.* schewen, 284/3; schoth, 194/32;  
*imp. sg.* schew, 90/23; *pt.* 3 *sg.*  
 schewet, 5/27; schowyd, 221/26;  
*pl.* schewet, 29/12; schewedon,  
 70/5; schowdon, 207/9; *pr. p.*  
 schewyng, 21/23; schouyng, 51/32;  
*pp.* schowet, 2/22; schewet,  
 3/33.  
 schowyng, *sb.*, showing, 47/32.  
 Schrewsbury, *pr. n.*, Shrewsbury,  
 179/26.  
 schryft, *sb.*, confession, 9/26; schryf,  
 90/17; scheryft, 279/25.  
 schryft-fadyr, *sb.*, confessor, 2/15;  
 scheryft-fadyr, 38/25.  
 schryne, *v.*, to lay into a shrine, *inf.*,  
 145/2.  
 schryuen, *v.*, to shrive, confess, *inf.*,  
 2/12; schryue, 2/14; schryf,  
 100/11; *pr.* 2 *sg.* schryues, 95/30;  
*imp. pl.* schryuyth, 90/12; schryue,  
 92/25; *pt.* 3 *sg.* scherof, 62/20;  
 schrof, 75/15; *pp.* schryuen,  
 2/19; schrevyn, 20/29; schereven,  
 45/19.  
 schuldur, *sb.*, shoulder, 162/35.  
 schyld: *see* chylð.  
 schyne, *v.*, to shine, *inf.*, 25/1;  
*pr.* 3 *sg.* schyneþe, 107/12; *pl.*  
 schynen, 132/22; schyne, 132/27;  
*pt.* 3 *sg.* schon, 17/3; chane,  
 223/19; *pl.* schone, 39/21; *pr. p.*  
 schynyng, 61/8; schouyng, 132/5.  
 schynyng, *sb.*, shining, 264/36.  
 schype, *sb.*, ship, 210/14; schippe,  
 210/16.  
 schyppe-men, *sb. pl.*, sailor, 13/20;  
 schipmen, 205/36; chypmen,  
 210/25; schepmen, 30/15.  
 schyppen, *v.*, to ship, sail; *pt.* 3 *sg.*  
 schyppyd, 80/1; *pr. p.* schyppynge,  
 260/8.  
 schyres, *sb. pl.*, shire, province,  
 113/33.  
 schyue, *sb.*, scrap, slice, 85/9.  
 sciens, *sb. pl.*, knowledge, 157/20.  
 scismatys, *sb. pl.*, schismatic, 123/12.  
 sclaudyr, *v.*, to slander, *inf.*, 7/15.  
 sclawndyr, *sb.*, slander, 27/36.  
 scole, *sb.*, school, 40/29.  
 scole-maystys, *sb. pl.*, schoolmaster,  
 275/24.  
 scoler, *sb.*, pupil, 275/29.  
 scolle, *sb.*, scull, 42/34.  
 scores, *sb. pl.*, score, 255/2.  
 scorgyng, *sb.*, scourging, 154/12.  
 scorgys, *sb. pl.*, scourge, 8/28;  
 scowrgis, 200/23; skorgis, 219/5.  
 scorne, *sb.*, scorn, 147/16.  
 scorne, *v.*, to scorn, deride, *inf.*,  
 219/19; *pt.* skornyð, 123/9; *pp.*  
 scornyd, 78/7.  
 scowre, *v.*, to scour, cleanse, *inf.*,  
 93/1.  
 scrapen, *v.*, to scrape; *pt.* scraput,  
 42/34.  
 scripture, *sb.*, scripture, 58/5.  
 scryne, *sb.*, shrine, 180/22.  
 scrype: *see* skryp.  
 scrypull, *sb.*, scruple, 18/13.  
 seche, *v.*, to seek, examine, *inf.*, 19/2;  
*pr. pl.* seche, 237/11; sechyn,  
 225/16; *pt.* 3 *sg.* soȝt, 165/15; *pl.*  
 soghtyn, 237/13.  
 second, *ord. num.*, second, 2/4;  
 secunde, 2/24.  
 sede, *sb.*, seed, 47/2.  
 sede-tyme, *sb.*, seed-time, 253/11;  
 syde-tyme, 253/20.  
 see, *sb.*, sea, 2/29.  
 see, *sb.*, see (seat of a bishop),  
 20/20.  
 seen, *v.*, to see, *inf.*, 5/29; se, 9/11;  
 see, 148/21; *pr.* 1 *sg.* se, 6/31;  
 2 *sg.* sest, 31/25; 3 *sg.* seþe,  
 47/21; seyth, 62/28; sees, 89/23;  
*pl.* sene, 42/5; sethe, 21/12; seen,  
 25/7; se, 97/11; seyne, 289/2,  
 234/6; *imp. pl.* se, 184/35;  
*pt.* 1 *sg.* segh, 17/11; 3 *sg.* segh,  
 5/22; sygh, 25/22; see, 31/19;  
 sagh, 56/11; sawe, 80/3; sech,  
 119/7; seygh, 290/6; sawgh,  
 300/28; sye, 301/28; *pl.* seghen,  
 48/31; seon, 20/9; seen, 22/4;  
 sygh, 147/26; syghen, 49/5; saue,  
 171/3; sye, 302/17; *pr. p.* seyng,  
 63/27; *pp.* yseyne, 2/33; seyn,  
 5/20; sene, 16/2; seen, 18/15;  
 yseen, 20/5; sayn, 179/1.  
 see-sond, *sb.*, sea-sand, 167/30; see-  
 sownde, 206/26.  
 seeswyne, *sb. pl.*, dolphin, porpoise,  
 2/34.  
 see-warth, *sb.*, sea-shore, 7/36.  
 see-watyr, *sb.*, sea-water, 167/32.  
 sege, *sb.*, siege, 135/17.



segen, *v.*, to besiege; *pt.* 3 *sg.* segot, 141/23  
 seght: *see* syght.  
 seinien, *v.*, to bless; *pt.* 3 *sg.* sang, 173/12.  
 seke, *adj.*, sick, ill, 4/6; seeke, 43/32; syk, 293/19.  
 sekenes, *sb.*, sickness, 1/25.  
 seldyn, *adv.*, seldom, 188/17.  
 sele, *sb.*, seal, 41/17.  
 selfe, *adj.*, self, 4/11.  
 sell, *v.*, to sell, *inf.*, 22/26; *imp.* *sg.* sell, 40/8; *pt.* *pl.* solden, 32/38.  
 selle, *sb.*, cell, 273/17.  
 sellers, *sb.* *pl.*, seller, 115/36.  
 semely, *adj.*, seemly, 148/23; semly, 88/9.  
 semen, *v.*, to seem; *pr.* 3 *sg.* semeth, 39/37; *pt.* 3 *sg.* semede, 31/31; *pr.* *p.* semyng, 230/18.  
 semen, *v.*, to burden; *pp.* semot, 211/33.  
 senatour, *sb.*, senator, 29/36.  
 send, *v.*, to send, *inf.*, 2/12; *pr.* 2 *sg.* sendyst, 209/21; 3 *sg.* sendyth, 25/1; sendes, 42/1; *pl.* send, 248/5; *pt.* 1 *sg.* send, 225/11; 3 *sg.* send, 13/34; *pl.* senden, 81/12; *pp.* send, 19/1.  
 Seneca, *pr.* *n.*, Seneca, 193/1.  
 senew, *sb.*, sinew, 94/20.  
 sengyl, *adj.*, single, 188/17.  
 sens, *sb.*, incense, 25/27; sence, 50/22.  
 sentence, *sb.*, sentence, 245/33; sentens, 281/15.  
 sentuary: *see* century.  
 Sepontyne, *pr.* *n.*, Sipontanis ('Leg. Aurea'), a town, 259/11.  
 Septagesin, *pr.* *n.*, Septuagesima, 62/26.  
 sepulcur, *sb.*, grave, sepulchre, 118/22.  
 sepulture, *sb.*, burial, 206/16.  
 serge, *sb.*, wax-candle, 61/23.  
 serge-bearers, *sb.* *pl.*, candle-bearer, 61/14.  
 Sergyus, *pr.* *n.*, Sergius, 59/26.  
 sermon, *sb.*, sermon, 191/20.  
 serteyne: *see* certeyne.  
 servage, *sb.*, servitude, service, 67/9.  
 seruantys, *sb.* *pl.*, servant, 4/15; seruandus, 52/8.  
 scrue, *v.*, to serve, *inf.*, 6/5; *pr.* 2 *sg.* serues, 102/30; seruyst, 212/20; *pl.* serueþe, 157/27; seruyn, 200/6;

*pt.* seruet, 15/18; *pp.* seruet, 14/31.  
 serues: *see* serveyce.  
 seruyabull, *adj.*, ready to serve others, 284/19.  
 seruyce, *sb.*, service, 27/6; serues, 11/12.  
 sese, *v.*, to seize, *inf.*, 27/16; sesen, 28/16.  
 sese, *sb.*, cessation, 256/6.  
 sese, *v.*, to cease, *inf.*, 67/20; *pr.* 3 *sg.* sesyth, 284/35; *pt.* 3 *sg.* sesut, 17/32; *pp.* sesyd, 73/2.  
 se-syde, *sb.*, sea-side, 167/29.  
 set, *v.*, to set, place, *inf.*, 24/29; *pr.* 1 *sg.* sette, 125/30; 2 *sg.* settyst, 113/21; 3 *sg.* settyth, 31/12; *pl.* settyth, 283/20; *imp.* *sg.* set, 302/13; *pl.* settyþe, 139/13; *pt.* 3 *sg.* set, 17/2; *pl.* setten, 22/31; set, 81/27; *pp.* set, 16/35.  
 Seth, *pr.* *n.*, Seth, 143/2.  
 sethen, *v.*, to seethe, boil; *imp.* *pl.* sethe, 5/32; *pp.* sothen, 31/13.  
 sethen: *see* syen.  
 settyng, *sb.*, setting, building, 279/12.  
 Settyrday, *pr.* *n.*, Saturday, 125/19; Setyrday, 155/25.  
 Settyrday in Albis, *pr.* *n.*, Saturday after Easter, 68/34.  
 seuen, *card. num.*, seven, 14/15.  
 seuent, *ord. num.*, seventh, 47/21.  
 sewe, *v.*, to follow, *inf.*, 31/6; sewen, 236/15; *pr.* 3 *sg.* seweþ, 47/14; *pl.* seuþe, 23/31; sewyth, 47/1; *imp.* *sg.* sew, 249/15; *pl.* sewe, 97/18; *pt.* 3 *sg.* suet, 6/14; *pl.* sewet, 6/20; sewoden, 32/38; sudyn, 49/15; suyd, 101/23; sewdyn, 211/2; *pr.* *p.* suyng, 24/8; sewyng, 150/31; *pp.* sewot, 176/8.  
 sex, *card. num.*, six, 223/1.  
 Sexagesin, *pr.* *n.*, Sexagesima, 69/9.  
 sextens, *sb.* *pl.*, sexton, 97/6.  
 seynge, *sb.*, seeing, 171/13.  
 seynt: *see* saynt.  
 shap: *see* schappe.  
 simylacyon, *sb.*, simulation, 284/10.  
 Sixtus, *pr.* *n.*, Sixtus, 217/8; Syxti, 216/24.  
 skalus, *sb.* *pl.*, scale, 54/23.  
 skerre, *sb.*, projecting rock, 206/4; skyrrre, 206/8.  
 skold, *sb.*, scold, blamer, 229/34.  
 skore, *sb.*, score, twenty, 58/28.  
 skorge, *v.*, to scourge, *inf.*, 301/2; *pt.* 3 *sg.* schowrget, 14/28.



- skryp, *sb.*, scrip, bag, 212/7; scrype, 212/16.
- skylfully, *adv.*, skilfully, 46/6.
- skylle, *sb.*, reason, 58/14.
- skynne, *sb.*, skin, 37/35.
- skynnys, *sb.*, yche skynnys corn, 'each kind of corn,' 13/16.
- slaght, *sb.*, slaughter, 140/9.
- sle, *v.*, to slay, kill, *inf.*, 7/27; sley, 103/4; slene, 292/22; *pr.* 3 *sg.* sley, 55/10; sleth, 283/26; sleyth, 299/4; *pl.* sleyne, 285/24; *imp. pl.* sle, 5/31; *pt.* 3 *sg.* slow, 19/12; slogh, 20/13; sloch, 193/15; sleigh, 298/36; *pl.* slowen, 29/13; sloghen, 29/27; sloyn, 183/16; sloch, 194/27; sloen, 198/14; slogh, 121/3; *pp.* slayne, 13/26; sleync, 31/35.
- sleghly, *adv.*, cunningly, 286/2.
- sleght, *sb.*, sleight, contrivance, 93/31.
- slepe, *sb.*, sleep, 29/33.
- slepon, *v.*, to sleep, *inf.*, 290/23; *pr.* 3 *sg.* slepyth, 285/9; *pt.* sleput, 28/21; slepte, 94/3; *pr. p.* slepyng, 196/18.
- slewlth, *sb.*, sloth, 2/8; sloupe, 63/20.
- sleyng, *sb.*, slaughter, murder, 36/10.
- slobur, *sb.*, mud, slush, 253/13.
- sloupe: *see* slewlth.
- slyme, *sb.*, slime, 2/6.
- small, *adj.*, small, 100/12; smal, 100/32.
- smellen, *v.*, to smell; *pr.* 3 *sg.* smellepe, 246/31; smellyth, 246/33; *pt.* smelled, 148/6.
- smerten, *v.*, to smart; *pr. p.* smertyng, 160/9.
- smep, *adj.*, smooth, flat, 164/18.
- smoken, *v.*, to smoke; *pr.* 3 *sg.* smokepe, 162/10.
- smyle, *v.*, to smile, *inf.*, 173/15; *pr.* 2 *sg.* smyleste, 173/17; *pt.* smylut, 173/15.
- smyle, *v.*, to smite, *inf.*, 87/17; *pr.* 3 *sg.* smytype, 74/1; *pt.* 3 *sg.* smot, 19/9; *pl.* smytten, 28/16; *pp.* smytten, 73/35; smytyn, 87/31; smyte, 190/24.
- snorten, *v.*, to snort; *pt.* snorted, 53/27.
- snow, *sb.*, snow, 166/9.
- so, *adv.*, so, as, 1/15; soo, 2/6.
- socowr, *sb.*, succour, 7/25; sokur, 9/34; succor, 198/5; succurre, 205/30; socur, 297/1.
- socowr, *v.*, to succour, *inf.*, 17/27; sokurron, 297/6; *pr.* 3 *sg.* sokeryth, 199/26; *pp.* socourt, 150/9.
- sodenly, *adv.*, suddenly, 23/35; sodenlich, 146/23.
- sodeyne, *adj.*, sudden, 54/29; soden, 137/25.
- soft, *adj.*, soft, 16/16.
- soget: *see* suget.
- solas, *sb.*, solace, 189/32.
- sole: *see* sonl.
- solemp, *adj.*, solemn, 115/7; solen, 266/2.
- soindele, *adv.*, somewhat, 184/25.
- some, *sb.*, sum, 12/34; somme, 13/2.
- sommetyne, *adv.*, sometimes, once, 262/4.
- somwhat, *adv.*, somewhat, 104/17; summewhat, 69/15.
- somyr, *sb.*, summer, 39/23.
- Sonday, *sb.*, Sunday, 1/4; Sonenday, 1/6; Soneday, 177/30.
- sonde, *sb.*, sand, 34/22.
- sonde, *sb.*, mission, message, 67/23, 184/18.
- sonde, *adj.*, sound, healthy, 13/11; sownde, 146/7.
- sone, *adv.*, soon, 2/14; *comp.* sannyr, 43/25; sondyr, 166/6; sandyr, 181/2, 229/17.
- songes, *sb. pl.*, song, 1/14.
- sonne, *sb.*, son, 1/8; sone, 289/16.
- sonne, *sb.*, sun, 3/8.
- soote, *sb.*, soot, 238/8.
- sore, *adj.* (*sb.*), sore, grievous, sad; *comp.* sarre, 74/2.
- sorow, *sb.*, sorrow, 147/34.
- sorowfull, *adj.*, sorrowful, sad, 159/26.
- sorsery, *sb.*, sorcery, 45/15.
- sory, *adj.*, sorry, miserable, 3/34.
- sothe, *sb. and adj.*, truth, sooth, true; *adv.* for sothe, 17/10; sothely, 212/21.
- soule, *sb.*, soul, 14/8; sole, 6/34.
- Sowdan, *sb.*, Sultan, 301/21.
- sowdyours, *sb. pl.*, soldier, 230/30.
- sowe, *v.*, to sow, *inf.*, 13/23; *pt.* 3 *sg.* sew, 71/8.
- sowke, *sb.*, suck, 122/8.
- sowke, *v.*, to snek, *inf.*, 12/4; *pr. pl.* sowkyth, 184/25; *pt.* sowked, 302/37; *pp.* sowken, 225/26.
- Sowleynasse-day, *pr. n.*, All Souls' Day, 269/3.

sowne, *sb.*, sound, 160/5.  
 sowne, *v.*, to sound, *inf.*, 117/32.  
 sowpe, *v.*, to sup, take food, *inf.*, 145/17; *pl.* sowped, 125/5; *pp.* ysoupyd, 56/13; sowped, 126/29.  
 sowpere, *sb.*, supper, 145/18; soper, 126/32.  
 sowrnes, *sb.*, sourness, 162/6.  
 space, *sb.*, space, 56/24.  
 spakly, *adv.*, quickly, hastily, 299/27.  
 spare, *sb.*, sparing, 154/4.  
 spare, *v.*, to spare, *inf.*, 81/18; *pr.* *pl.* sparyth, 125/31; *pl.* spared, 21/29; *pr.* *p.* sparyng, 95/15; *pp.* spared, 87/30.  
 sparow-hawke, *sb.*, sparrow-hawk, 43/21.  
 sparren, *v.*, to close, bar; *pt.* sparrut, 42/9.  
 spase, *sb.*, space, 179/19.  
 Spayne, *pr.* *n.*, Spain, 208/16, 210/16.  
 spaynell, *sb.*, spaniel, 119/18.  
 spayre, *sb.*, the opening in a garment, pocket, 174/3.  
 speche, *sb.*, speech, 92/17.  
 specheles, *adj.*, speechless, 212/13.  
 speciall, *adj.*, special, 6/6.  
 spectakyll, *sb.*, spectacle, 203/10.  
 spede, *v.*, to speed, prosper, *inf.*, 7/24; *pt.* 3 *sg.* spedde, 17/33.  
 spedfull, *adj.*, speedful, useful, 64/1; spedeful, 229/15.  
 speke, *v.*, to speak, *inf.*, 3/18; spekon, 293/22; *pr.* 3 *sg.* spekys, 13/22; spekeþe, 157/1; *pl.* spekyth, 232/10; spekyn, 117/31; *imp.* *sg.* speke, 34/4; *pt.* 3 *sg.* spake, 7/20; speke, 19/3; *pl.* speken, 22/5; spake, 148/25; *pp.* spoken, 18/15; spokyn, 214/14.  
 spekyng, *sb.*, speaking, 96/30.  
 spelle, *sb.*, word, 261/2.  
 spenden, *v.*, to spend; *pt.* 3 *sg.* spende, 12/27; *pp.* spende, 39/13.  
 spere, *sb.*, spear, 18/19.  
 spirituall, *adj.*, spiritual, 107/3.  
 spolde, *sb.*, spittle, 83/5.  
 sporten, *v.*, to spurt; *pt.* 3 *sg.* sporrut, 252/8.  
 spowsehode, *sb.*, marriage vow, 256/35; spowshed, 298/24.  
 spowte, *v.*, to spout, vomit, *inf.*, 255/27.  
 spred, *v.*, to spread, *inf.*, 3/21; *pt.* *pl.*

spradden, 115/4; *pp.* sprade, 172/9.  
 spryngen, *v.*, to sprinkle; *pr.* 3 *sg.* springyth, 295/13.  
 spryng, *v.*, to spring, rise, *inf.*, 48/11; *pt.* 3 *sg.* sprong, 14/12; sprang, 109/6.  
 spryte, sprythe: *see* spyrite.  
 sputyd: *see* spytten.  
 spycerys, *sb.* *gen.*, grocer, 246/31.  
 spycery, *sb.*, spices, 148/7.  
 spyces, *sb.*, spices, 30/12.  
 spye, *v.*, to spy, espy, *inf.*, 55/12.  
 spyes, *sb.* *pl.*, spy, 99/2.  
 spyll, *v.*, to spill, lose, kill, be destroyed, *inf.*, 87/3; *pt.* 3 *sg.* spylud, 118/29; *pl.* spylleden, 13/13; *pp.* yspylid, 17/22; spyllyd, 205/23.  
 spyres, *sb.* *pl.*, sprout, 102/19.  
 spyrite, *sb.*, spirit, 297/4; spryte, 290/23, 297/2; sprythe, 301/4.  
 spytten, *v.*, to dispute; *pt.* spytet, 78/22; sputyd, 109/15.  
 spytten, *v.*, to spit; *pt.* 3 *sg.* spytte, 136/24; *pr.* *p.* spytting, 4/31.  
 spytting, *sb.*, spitting, 117/20.  
 spytues, *adj.*, spiteful, angry, terrible, 44/17.  
 square, *adj.*, square, 72/16.  
 stabull, *sb.*, stable, 49/33.  
 stabull, *adj.*, stable, firm, 74/27.  
 staf, *sb.*, staff, 188/28.  
 Staffordshyre, *pr.* *n.*, Staffordshire, 244/8.  
 stalke, *sb.*, stalk, reed, 108/34.  
 stanten, *v.*, to assert; *pt.* 3 *sg.* stant, 188/2.  
 staren, *v.*, to stare; *pt.* 3 *sg.* start, 200/36.  
 stark, *adj.*, stark, rigid, 172/9.  
 state, *sb.*, state, 11/19.  
 stede, *sb.*, horse, 251/17.  
 stedfast, *adj.*, steadfast, 8/14; studfast, 20/35; stydfast, 147/15.  
 steken, *v.*, to stick, put; *pp.* steked, 128/3.  
 stele, *v.*, to steal, hide, *inf.*, 79/18; *pt.* 1 *sg.* stal, 9/32; *pl.* stelen, 14/26; *pp.* ystolne, 14/27; stolen, 99/26; stolne, 189/3.  
 stench, *sb.*, stench, smell, 4/31; stynch, 296/8.  
 stene, *sb.*, pot, waterpot, 293/5.  
 stenen, *v.*, to stone, *inf.*, 28/9; *pp.* stenet, 30/23.  
 steppus, *sb.* *pl.*, step, 152/14.

- stepuls, *sb. pl.*, steeple, high tower, 150/20.
- ster, *v.*, to stir, move, excite, *inf.*, 26/32; *styre*, 158/8; *sture*, 199/27; *sturre*, 237/30; *pr. 3 sg. sterub*, 253/29; *pt. 3 sg. steryd*, 145/13; *styryd*, 180/26; *pp. isteryt*, 251/3; *sturet*, 274/5; *steryd*, 287/34.
- sterne, *adj.*, stern, 300/17.
- sterre, *sb.*, star, 17/4.
- sterre, *v.*, to start, leap, *inf.*, 258/34; *pt. 3 sg. starte*, 226/34.
- sterven, *v.*, to starve, die, perish; *pt. 3 sg. sterfe*, 104/20; *stervet*, 9/14.
- steryng, *sb.*, instigation, stirring, 98/18.
- Stenen, *St.*, *pr. n.*, St. Stephen, 27/12.
- stevn, *sb.*, voice, 302/18.
- Steuon, *pr. n.*, Stephen, archbishop of Canterbury, 198/20.
- steyug, *sb.*, rising, ascension, 153/14.
- stoke, *sb.*, stock, log, 84/28.
- stomok, *sb.*, stomach, 126/2.
- stompes, *sb. pl.*, stump, trunk, 223/29.
- stond, *v.*, to stand, *inf.*, 3/1; *pr. 2 sg. stondyst*, 243/29; *3 sg. stondeth*, 45/10; *stondys*, 76/14; *pl. stonden*, 148/27; *stond*, 148/25; *pt. 3 sg. stod*, 5/16; *stode*, 8/35; *pl. stonden*, 10/20; *stoden*, 52/8; *stod*, 154/17; *pr. p. stondyng*, 2/31; *pp. stond*, 60/24.
- stonde, *sb.*, stand, position, 249/10.
- stone, *sb.*, stone, 71/9.
- stoppe, *v.*, to close, stop, *inf.*, 58/14; *pr. 3 sg. stoppybe*, 156/4; *imp. sg. stop*, 104/15; *pt. stopyd*, 181/11; *stoppyd*, 227/12; *pr. p. stoppyng*, 156/6.
- stormely, *adv.*, stormily, 205/22.
- story, *sb.*, story, 31/5.
- stranglen, *v.*, to strangle; *pt. 3 sg. strangylt*, 214/3; *pp. ystrangled*, 79/25; *strangult*, 85/29.
- straven, *v.*, to strew; *imp. pl. straw*, 130/2; *pt. strawed*, 115/2; *pr. p. strawyng*, 129/33; *pp. strawed*, 39/23.
- straynen, *v.*, to strain, stretch; *pt. 3 pl. strayned*, 122/29.
- strayte, *adv.*, straitly, tightly, 9/2.
- straytenes, *sb.*, straitness, strictness, 161/33.
- strechen, *v.*, to stretch; *imp. sg. stretch*, 155/17.
- streght, *adv.*, straight, 180/25.
- strenghe, *sb.*, strength, 52/32; *strengyth*, 228/34.
- strenkþen, *v.*, to strengthen, *inf.*, 285/4; *pr. 3 sg. strenktheth*, 270/35.
- strete, *sb.*, street, 193/22.
- stripen, *v.*, to strip; *pt. striput*, 121/33.
- stroke, *sb.*, stroke, 42/22.
- strong, *adj.*, strong, 33/21.
- strongyt, *pp.*, strengthened, 229/31.
- strye, *v.*, to destroy, *inf.*, 72/11; *pr. pl. strien*, 71/27; *pt. pl. stryeden*, 14/13; *pp. stryēt*, 140/29.
- stryngys, *sb. pl.*, string, 89/9.
- stryve, *v.*, to strive, *inf.*, 89/22; *pt. pl. stryven*, 302/26.
- stryvyng, *sb.*, striving, 186/20.
- stude, *sb.*, study, thought, 37/24.
- studfast: *see* stedfast.
- study, *v.*, to study, *inf.*, 163/2; *pr. 3 sg. studyeþe*, 162/14; *pt. 3 sg. studyet*, 167/27; *pr. p. studiung*, 65/32.
- studyng, *sb.*, studying, 162/31.
- stufte, *v.*, to stiffen, strengthen, reinforce, *inf.*, 89/2.
- sturbans, *sb.*, disturbance, 185/14.
- tyd, *sb.*, stead, place, 2/30.
- tydfastnes, *sb.*, steadfastness, 78/29; *studfastnes*, 188/11.
- stye, *v.*, to rise, ascend, *inf.*, 109/28; *stey*, 153/35; *pt. 3 sg. stegh*, 6/21; *stezt*, 152/14; *styed*, 152/23; *stygh*, 152/31; *steyd*, 154/15; *steyut*, 159/25; *pp. styet*, 27/2; *steyt*, 262/17; *steuet*, 232/16.
- styfly, *adv.*, stiffly, strongly, 7/19.
- styll, *adj. and adv.*, still, 49/16.
- stynkyng, *adj.*, stinking, 84/28; *stynkyng*, 225/20.
- stynke, *v.*, to stink, *inf.*, 47/17; *pr. 3 sg. stinkyth*, 84/25; *stynkeþ*, 156/6; *pt. 3 sg. stanke*, 68/12; *pl. stonk*, 192/22.
- stynte, *v.*, to stint, cease, stop, *inf.*, 32/25; *pr. pl. styntyn*, 5/34; *pt. 3 sg. stynt*, 178/13.
- styre: *see* ster.
- substance, *sb.*, substance, 166/9.
- successor, *sb.*, successor, 189/36.

suche, *adj.*, such, 5/24; soch, 187/7; seche, 51/33.  
 suffrages, *sb. pl.*, suffrage, intercession, 149/30.  
 suffrance, *sb.*, sufferance, 214/17.  
 suffice, *v.*, to suffer, *inf.*, 169/7; suffyr, 125/13; *pr. 1 sg.* suffyr, 113/15; 3 *sg.* suffereth, 29/3; *pl.* suffren, 67/31; *imp. sg.* suffyr, 51/7; *pl. 2 sg.* suffyrst, 273/23; 3 *sg.* sufferd, 8/19; suffred, 26/18; suffered, 41/23; *pl.* suffreden, 28/35; sufferd, 262/25; sufferet, 262/27; *pr. p.* suffryng, 6/8; *pp.* suffirde, 245/16.  
 suffycen, *v.*, to suffice; *pt. 3 sg.* suffycyt, 220/26.  
 suget, *adj.*, subject, 22/18; soget, 25/33.  
 suggestyon, *sb.*, suggestion, criminal charge, 13/25.  
 sum, *adj. and pron.*, some, 1/16; summ, 218/18.  
 superfluyte, *sb.*, superfluity, 126/2.  
 supperday, our Lordys, *pr. n.*, Maundy Thursday, 125/4.  
 supposen, *v.*, to suppose; *pr. 1 sg.* suppos, 199/18.  
 sure, *adj.*, sure, 56/20.  
 surfet, *sb.*, surfeit, 63/18.  
 Surry, *pr. n.*, Surrey, 241/20.  
 suspenden, *v.*, to suspend; *pt.* suspendyt, 236/20.  
 suspessyon, *sb.*, suspicion, 10/5; suspicyon, 286/36.  
 sustenance, *sb.*, sustenance, 254/16.  
 susteynen, *v.*, to sustain; *pr. 3 sg.* susteynyth, 285/1; *pl.* susteneþe, 162/8; *pr. p.* susteynyng, 242/20.  
 sustyr: see syster.  
 swallows, *sb. pl.*, swallow, 214/20.  
 swell, *v.*, to swell, *inf.*, 193/34; *pt. 3 sg.* swal, 181/11; *pp.* swolne, 110/15.  
 swer, *v.*, to swear, *inf.*, 3/35; sweron, 300/21; *pr. 2 sg.* swerus, 113/22; *pt. 3 sg.* swore, 300/17; *pp.* sworen, 121/20; sworne, 291/16.  
 swerde, *sb.*, sword, 42/30.  
 swerer, *sb.*, swearer, 229/34.  
 sweryng, *sb.*, swearing, 113/25.  
 swete, *adj.*, sweet, 191/12.  
 swete, *v.*, to sweat, perspire, *inf.*, 3/4; *pr. 3 sg.* swetyþe, 166/17; *pt. 3 sg.* swet, 45/28; swat, 45/32.  
 swetnes, *sb.*, sweetness, 53/33; swetenes, 220/15.

sweþeles, *sb. pl.*, swaddling band, 231/28.  
 swolon, *v.*, to swallow, overwhelm, *inf.*, 4/31; *pt. 3 sg.* sowoluyd, 81/23; swolut, 178/25; *pp.* swolyt, 200/32.  
 swownen, *v.*, to swoon; *pt. 3 sg.* swownyd, 206/3.  
 swot, *sb.*, sweat, perspiration, 66/30.  
 swyft, *adj.*, swift, 48/24.  
 swym, *v.*, to swim, *inf.*, 272/29; *pt. 3 sg.* swam, 119/26; *pr. p.* swymmyng, 14/18.  
 swynasy, *sb.*, quinsy, 110/14.  
 swyne, *sb.*, swine, 278/28.  
 swynke, *sb.*, labour, 2/8.  
 swyuen, *sb.*, vision, dream, 38/26.  
 syb, *adj.*, related, 301/13.  
 Sybyl, *pr. n.*, Sibylla, a wise woman, 25/19.  
 syde, *sb.*, side, 4/24.  
 syde to, *ppr.*, beside, 40/23, 197/22.  
 syght, *sb.*, sight, 7/31; seght, 29/31.  
 sygne, *sb.*, sign, 29/12; syngne, 153/3; syne, 171/2.  
 syke, *sb.*, sigh, 104/30.  
 syke, *v.*, to sigh, *inf.*, 65/22; *pt. 3 sg.* sykut, 68/9; *pr. p.* sekyng, 44/2; sykyng, 84/23.  
 sykur, *adj.*, safe, 153/9; sycour, 153/4; sekyr, 169/24.  
 sykurnes, *sb.*, safety, 153/5.  
 sykyng, *sb.*, sighing, 63/31.  
 sylke, *sb.*, silk, 40/22; selke, 219/31.  
 syluer, *sb.*, silver, 39/21.  
 Syluestyr, *St., pr. n.*, St. Sylvester, 37/10.  
 Symeon, *pr. n.*, Simeon, 99/7.  
 Symon, *St., pr. n.*, St. Simon, 57/5.  
 Symon, *pr. n.*, Simon, the Pharisee, 203/31.  
 Symon Magus, *pr. n.*, Simon, a magician, 194/29.  
 symple, *adj.*, simple, 176/1; sympyll, 255/5.  
 sympulnes, *sb.*, simpleness, 12/2.  
 syn, *sb.*, sin, 6/13.  
 Synay, *pr. n.*, Sinai, 101/13, 277/11.  
 syndall, *sb.*, sendal, silken stuff, 40/22.  
 syne, *syns*: see sygne.  
 synful, *adj.*, sinful, 23/30; synfull, 46/14.  
 syng, *v.*, to sing, *inf.*, 151/13; syngne, 271/31; syngon, 293/8; *pr. 2 sg.* syngyst, 113/13; *pr. 3 sg.* syngyth, 20/25; sengyth, 68/32; *pl.* syng,



- 69/3; syngen, 118/20; *pt.* 3 *sg.* sang, 151/15; *pl.* songen, 21/20; *pr.* *p.* syngyng, 223/22; *pp.* songon, 23/19.
- synke, *v.*, to sink, *inf.*, 89/14; *pr.* 3 *sg.* synkyth, 112/21; *pt.* syngkyt, 210/20.
- synne, *v.*, to sin, *inf.*, 64/8; synnon, 295/32; *pr.* 3 *sg.* synnyþe, 149/21; synnes, 149/22; *pr.* *pl.* synnen, 150/4; synneth, 68/5.
- synners, *sb. pl.*, sinner, 149/17.
- syr, *sb.*, sir, 7/11.
- syser, *sb.*, cider, 139/37.
- syster, *sb.*, sister, 29/32; sustyr, 29/25.
- syte, *see* cyte.
- syþ, *sb.*, compact, 46/5.
- syþen, *adv. and conj.*, since, afterward, 7/23; sethen, 22/9; syth, 46/3.
- sythes, *sb.*, times, 236/14; sythe, 302/34.
- sytte, *v.*, to sit, *inf.*, 39/28; *pr.* 3 *sg.* sytþe, 10/34; settyth, 170/9; sitþe, 224/31; *pl.* sytþy, 182/33; *imp. pl.* sytte, 84/1; *pt.* 3 *sg.* sate, 32/18; sete, 193/19; *pl.* setten, 145/18; setyn, 104/5; sytþyn, 181/7; *pr. p.* sytþyng, 80/3.
- syx, *card. num.*, six, 27/4.
- syxte, *ord. num.*, sixth, 47/18.
- Syxti: *see* Sixtus.
- syxty, *card. num.*, sixty, 27/5.
- table, *sb.*, table, plate, 102/16.
- tachut, *pp.*, attached, 113/18.
- take, *v.*, to take, *inf.*, 2/15; taken, 64/33; *pr.* 2 *sg.* takes, 235/29; 3 *sg.* taketh, 21/23; taket, 173/7; takenþe, 282/27; *pl.* taken, 115/15; takuth, 289/6; *imp. sg.* take, 8/34; *pl.* taketh, 28/22; takes, 33/12; take, 48/20; taket, 172/22; *pt.* 1 *sg.* toke, 14/30; *pl.* token, 14/19; *pp.* taken, 2/19; take, 67/30.
- takyng, *sb.*, taking, 158/16. *See also* under talkyng.
- tale, *sb.*, tale, 177/14.
- talke, *v.*, to talk, *inf.*, 96/34; *pt.* talked, 145/18; *pr. p.* talkyng, 148/22; *pp.* talked, 280/6.
- talkyng, *sb.*, talking, 118/6; takyng, 83/25.
- tapor, *sb.*, taper, 127/16.
- tary, *v.*, to delay, *inf.*, 61/25; *pt.* taryed, 44/14.
- taryng, *sb.*, slowness, 18/29.
- tast, *sb.*, taste, 173/1.
- tast, *v.*, to taste, *inf.*, 286/15.
- teche, *v.*, to teach, *inf.*, 33/33; *pr.* 1 *sg.* teche, 88/13; 3 *sg.* techeth, 45/22; techeþe, 57/2; techith, 221/19; techuth, 289/3; 3 *pl.* techen, 57/26; techyþ, 83/5; *imp. sg.* teche, 299/17; *pt.* 3 *sg.* taght, 21/8; tawght, 301/16; 3 *pl.* taghten, 151/12; taght, 160/17; tacht, 183/19; *pr. p.* techyng, 279/13; teching, 291/24; *pp.* ytaght, 38/8.
- techers, *sb. pl.*, teacher, 159/9.
- techyng, *sb.*, teaching, 46/8.
- teer, *sb.*, tear, 235/25; *pl.* terys, 188/21.
- tell, *v.*, to tell, *inf.*, 1/16; tel, 5/22; telle, 36/2; tellon, 292/20; tellyn, 295/29; *pr.* 1 *sg.* telle, 293/4; 3 *sg.* telleþe, 5/12; tellyþ, 31/5; tellet, 171/26; 1 *pl.* tell, 48/8; 3 *pl.*, tellyþe, 83/5; tellyn, 215/13; tellyþ, 244/10; *pr. subj.* 2 *sg.* telle, 17/29; *imp. sg.* tell, 17/9; *pl.* tellyþe, 112/25; *pt.* 3 *sg.* told, 6/33.
- tellyng, *sb.*, telling, 14/16.
- Temmys, *pr. n.*, Thames, 191/1.
- tempest, *sb.*, tempest, 8/6.
- temporall, *adv.*, temporal, temporary, secular, worldly, 50/15.
- temptacyon, *sb.*, temptation, 6/22.
- tempte, *v.*, to tempt, *inf.*, 11/1; tempton, 296/3; *pr.* 3 *sg.* tempteth, 33/6; *pl.* temptyþe, 253/16; *pp.* temptyd, 10/9.
- tempull, *sb.*, temple, 15/19; temple, 57/19; tempyl, 183/32.
- tempur, *v.*, to temper, moderate, *inf.*, 162/22.
- ten, *card. num.*, ten, 27/5.
- tenantys, *sb. pl.*, tenant, 241/34; tenayntys, 242/32.
- tend, *v.*, to set on fire, burn, *inf.*, 106/32; tynd, 60/29; *pr. pl.* tendyþe, 150/19.
- tenden, *v.*, to attend, give one's attention to; *pt.* 3 *sg.* tentut, 254/33; *pl.* tendedon, 27/2.
- tendyr, *adv.*, tender, 45/24.
- tendyrne[s], *sb.*, tenderness, 138/2.
- tene, *sb.*, vexation, 276/5.
- teneblus, *sb. pl.*, dusk, 117/4.



- tenebrys, *sb.*, dusk, 122/12.  
 tenet, *pp.*, irritated, angry, 219/19.  
 tent, *pp.*, tied, shut in, 258/28.  
 testament, *sb.*, testament, 1/23.  
 tepe, *sb. pl.*, tooth, 194/18.  
 tepe, *sb. and adj.*, tithe; tepe-day, 'tithe-day,' 82/12.  
 je toon (*put for pat oon*), that one, 5/23, 234/13; je ton, 196/27.  
 je toper (*put for pat oper*), that other, 5/27, 186/7, 223/22.  
 to, *pp.*, to, 1/2.  
 to, *adv.*, too, 28/8.  
 tobeton, *v.*, to beat in pieces, *inf.*, 3/10.  
 tobroken, *pp.*, broken in pieces, 246/2.  
 tobursten, *v.*, to burst, break in pieces; *pl. 3 sg.* tobarst, 190/18.  
 Toby, *pr. n.*, Tobias, 214/8.  
 to-day, *adv.*, to-day, 131/23.  
 tode, *sb.*, toad, 85/25.  
 todraw, *v.*, to draw asunder, *inf.*, 211/17.  
 tofor, *pp. and adv.*, before, 48/28.  
 togedyr, *adv.*, together, 3/5; togydur, 289/2.  
 tohewe, *v.*, to hew, cut in pieces; *pl. 3 sg.* tohew, 292/11; *pl.* tohew, 265/27.  
 token, *sb.*, token, sign, 60/28.  
 tokened, *pp.*, signified, indicated, 245/30.  
 tokenyng, *sb.*, betokening, signification, 1/19.  
 tolle-bope, *sb.*, toll-booth, 254/32.  
 tomarturd, *pp.*, cruelly martyred, 114/5.  
 toinbe, *sb.*, tomb, 9/16; towmbe, 20/16.  
 toumble, *v.*, to tumble, *inf.*, 185/18.  
 tombelyng, *sb.*, tumbling, 178/14.  
 to-morrow, *adv.*, to-morrow, 75/31; to-moro, 191/17; to-morou, 142/8.  
 tong, *sb.*, tongue, 4/26.  
 tonne, *sb.*, tun, 31/12.  
 to-nyght, *adv.*, to-night, 88/20.  
 too, *sb.*, toe, 121/36. *See also* two.  
 toppe, *sb.*, top, 121/34.  
 topunne, *v.*, to pound to bits, *inf.*, 237/31; *pp.* topounet, 134/31.  
 torase, *v.*, to lacerate, tear to pieces, *inf.*, 134/21.  
 torches, *sb. pl.*, torch, 148/24.  
 toren, *adj.*, torn, 89/35; torne, 136/13.  
 tormentours: *see* turmentoure.  
 tosley, *v.*, to hew to pieces; *p. subj. 3 sg.* tosley, 105/29.  
 toteren, *v.*, to tear to pieces, *inf.*, 211/18.  
 toward, *pp.*, towards, 53/28; to-wart, 205/2.  
 towch, *v.*, to touch, *inf.*, 23/13; *pr. 3 pl.* towchen, 124/29; *pl. 3 sg.* towched, 94/20; *pr. p.* towchyng, 58/3; *pp.* towched, 147/28.  
 towne, *sb.*, town, 23/1; towen, 173/34; toun, 175/2.  
 towne-cok, *sb.*, town-cock, 250/31.  
 towre, *sb.*, tower, 193/19.  
 Towres, *pr. n.*, Tours, 272/20, 274/4.  
 trace, *sb.*, trace, 253/9.  
 tractus, *sb. pl.*, tract, tractate, 63/30.  
 Tracy, Syr William, *pr. n.*, Sir William Tracy, 41/35.  
 translacyon, *sb.*, translation, 181/26.  
 translaten, *v.*, to translate, transfer; *pl.* translatud, 274/6; *pp.* translat, 50/9.  
 transon, *sb.*, trance, 293/19; travnsyn, 191/10.  
 trappe, *sb.*, trap, 144/3.  
 trappet, *pp.*, furnished with trappings, 251/17.  
 trauayle, *sb.*, travail, labour, 1/25; trauell, 1/23.  
 trauayle, *v.*, to travail, labour, rag, exercise, travel, *inf.*, 2/9; trauell, 205/24; traueyll, 285/10; *pr. 3 sg.* tranelyth, 95/18; *pl.* traueluþe, 159/10; *pl. 3 sg.* trauayld, 1/27; *pr. p.* trauelyng, 95/13; *pp.* trauayld, 95/5.  
 trauelyng, *sb.*, trouble, vexation, 280/19.  
 trayde, *pp.*, betrayed, 118/8.  
 traytere, *sb.*, treachery, 13/24.  
 traytour, *sb.*, traitor, 41/18.  
 tre, *sb.*, tree, wood, 66/23.  
 trede, *v.*, to tread, *inf.*, 80/14; *pl. pl.* tredon, 241/11.  
 tremblen, *v.*, to tremble; *pr. p.* tremblyng, 51/3.  
 trenis, *sb.*, lamentation, 122/11.  
 tresery, *sb.*, treasury, 215/9.  
 trespas, *sb.*, trespass, sin, 26/21.  
 trespas, *v.*, to trespass, *inf.*, 204/8; *pr. 3 sg.* trespasyþe, 108/18; *pl.* trespasuþe, 157/29; trespas, 285/14; *pp.* trespasyd, 60/11; trespast, 112/24.  
 tresure, *sb.*, treasure, 201/23; tresowr, 215/6.

- treten, *v.*, to treat; *pr.* 3 *sg.* tetryþe, 112/26.  
 tetry, *sb.*, treaty, treatise, 41/24; trete, 250/18.  
 trew, *adj.*, true, 15/18.  
 tribulacyon, *sb.*, tribulation, 89/20.  
 tribut, *sb.*, tribute, 49/30; tribet, 120/29.  
 triflen, *v.*, to trifle, beguile; *pt.* 3 *sg.* trifuld, 194/29.  
 trobolon, *v.*, to trouble, *inf.*, 295/15; *pp.* trowbet, 13/35; trowbuld, 48/33; ytrowbuld, 231/34.  
 trobulere, *sb.*, troubler, 147/12.  
 trompe, *v.*, to trumpet, *inf.*, 65/1.  
 trompers, *sb. pl.*, trumpeter, 64/37.  
 trondelen, *v.*, to trundle; *pt.* 3 *sg.* trondelut, 174/8.  
 trone, *sb.*, throne, 153/17.  
 troth, *sb.*, truth, faith, vow, 38/16; treup, 89/19.  
 trowbelyng, *sb.*, trouble, 231/34.  
 Troye, *pr. n.*, Troy, 193/16.  
 troying, *sb.*, trowing, 97/34.  
 trust, *sb.*, trust, 9/36; tryst, 14/31.  
 Trynyte, *sb.*, Trinity, 163/19; Trenite, 289/16.  
 trysten, *v.*, to trust; *pr.* 1 *sg.* tryst, 273/31; *imp. pl.* tryst, 5/9; *pt.* 3 *sg.* tryst, 65/4; trust, 175/31.  
 Turkes, *pr. n.*, the Turks, 14/13.  
 turment, *v.*, to torment, *inf.*, 56/1; torment, 219/26; *pt.* turnentyt, 240/1.  
 turment, *sb.*, tournament, 119/20.  
 turment, *sb.*, torment, 134/22; torment, 219/26.  
 turmentoure, *sb.*, tormentor, 202/23.  
 turne, *sb.*, turn, trick, 53/17.  
 turne, *v.*, to turn, *inf.*, 3/15; *pr.* 3 *sg.* turnyþ, 127/12; *imp. sg.* turne, 17/30; *pt.* 3 *sg.* turnet, 7/32; *pl.* turneden, 27/4; *pr. p.* turnyng, 48/2; *pp.* yturnet, 52/31.  
 turnement, *sb.*, torment, agony, 181/14, 202/6, 217/19.  
 turnyng, *sb.*, turning, conversion, 53/2.  
 turturs, *sb. pl.*, turtle-dove, 57/22.  
 Tursday, *pr. n.*, Tuesday, 149/15.  
 twelfe, *card. num.*, twelve, 79/14.  
 Twelfeday, *pr. n.*, Twelfth-day, 47/30.  
 twelmo[n]þe, *sb.*, twelve months, 48/6; twelfmonyþe, 73/1.  
 two, *card. num.*, two, 1/7; twoo, 9/3; tweyne, 164/9; too, 61/17.  
 twyn, *on*, asunder, 257/32.  
 twys, *adv.*, twice, 177/14; twy, 90/1; twyys, 128/23.  
 Tybaude, *St.*, *pr. n.*, St. Thibaut, 271/13.  
 Tybur, *pr. n.*, Tiber, 121/27.  
 tydes, *sb. pl.*, time, 68/4.  
 tyen, *v.*, to tie, bind; *pt.* tyed, 136/31; *pp.* tyed, 77/29.  
 tyll, *prp.*, to, till, 5/13; til, 244/23.  
 tyme, *sb.*, time, 5/17.  
 tynen, *v.*, to close; *pr.* 3 *sg.* tyneth, 295/11.  
 tyrand, *sb.*, tyrant, 52/28; tyraunt, 276/33.  
 Tyrus, *pr. n.*, Tyrus, Pilate's father, 120/17.  
 tysut, *pp.*, enticed, 46/16.  
 tytuld, *pp.*, entitled, 124/32.  
 tyt[h]yng, *sb.*, event, tidings, thyng, 99/13; *pl.* tyþyngys, 80/23.  
 Tytus, *pr. n.*, Titus, 141/22.  
 tytyl, *sb.*, title, 198/31.  
 þa: see þogh.  
 þat, *conj.*, that, 1/15.  
 þat, *pron.*, that, who, which, 1/10; *pl.* þes, 2/26.  
 þat (put for þer), *adv.*, where, 5/23.  
 þay, *pron.*, they, 3/17; þei, 147/22.  
 þe (the), *art.*, the, 1/6; þy, 76/7, 143/9.  
 the, *pron.*, thee, 7/22.  
 þedyr, *adv.*, thither, 5/35; þidur, 292/17.  
 þedyrward, *adv.*, thitherward, 146/18; þidurwarde, 293/23.  
 þedyrin, *adv.*, therein, 278/28.  
 þef, *sb.*, thief, 17/8; þeff, 298/26.  
 þefte, *sb.*, theft, 298/20.  
 þei: see þay.  
 þeis, *sb. pl.*, thigh, 291/24.  
 þen, *conj. and adv.*, then, when, 2/15; þanne, 290/23.  
 þenke, *v.*, to think, *inf.*, 47/2; thyneke, 115/30; *pr.* 3 *sg.* þenkyth, 47/22; þynkyþe, 162/14; *imp. sg.* þenke, 68/12; thyneke, 82/24; *pl.* þenkeþe, 254/18; þenke, 279/23; *pt.* 3 *sg.* þoght, 5/29; þocht, 216/28; þoght, 302/32; *pl.* þoghten, 27/35.  
 þens, *adv.*, thence, 156/4.  
 þer (ther), *adv.*, there, where, 1/22; þyr, 179/24.  
 þerapon, *adv.*, thereupon, 166/15.

- peras, *adv.*, thereas, where, 10/25 ;  
 pereos, 290/14.  
 perfor, *adv.*, therefore, 1/13.  
 perfro, *adv.*, therefrom, 5/35.  
 perof, *adv.*, thereof, 90/16.  
 peron, *adv.*, thereon, 146/29.  
 perto, *adv.*, thereto, 120/33.  
 perwyth, *adv.*, therewith, 7/30.  
 peryn, *adv.*, therein, 30/3.  
 pes : *see* pys, pat.  
 pewes, *sb. pl.*, manner, virtue, 242/8.  
 Thewythe, *pr. n.*, Theuyth (St. Winifred's father), 177/16 ; Thewyt, 177/20.  
 piself, *pron.*, thyself, 55/37.  
 po, poo : *see* pys.  
 po, *adv.*, then, at that time, 300/25.  
 pogh, *conj.*, though, 5/1 ; pa3, 15/23 ;  
 pach, 180/33.  
 poght, *sb.*, thought, 19/8.  
 Thomas, St. (of Canterbury), *pr. n.*,  
 St. Thomas, 38/10.  
 Thomas, St. (of Inde), *pr. n.*, St.  
 Thomas, 18/4.  
 bombe, *sb.*, thumb, 136/1.  
 bondyr, *sb.*, thunder, 7/29.  
 ponke, *v.*, to thank, *inf.*, 4/1 ; *pr. 1 sg.*  
 thonke, 16/19 ; thank, 299/30 ;  
 3 *sg.*, ponketh, 29/3 ; *pl.* thonken,  
 274/27 ; thonke, 274/28 ; ponkyth,  
 84/15 ; *pl.* ponket, 10/7 ; pankyd,  
 186/25 ; *pr. p.* thonkyng, 13/38.  
 porne, *sb.*, thorn, 166/17.  
 pose : *see* pys.  
 pou, *pron.*, thou, 7/3.  
 powsand, *card. num.*, thousand, 9/4 ;  
 powsant, 202/9.  
 pral, *sb.*, thrall, slave, 153/22.  
 praldam, *sb.*, thralldom, 172/15.  
 prale, *adj.*, low, base, of low birth,  
 200/19.  
 prate, *sb.*, threat, 255/18.  
 pre, *card. num.*, three, 5/14 ; pree,  
 294/6.  
 prede, *sb.*, thread, 179/5.  
 prete, *v.*, to threaten, *inf.*, 14/3 ;  
*pr. 2 sg.* pretyst, 15/3 ; *pr. p.*  
 thretyng, 53/27 ; *pp.* prat, 159/30.  
 pretteneth, *ord. num.*, thirteenth,  
 47/30 ; pretten, 48/2.  
 progh, *pp.*, through, 15/9 ; purgh,  
 29/24 ; broch, 196/16.  
 prost, *v.*, to thrust, cast, *inf.*, 145/36 ;  
*pr. 3 sg.* prostys, 83/2 ; *pl.* 3 *sg.*  
 proste, 201/2 ; *pl.* proston, 140/21 ;  
*pp.* prost, 152/15 ; thrust, 195/12 ;  
 brust, 220/2.  
 prote, *sb.*, throat, 110/15.  
 throw, *v.*, to throw, *inf.*, 81/27.  
 prowes, *sb. pl.*, suffering, pain,  
 245/28.  
 pryddde, *ord. num.*, third, 96/9 ; pryde,  
 218/32 ; brytte, 245/31.  
 pryse, *adv.*, thrice, 70/1 ; prys, 188/5 ; pries, 245/27.  
 brytty, *card. num.*, thirty, 22/19 ;  
 brytte, 142/15.  
 purgh : *see* progh.  
 Pursday, *pr. n.*, Thursday, 77/10.  
 purst, *sb.*, press, crush, 153/14.  
 purst, *sb.*, thirst, 70/8.  
 thursty, *adj.*, thirsty, 4/4.  
 pus, *adv.*, thus, so, 1/18 ; thys, 4/33.  
*See also* pys.  
 py, *pron.*, thy, 7/9 ; pi, 7/21 ; pine,  
 300/2. *See also* under pe.  
 thykke, *adj.*, thick, 80/5 ; pekke,  
 165/14.  
 thylke, *adj.*, such, these, 221/3 ;  
 thekke, 63/1.  
 pyyn, *pron.*, thine, 67/21.  
 pyng, *sb.*, thing, 1/1 ; penges, 49/20.  
 pyntyng, *sb.*, thinking, 196/5.  
 pys, *pron.*, this, 1/8 ; this, 165/2 ;  
 pus, 14/28 ; *pl.* pose, 2/21 ; po,  
 15/18 ; pes, 15/32 ; poo, 23/28.  
*See also* pus and pe.  
 vche : *see* ych.  
 vmage, *sb.*, homage, 228/7.  
 vmbeclyppen, *v.*, to embrace ; *pl.* 3 *sg.*  
 vmbeclypped, 51/13 ; *pp.* vmbe-  
 clypped, 64/15.  
 vmbeschadow, *v.*, to shade around,  
*inf.*, 106/31.  
 vmbrayden, *v.*, to reproach ; *pr. 2 sg.*  
 vmbraydys, 113/22 ; *pl.* vmbray-  
 den, 132/12.  
 vmbstad, *pp.*, surrounded, 64/17.  
 vnayset, *adj.*, unadvised, uncoun-  
 selled, 10/15.  
 vnbarren, *v.*, to unbar, open ; *pl.*  
 vnbarret, 42/12.  
 vnbeleued, *adj.*, unbelieving, 139/1.  
 vnblessyd, *adj.*, unblessed, 219/11.  
 vnborne, *adj.*, unborn, 87/21.  
 vnbrent, *adj.*, unburnt, 163/15 ; vn-  
 brennet, 176/32.  
 vnbrydlen, *v.*, to unbridle ; *pl.* vn-  
 brydyt, 56/10.  
 vnbuxamnes, *sb.*, disobedience, 22/1 ;  
 vmbuxomnes, 22/2.  
 vnbynd, *v.*, to unbind, *inf.*, 209/29 ;  
*pl.* 3 *sg.* vnbound, 231/29.

- vncleanc, *adj.*, unclean, 57/16.  
 vncleannes, *sb.*, uncleanness, 63/11.  
 vnconnyng, *sb.*, ignorance, 267/12.  
 vnconnyng, *adj.*, unlearned, 213/23.  
 vncull, *sb.*, uncle, 93/36.  
 vncurtes, *adj.*, uncourtous, 61/25.  
 vndampned, *adj.*, uncondemned, 89/21.  
 vndo, *v.*, to undo, open, *inf.*, 85/24; *pt.* 3 *sg.* vndyd, 248/9; *pl.* vndedyn, 14/18; vnduden, 198/29; *pp.* vndon, 192/35.  
 vndyr, *sb.*, the time from nine to twelve o'clock in the morning, 66/2.  
 vndyr, *prp.*, under, 4/24.  
 vndyryng, *sb.*, underling, 187/27.  
 vndyrstond, *v.*, to understand, *inf.*, 3/12; vndurstande, 294/5; *pr. pl.* vndyrstondyn, 282/11; vndyrstondybe, 156/33; vndyrstondes, 261/12; *pt.* 3 *sg.* vndyrstode, 19/17; *pl.* vndyrstode, 148/31; *pp.* vndyrstonden, 11/24; vndyrstond, 94/29.  
 vndyrstondyng, *sb.*, understanding, 228/24.  
 vndyrtake, *v.*, to undertake, *inf.*, 13/18.  
 vnement: *see* oynement.  
 vnfolden, *pp.*, unfolded, 150/32.  
 vnfulle, *adj.*, incomplet, 80/33.  
 vnknowon, *adj.*, unknown, 207/19.  
 vnkynde, *adj.*, unkind, 26/17.  
 vnkyndnesse, *sb.*, unkindness, 113/12.  
 vnlykly, *adj.*, unlikely, 140/28.  
 vnnepe, *adv.*, with difficulty, scarcely, 2/32.  
 vnponysched, *adj.*, unpunished, 89/27.  
 vnquyte, *adj.*, unrewarded, 89/27.  
 vnresynabull, *adj.*, unreasonable, 101/15.  
 vnrobbet, *pp.*, unrobbed, 39/5.  
 vnschauon, *pp.*, unshaven, 125/29.  
 vnshed, *adj.*, unshed, 242/35.  
 vnschryuen, *adj.*, unshriven, 100/30.  
 vnsely, *adj.*, unhappy, wretched; vnsley, 6/30.  
 vnsemely, *adj.*, unseemly, 81/8.  
 vnseruet, *adj.*, unserved, 267/2.  
 vnskylfully, *adv.*, unreasonably, 63/17.  
 vnstabyll, *adj.*, unstable, 188/10.  
 vnswar, *sb.*, answer, 10/21; vnswer, 10/29; onswar, 196/2.  
 vnswar, *v.*, to answer, *inf.*, 10/14; *pr.* 3 *sg.* vnswares, 115/27; vnsweryth, 231/16; *pt.* vnswered, 5/19; vnsward, 8/3; vnswerd, 10/18; onsueret, 172/1.  
 vnwarned, *adj.*, unwarned, 39/28.  
 vnworschypen, *v.*, to do dishonour to; *pr.* 3 *sg.* vnworschypyth, 87/33; *pt.* 3 *sg.* vnworschypyd, 87/34.  
 vnworthy, *adj.*, unworthy, 20/28; onworthy, 131/36.  
 vnwytytyng, *adj. and adv.*, unwitting, 30/10.  
 vnycorn, *sb.*, unicorn, 55/9.  
 vnyte, *sb.*, unity, 162/2.  
 vp, *adv. and prp.*, up, 2/30.  
 vpcasting, *sb.*, vomiting, 172/25.  
 vpon, *prp.*, upon, 6/30; apon, 6/11; opon, 5/32.  
 vprist, *sb.*, resurrection, 80/36.  
 vpryzt, *adv.*, upright, 172/8.  
 vprysyng, *sb.*, rising, 3/9.  
 vp so don, *adv.*, upside down, 140/30.  
 vpsteyng, *sb.*, rising, ascending, ascension, 152/20.  
 vpward, *adv.*, upward, 97/3; vpwart, 276/26.  
 Urban, *pr. n.*, Urban, 163/22.  
 vrth: *see* erth.  
 vryn, *sb.*, spider, 181/8.  
 vs, *pron.*, us, 1/1.  
 vsage, *sb.*, usage, custom, 241/20.  
 vse, *sb.*, use, 113/25.  
 vsen, *v.*, to use; *pr.* 3 *sg.* vsyth, 1/13; *pl.* vsen, 45/12; vsyþ, 15/16; *pt.* 3 *sg.* vsyd, 40/29; *pl.* vseden, 24/26; vsut, 182/23; *pp.* vset, 169/27.  
 vssu, *sb.*, issue, offspring, 77/22.  
 vtas, *sb.*, octave, 45/7.  
 vtmast, *adj.* (*sb.*), utmost, 91/12.  
 vtture, *adj.*, utter, outer, 178/5.  
 vttyr, *adv.*, outwards, out, 258/34.  
 vale, *sb.*, valley, 76/35.  
 vaneschen, *v.*, to vanish; *pt.* vanechet, 11/4; vanescet, 175/6; vanechid, 78/27.  
 vanyte, *sb.*, vanity, 25/4.  
 varyen, *v.*, to vary, differ; *pt.* varyet, 207/7.  
 Vaspasyan, *pr. n.*, Vespasian, 141/6.  
 vayle, *sb.*, avail, aid, 76/14.  
 vayle, *sb.*, veil, 126/7.  
 vayn, *adj.*, vain, 64/22; veyn, 102/31.  
 vemens, *adj.*, venomous, 101/26.  
 venemen, *v.*, to envenom; *pr. pl.*



- venemyth, 183/4; *pt.* 3 *sg.* ve[n]e-  
met, 139/8.  
vengabull, *adj.*, avenging, 140/35.  
vengans, *sb.*, vengeance, 1/20; ven-  
gens, 66/32; vengeans, 141/2;  
veniauns, 5/6; veniaunce, 7/22.  
venge, *v.*, to avenge, *inf.*, 209/27;  
*pp.* venget, 44/18.  
Ventulan, *pr. n.*, a town, 148/3.  
venym, *sb.*, poison, 31/24.  
Venys, *pr. n.*, Venice, 172/22.  
veray, *adj.*, true, 3/30; verray,  
170/7.  
verefyng, *sb.*, verifying, verification,  
23/18.  
verefy, *v.*, to verify, *inf.*, 152/33.  
vermyne, *sb.*, vermin, 40/24.  
vertu, *sb.*, virtue, 6/26.  
vessel, *sb.*, vessel; *fig.* conscience,  
37/14; vessel, 250/14.  
vestementys, *sb. pl.*, vestment,  
140/6.  
vexen, *v.*, to vex; *pt.* vexude,  
57/32.  
vexyng, *sb.*, vexing, 280/19; wexyng,  
281/11.  
veyne, *sb.*, vein, 291/9.  
victory, *sb.*, victory, 116/5.  
victoryus, *adj.*, victorious, 257/24.  
Vitas Patrum, *pr. n.*, Vitae Patrum,  
the lives of the fathers, 194/35.  
vouchesaf, *v.*, to vouchsafe, *inf.*,  
168/10; *pr. i sg.* vouchesaf,  
234/9; vouchsaf, 234/27.  
vow, *sb.*, vow, 9/31.  
vowtrye, *sb.*, adultery, 72/7; vovtre,  
105/6.  
voyce, *sb.*, voice, 7/3; voys, 270/28.  
voyde, *v.*, to remove, keep away, *inf.*,  
231/7.  
vyals: *see* fyoll.  
vyce, *sb.*, vice, 118/33; *pl.* vysis,  
83/2.  
vycyous, *adj.*, vicious, 253/28.  
vykere, *sb.*, vicar, 173/32.  
vylyny, *sb.*, villainy, 106/22; vilony,  
239/20; veleny, 103/13.  
Vyncent, *pr. n.*, Vincent, 61/16.  
vyne, *sb.*, vine, 20/22.  
vyne-3orde, *sb.*, vineyard, 66/3.  
vyolent, *adj.*, violent, 257/9.  
vyrgenes, *sb. pl.*, virgin, 16/29;  
virgyns, 214/35.  
vyrgynyte, *sb.*, maidenhood, 31/2.  
vysage, *sb.*, face, 141/6.  
vyset, *v.*, to visit, *inf.*, vyseed, 231/5;  
viset, 70/27; *pr. 3 sg.* vysetybe,  
156/13; *pt.* v[y]synt, 231/25;  
vyset, 4/6; *pp.* vyset, 4/16; vy-  
seted, 162/3.  
vysion, *sb.*, vision, 17/34.  
vysitacion, *sb.*, visitation, 41/7.  
vytayle, *sb.*, victuals, 98/22; vy-  
tayles, 98/31.  
vyteld, *pp.*, stored, victualed, 205/14.  
  
wach, *sb.*, watch, vigil, 180/23.  
waftyr, *v.*, to wave, *inf.*, 273/8.  
wager, *sb.*, wager, 104/8.  
wake, *v.*, to wake, be awake, watch,  
*inf.*, 189/3; waken, 292/6; *pr. pl.*  
waken, 182/31; wakyth, 182/34;  
*pt. 3 sg.* wakud, 290/27; *pl.* wakyd,  
182/22; waken, 223/3.  
waken, *v.*, to awake; *pt. 3 sg.* woke,  
29/34; awoke, 119/9.  
wakefyre, *sb.*, watchfire, 182/33.  
wakyng, *sb.*, waking, 40/32.  
Wales, *pr. n.*, Wales, 179/32, 242/27.  
walewe, *v.*, to turn, wallow, roll, *inf.*,  
226/1.  
walk, *sb.*, walk, march, 55/13.  
walke, *v.*, to walk, *inf.*, 84/38;  
*pr. 3 sg.* walketh, 278/8; *pl.*  
walkyth, 230/31; *pt.* walket, 7/36;  
*pr. p.* walkyng, 6/11.  
walker, *sb.*, fuller, 140/24.  
walkyng, *sb.*, walking, 225/17.  
wall, *sb.*, wall, 2/31.  
walle: *see* well.  
wallen, *v.*, to well up; *pr. 3 sg.*  
walleth, 9/19; *pl.* walleþ, 9/16;  
*pt. 3 sg.* wallut, 140/25.  
wallyng, *adj.*, welling, 147/21.  
walus, *sb. pl.*, weal, 113/20.  
wan: *see* when.  
wanhope, *sb.*, despair, 150/23.  
want, *v.*, to want, *inf.*, 13/18; *pt.*  
wonted, 52/7; wanted, 220/22.  
war, *adj.*, aware, 11/12.  
warant, *sb.*, guarantee, [safeguard,  
53/22.  
wardcoris, *sb. pl.*, body-guard, 287/12.  
warde, *sb.*, guard, care, 217/22.  
wardeynes, *sb. pl.*, guardian, 157/12.  
warmer, *adj.*, warmer, 39/36.  
warmyng, *adj.*, warming, 160/9.  
warnen, *v.*, to warn; *pr. i sg.* warne,  
199/18; 3 *sg.* warneþ, 153/27;  
*pt. 3 sg.* wernet, 36/26; *pp.*  
warnet, 146/22. *See also under*  
werne.  
warnyng, *sb.*, warning, admonition,  
98/20.



- waryson, *sb.*, treasure, salary, payment, 193/2.  
 wasche, *v.*, to wash, *inf.*, 40/30; wasschen, 50/36; *pt.* wassched, 49/34; wossche, 231/26; *pp.* weschen, 90/27; wasschen, 96/2; waschyn, 181/17.  
 waspes, *sb. pl.*, wasp, 141/7.  
 watyr, *sb.*, water, 2/30.  
 wax, *sb.*, wax, 60/4.  
 wax, *v.*, to wax, *inf.*, 23/7; *pr. pl.* wexyn, 84/26; *pt.* wax, 8/27; waxet, 9/13; wex, 79/19.  
 wax-candul, *sb.*, wax-candle, 295/2.  
 way, *sb.*, way, 9/13.  
 way, *no*, *adv.* by no means, 4/25; no wayse, 251/11; by wayes, 'by means,' 21/31.  
 waylen, *v.*, to lament; *pt.* wayled, 122/4; *pr. p.* waylyng, 139/10.  
 waylyng, *sb.*, lamenting, 238/17.  
 waymentacyon, *sb.*, lamentation, 113/12.  
 wayne, *sb.*, wain, cart, 211/14.  
 wayten, *v.*, to wait; *pt.* wayted, 120/33.  
 wed, *v.*, to wed, *inf.*, 38/16; *pt.* weddyd, 15/21; wedde, 94/10; *pp.* weddet, 63/34; ywedded, 106/13; ywedded, 13/3; 'wedet, 19/6.  
 weddyng, *sb.*, wedding, 1/18.  
 wede, *sb.*, garment, dress, 33/3.  
 wedlok, *sb.*, wedlock, marriage, 103/7; wedlocke, 108/13.  
 widow, *sb.*, widow, 16/22; wydow, 32/33.  
 widowhod, *sb.*, widowhood, 230/10.  
 wedryng, *sb.*, weather, 284/33.  
 wedyr, *sb.*, weather, 17/32.  
 wedyr, *sb.*, wether, 77/29.  
 wedys, *sb. pl.*, weed, 253/24.  
 weke, *sb.*, week, 163/23; wyke, 172/2.  
 weke, *sb.*, wick, 60/4.  
 welcom, *interj.*, welcome, 222/23.  
 welcomen, *v.*, to welcome; *pt.* welcomed, 206/12; *pr. p.* welcomyng, 115/20.  
 welde, *v.*, to wield, dominate, rule, *inf.*, 196/25.  
 weldoers, *sb. pl.*, welldoer, 1/9.  
 welewyng, *sb.*, fading away, 256/7.  
 welken, *sb. pl.*, cloud, sky, 160/22.  
 well, *sb.*, well, fountain, 14/12; walle, 179/1, 180/14, 225/25.  
 well, *sb.*, wealth, happiness, 9/29; wele, 66/15; weyle, 188/13.  
 well, *adv.*, well, 1/5; wele, 27/23.  
 wem, *sb.*, spot, stain, crime, 77/7.  
 wench, *sb.*, wench, girl, 201/4.  
 wenden, *v.*, to turn, go; *pr. subj.* 1 *pl.* wende, 233/31.  
 wene, *v.*, to ween, suppose, *inf.*, 46/18; *pr.* 3 *sg.* wenyth, 76/23; *pt.* wenyn, 71/22; wenepe, 160/29; *pt.* 2 *sg.* wendust, 293/27; 3 *sg.* wende, 46/12; *pt.* went, 17/20; wenden, 30/15; *pr. p.* wenyng, 96/16.  
 wened, *pp.*, weaned, 16/26.  
 Wenfryd, *St.*: see Wynfrede, *St.*  
 Wennysday, *pr. n.*, Wednesday, 12/3; Wenysday, 40/27; Wonnysday, 70/33; Wannysday, 252/28; Wanynday, 149/16.  
 wepe, *v.*, to weep, *inf.*, 32/34; *pr.* 1 *sg.* wepe, 113/14; 3 *sg.* wepyth, 45/29; *pt.* wepen, 64/2; *imp. pl.* wepype, 122/5; *pt.* 3 *sg.* wepte, 196/19; *pt.* wepyd, 67/25; wepton, 33/23; *pr. p.* wepyng, 15/34; *pp.* wepte, 229/8.  
 wepen, *v.*, to wipe, *inf.*, 188/22; wepe, 219/31; *pt.* wyput, 178/19; wepyd, 204/4; *pr. p.* wypyng, 259/5.  
 wepon, *sb.*, weapon, 223/25.  
 wepyng, *sb.*, weeping, 13/26.  
 were, *sb.*, pond, 143/15.  
 weren, *v.*, to wear; *pt.* wered, 40/21; werd, 197/22.  
 werk, *sb.*, work, 116/33.  
 werkeday, *sb.*, working-day, 102/36.  
 werkemen, *sb. pl.*, workman, 39/9.  
 werne, *v.*, to refuse, deny, *inf.*, 148/11; *pr.* 3 *sg.* warneth, 153/27.  
 werre, *sb.*, war, 22/15; warre, 183/10.  
 werren, *v.*, to make war, fight, *pt. pl.* werredyn, 44/13.  
 wery, *sb.*, weariness, 180/24.  
 wery, *adj.*, weary, 79/19.  
 west, *sb.*, west, 294/28.  
 Westmynster, *pr. n.*, Westminster, 34/23.  
 wete, *adj.* (*sb.*), wet, 191/22.  
 weuen, *v.*, to weave; *pr. p.* weuynng, 246/23.  
 wexyng: see vexing.  
 wey, *sb.*, balance, scale, 221/4.  
 weyen, *v.*, to weigh; *pt.* weyit, 221/4.

weymen : *see* woman.  
 wharto, *adv.*, what for, for what reason, 209/14.  
 what, *pron.*, what, 10/16; whad, 33/19.  
 whatsoeuer, *pron.*, whatsoever, 103/34.  
 whech, wheche : *see* whych.  
 whele, *sb.*, wheel, 134/19.  
 whelpes, *sb. pl.*, whelp, 95/9.  
 when, *conj.*, when, 4/4; qwhen, 178/33; wan, 290/29.  
 whene : *see* qwenc.  
 wher, *adv.*, where, 4/29.  
 wherabouts, *adv.*, whereabouts, 167/34.  
 wherby, *adv.*, whereby, 195/8.  
 whereuer, *conj.*, wherever, 302/7.  
 wherfor, *adv.*, wherefore, 1/7.  
 wheorf, *adv.*, whereof, 4/14.  
 wherwyth, *adv.*, wherewith, 231/3.  
 wheryn, *adv.*, wherein, 121/2.  
 whete, *sb.*, wheat, 13/14.  
 wheper, *pron. and conj.*, whether, which of both, 7/1.  
 whethyr, *adv.*, whither, 16/5; whydyr, 211/15.  
 whippys, *sb. pl.*, whip, 219/21.  
 whisperyng, *sb.*, whispering, 279/32.  
 whosoo, *pron.*, whoso, 28/32.  
 whosoeuer, *pron.*, whosoever, 111/22.  
 why, *conj.*, why, 5/18; qwhy, 54/1.  
 whych, *pron. (adj.)*, which; whech, 3/11; wyche, 296/14.  
 whyle, *sb.*, while, time, 65/3; whyll, 125/14.  
 whyll, *conj.*, while, 5/7; whyles, 13/7; wyl, 293/7; whyllys, 41/10; whil, 193/20.  
 whyll : *see* wyll.  
 whyrlwynde, *sb.*, whirlwind, 276/29; whyrlyng-wynde, 138/4.  
 Whyssentyde, *sb.*, Whitsuntide, 39/8; Wytsonyde, 253/10.  
 whyt, *adj.*, white, 154/11; qwyte, 225/33.  
 Whytchirch, *pr. n.*, Whitechurch, 244/15.  
 whyt-mete, *sb.*, food prepared with milk, 84/7.  
 Whitsunday, *pr. n.*, Whitsunday, 159/4.  
 Whytson-euen, *pr. n.*, Whitsun-eve, 155/26.  
 wikytdoers, *sb. pl.*, misdoer, 1/11.  
 wlatfull, *adj.*, disgusting, 47/3.  
 wlaton, *v.*, to feel disgust, *inf.*, 47/5.

woch, *sb.*, wall, 181/9, 192/21, 214/19.  
 wod, *sb.*, wood, 16/35.  
 wod, *adj.*, mad, furious, 8/27; wood, 81/12.  
 wod-honey, *sb.*, wood-honey, 184/30.  
 Woodward, Syr Thomas, *pr. n.*, Sir Thomas Woodward, a priest, 281/19.  
 woke, *adj.*, weak, feeble, 196/25.  
 wolfe, *sb.*, wolf, 175/30.  
 Wolstan, St., *pr. n.*, St. Wulfstan, 81/34.  
 wolward, *adj.*, clothed in wool, 43/35.  
 woman, *sb.*, woman, 7/21; womon, 6/30; woymon, 187/5; womman, 291/3; *pl.* woymen, 1/5; weymen, 6/3; wymen, 23/17; wymmen, 59/29; women, 297/19; womman, 299/15.  
 wombe, *sb.*, womb, belly, 38/24.  
 won : *see* one.  
 wond, *sb.*, wound, 18/17.  
 wonden, *v.*, to wound; *pt.* wondyd, 136/19; *pp.* ywonded, 43/12; wonded, 62/29.  
 wondyr, *sb.*, wonder, surprise, 18/26.  
 wondyr, *v.*, to wonder; *pt.* wondyr, 54/29; wondyrt, 249/3; *pr. p.* wondryng, 251/20.  
 wondyr- (*in comp.*), very, 25/23.  
 wondyrfull, *adj.*, wonderful, 20/14.  
 wondyrly, *adv.*, marvellously, 276/24.  
 wone, *sb.*, custom, habit, 79/19.  
 wone, *v.*, to dwell, *inf.*, 145/8; *pt.* wonet, 145/19.  
 wone : *see* one.  
 wont, *adj.*, accustomed, 133/12; ywont, 113/34.  
 wonte, *v.*, to want, *inf.*, 169/33.  
 woo, *sb.*, woe, 4/21; wo, 23/24.  
 worch, *v.*, to work, do, *inf.*, 125/31; *pr. 3 sg.* worcheth, 20/13; *pt. 3 sg.* wroght, 30/25; *pl.* wro3ton, 208/30; *pr. p.* worchyng, 57/8; *pp.* ywroght, 14/21; werkyd, 240/22.  
 worchyng, *sb.*, working, 164/5.  
 worde, *sb.*, word, 16/9.  
 world, *sb.*, world, 1/21.  
 worldly, *adj.*, worldly, 24/30; wor[1]dely, 12/27.  
 wormes, *sb. pl.*, worm, 49/35.  
 worship, *sb.*, worship, honour, 2/16.  
 worship, *v.*, to worship, 6/5; *pr. 1 sg.*

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- worschypfull, *adj.*, worshipful, 38/15.
- worschyping, *sb.*, worshipping, 163/32.
- worse, *adj.*, worse, 72/22.
- worsont, *pp.*, worsted, rendered worse, 112/7.
- worst, *adj.*, worst, 145/28.
- wortes, *sb. pl.*, root, herb, 188/17.
- worth, *adj.*, worth, 86/20.
- worþy, *adj.*, worthy, 86/25.
- worthen, *v.*, to become; *pr.* 3 *sg.* worthe, 295/12.
- woryet, *pp.*, worried, 189/23.
- wossche: *see* wasche.
- woymen: *see* woman.
- wrach, *sb.*, vengeance, punishment, 36/22.
- wrasteler, *sb.*, wrestler, 94/29.
- wrastelyng, *sb.*, wrestling, 61/31.
- wrastyll, *v.*, to wrestle, *inf.*, 94/31; *pt.* wrasteled, 94/19.
- wrecche, *adj.*, wretched, 47/9.
- wrecchet, *adj.*, wretched, 66/28.
- wreche, *sb.*, wretch, wretched person; wryche, 2/6; *pl.* wreches, 81/11.
- wreke, *v.*, to wreak, avenge, *inf.*, 20/12; *imp. sg.* wreke, 88/24; *pp.* wroken, 162/14.
- wrengen: *see* wryngen.
- wresten, *v.*, to wrest, twist; *pt.* 3 *sg.* wrast, 9/2.
- wreþe, *sb.*, wreath, 113/15.
- wrong, *sb.*, wrong, 5/1.
- wrongfully, *adv.*, wrongfully, 13/28.
- wroth, *v.*, to make wroth, become wroth, *inf.*, 66/24; *pt.* 3 *sg.* wraþut, 118/10; *pl.* wraþeden, 29/19.
- wroþe, *adj.*, wroth, angry, 4/26.
- wryche: *see* wreche.
- wryde: *see* ryde.
- wryen, *v.*, to turn; *pr. pl.* wryeth, 112/36.
- wryngen, *v.*, to wring, twist, press; *pr.* 3 *sg.* wrengyth, 20/24; *pt.* 3 *sg.* wrong, 205/27; *pr. p.* wryngyng, 206/10.
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- wrythen, *v.*, to wreath, twist; *pt. pl.* wrythen, 121/36.
- wrytyng, *sb.*, writing, 231/10.
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- wycheecraft, *sb.*, witchcraft, 13/35.
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ydylnes, *sb.*, idleness, vanity, 2/8.

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ylle, *sb.*, hard skin, 140/5.

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